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REPORTS

FROM

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PRIMARY EDUCATION (IRELAND).

[c. 6.] Vol. I., Part I. Report of the Commissioners; with an Appendix, p. 1

ROYAL COMMISSION OF INQUIRY

INTO

PRIMARY EDUCATION (IRELAND).

VOL. I.

REFORM CLUB
PALL MALL

CONTAINING

THE REPORT

OF THE

COMMISSIONERS,

WITH AN APPENDIX.

Presented to both Houses of Parliament by Command of Her Majesty.

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PALL MALL

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REFORM CLUB PALL MALL

COMMISSION OF INQUIRY

INTO

PRIMARY EDUCATION (IRELAND).

VICTORIA, by the Grace of God of the United Kingdom of Great Britain and Ireland, Queen, Defender of the Faith, to Our right trusty and right well-beloved cousin EDWARD JAMES, EARL OF POWIS; Our right trusty and right well-beloved cousin EDWIN RICHARD WINDHAM, EARL OF DUNRAVEN AND MOUNT EARL, Knight of Our Most Illustrious Order of St. Patrick; the Right Reverend Father in God Our right trusty and well-beloved Councillor SAMUEL, BISHOP OF MEATH; Our right trusty and well-beloved ROBERT, BARON CLONBROCK; Our right trusty and well-beloved Councillor MICHAEL MORRIS, Fourth Justice of Our Court of Common Pleas, in that part of Our said United Kingdom called Ireland; Our trusty and well-beloved Sir ROBERT KANE, Knight; Our trusty and well-beloved WILLIAM BROOKE, Esquire, one of the Masters of Our High Court of Chancery, in that part of Our said United Kingdom called Ireland; Our trusty and well-beloved DAVID WILSON, Doctor in Divinity; Our trusty and well-beloved BENJAMIN MORGAN COWIE, Bachelor in Divinity, one of Our Inspectors of Schools; Our trusty and well-beloved JAMES ARTHUR DEASE, Esquire; Our trusty and well-beloved JAMES GIBSON, Esquire; Our trusty and well-beloved SCOTT NASMYTH STOKES, Esquire, one of Our Inspectors of Schools; Our trusty and well-beloved WILLIAM KIRBY SULLIVAN, Esquire, Professor of Chemistry in the Royal College of Science for Ireland; and Our trusty and well-beloved LAWRENCE WALDRON, Esquire, greeting:

WHEREAS We have deemed it expedient that a Commission should issue to inquire into the nature and extent of the Instruction afforded by the several Institutions established in Ireland, and maintained either in whole or in part from the Public Funds, or by Private Individuals, Voluntary Societies or Subscribers, or Religious Orders, for the purpose of Elementary or Primary Education; to inquire also into the practical working of the system of National Education in Ireland; to ascertain whether any and what Rules now in force in the Schools under the management of the Commissioners of National Education in Ireland may be altered or repealed with advantage to the public; and whether any and what Regulations may be established in their stead with respect to such schools, and to report as to the measures which can be adopted for extending more generally to Our people in Ireland the benefits of such Education.

NOW, KNOW YE, that We, reposing great trust and confidence in your knowledge and ability, have authorized and appointed you, and by these Presents authorize and appoint you the said EDWARD JAMES, EARL OF POWIS, EDWIN RICHARD WINDHAM, EARL OF DUNRAVEN AND MOUNT EARL, SAMUEL, BISHOP OF MEATH, ROBERT, BARON CLONBROCK, MICHAEL MORRIS, SIR ROBERT KANE, WILLIAM BROOKE, DAVID WILSON, BENJAMIN MORGAN COWIE, JAMES ARTHUR DEASE, JAMES GIBSON, SCOTT NASMYTH STOKES, WILLIAM KIRBY SULLIVAN, and LAWRENCE WALDRON, to be Our Commissioners, to inquire into the nature, character, and extent of the instruction afforded by the several institutions now existing in Ireland, and maintained in whole or in part from the Public Funds, by Private Individuals, or by Voluntary Societies or Subscribers, or Religious Orders, for the purpose of Elementary or Primary Education, and especially to inquire into the constitution and practical working of the Board of National Education in Ireland, and also to inquire and report how far the said National Board has fulfilled the objects for which it was established, and the causes or reasons why certain Societies and Patrons have been unwilling to place their Schools in connexion with its system, and also to inquire and report concerning that part of the said National System which relates to Model Schools, how far the same is capable of any and what improvement, and also to inquire and report as to the deficiency which is alleged to exist of Trained Teachers in the class of schools called Non-vested, and how such deficiency, if such shall appear, may be best supplied, and also how far the Rules of the said National Board with regard to Religious Teaching could with safety be modified, so as to extend more widely the benefits of the system. And further to inquire and report whether any beneficial change could be effected in reference to the salaries and mode of payment of Teachers employed in National Schools, and also whether any improvement can be effected in the constitution of the Board with the view to a more satisfactory administration of its affairs.

AND for the better enabling you to carry these Our Royal intentions into effect, We do, by these presents, give and grant to you, or any three or more of you, full power and authority to call before you, or any three or more of you, such persons as you shall judge necessary by whom you may be the better informed of the truth in the premises.

AND We do further, by these presents, give and grant to you, or any three or more of you, full power and authority to inquire of the premises and every part thereof by all lawful ways and means whatsoever, within all parts of Our United Kingdom of Great Britain and Ireland called Ireland.

AND We do further, by these presents, give and grant unto you, or any three or more of you, full power and authority, where the same shall appear requisite, to administer an Oath or Oaths to any person whatsoever to be examined before you, or any three or more of you, touching or concerning the premises.

AND We do further, by these presents, give and grant to you, or any three or more of you, full power and authority to cause all persons to bring and produce upon oath before you, or any three or more of you, all and singular records, books, papers, and other writings, touching the premises, which shall be in the custody of them, or any of them.

AND Our further will and pleasure is that you, or any three or more of you, upon inquiry into the premises, do certify to us from time to time, under your hands and seals, your several proceedings as the same shall be completed, and do, within the space of fourteen calendar months after the date of these presents, or sooner if the same can reasonably be, certify unto Us, in like manner, the whole of your proceedings under and by virtue of these presents, together with what you shall find touching or concerning the premises upon such inquiry as aforesaid.

AND We further will and command, and by these presents ordain, that this Our Commission shall continue in full force and virtue, and that you, Our said Commissioners, or any three or more of you, shall and may from time to time proceed in the execution thereof, and of every matter and thing therein contained, although the same be not continued from time to time by adjournment.

AND We hereby command all and singular the Justices of the Peace, Sheriffs, Mayors, Bailiffs, Constables, Officers, Ministers, and all other Our loving subjects whatsoever, as well within liberties as without, that they be assistant to you and each of you in the execution of these presents.

AND for your assistance in the due execution of this Our Commission, We have made choice of Our trusty and well-beloved GEORGE AUGUSTUS CHICHESTER MAY, Esquire, one of Our Counsel learned in the Law, and DAVID BASIL DUNNE, Esquire, to be Secretaries to this Our Commission, and to attend you, whose services and assistance We require you to use from time to time as occasion shall require.

In witness whereof, we have caused these Our letters to be made patent.

Witness Ourself at *Westminster*, the Fourteenth day of *January*, in the Thirty-first year of Our reign.

By Warrant under the Queen's Sign-Manual.

C. ROMILLY.

LETTERS PATENT

Extending the Duration of the Commission of Inquiry into Primary Education (Ireland).

VICTORIA, by the Grace of God of the United Kingdom of Great Britain and Ireland, Queen, Defender of the Faith, to Our right trusty and right well-beloved cousin Edward James, Earl of Powis; Our right trusty and right well-beloved cousin Edwin Richard Windham, Earl of Dunraven and Mount Earl, Knight of Our Most Illustrious Order of St. Patrick; the Right Reverend Father in God Our right trusty and well-beloved Councillor Samuel, Bishop of Meath; Our right trusty and well-beloved Robert, Baron Clonbrock; Our right trusty and well-beloved Councillor Michael Morris, Fourth Justice of Our Court of Common Pleas, in that part of Our said United Kingdom called Ireland; Our trusty and well-beloved Sir Robert Kane, Knight; Our trusty and well-beloved William Brooke, Esquire, one of the Masters of Our High Court of Chancery, in that part of Our said United Kingdom called Ireland; Our trusty and well-beloved David Wilson, Doctor in Divinity; Our trusty and well-beloved Benjamin Morgan Cowie, Bachelor in Divinity, one of Our Inspectors of Schools; Our trusty and well-beloved James Arthur Dease, Esquire; Our trusty and well-beloved James Gibson, Esquire; Our trusty and well-beloved Scott Nasmyth Stokes, Esquire, one of Our Inspectors of Schools; Our trusty and well-beloved William Kirby Sullivan, Esquire, Professor of Chemistry in the Royal College of Science for Ireland; and Our trusty and well-beloved Lawrence Waldron, Esquire, greeting:

WHEREAS We did by Our Letters Patent under the Great Seal of Our United Kingdom of Great Britain and Ireland, bearing date at Westminster, the Fourteenth day of January, in the Thirty-first Year of Our Reign, after reciting that We had deemed it expedient that a Commission should issue to enquire into the nature and extent of the instruction afforded by the several Institutions established in Ireland, and maintained either in whole or in part from the Public Funds, or by Private Individuals, Voluntary Societies or Subscribers, or Religious Orders, for the purpose of Elementary or Primary Education; to enquire also into the practical working of the system of National Education in Ireland; to ascertain whether any and what Rules now in force in the Schools under the management of the Commissioners of National Education in Ireland may be altered or repealed with advantage to the Public; and whether any and what Regulations may be established in their stead with respect to such Schools, and to report as to the measures which can be adopted for extending more generally to Our People in Ireland the benefits of such Education.

We did by Our said Letters Patent authorize and appoint you the said Edward James, Earl of Powis, Edwin Richard Windham, Earl of Dunraven and Mount Earl, Samuel, Bishop of Meath, Robert, Baron Clonbrock, Michael Morris, Sir Robert Kane, William Brooke, David Wilson, Benjamin Morgan Cowie, James Arthur Dease, James Gibson, Scott Nasmyth Stokes, William Kirby Sullivan, and Lawrence Waldron, to be Our Commissioners, to enquire into the nature, character, and extent of the instruction afforded by the several Institutions then existing in Ireland, and maintained in whole or in part from the Public Funds, by Private Individuals, or by Voluntary Societies or Subscribers, or Religious Orders, for the purpose of Elementary or Primary Education, and especially to enquire into the constitution and practical working of the Board of National Education in Ireland, and also to enquire and report how far the said National Board has fulfilled the objects for which it was established, and the causes or reasons why certain Societies and Patrons have been unwilling to place their Schools in connexion with its system, and also to enquire and report concerning that part of the said National System which relates to Model Schools, how far the same is capable of any and what improvement, and also to enquire and report as to the deficiency which is alleged to exist of Trained Teachers in the Class of Schools called non-vested, and how such deficiency, if such should appear, may be best supplied, and also how far the Rules of the said National Board with regard to

Religious Teaching could with safety be modified, so as to extend more widely the benefits of the system. And further to enquire and report whether any beneficial change could be effected in reference to the salaries and mode of payment of Teachers employed in National Schools, and also whether any improvements could be effected in the constitution of the Board with the view to a more satisfactory administration of its affairs.

AND for the better enabling you to carry those Our Royal intentions into effect, We did, by Our said Letters Patent, give and grant to you, or any three or more of you, full power and authority to call before you, or any three or more of you, such persons as you shall judge necessary by whom you may be the better informed of the truth in the premises.

AND We did further, by Our said Letters Patent, give and grant to you, or any three or more of you, full power and authority to enquire of the premises and every part thereof by all lawful ways and means whatsoever, within all parts of Our United Kingdom of Great Britain and Ireland called Ireland.

AND We did further, by Our said Letters Patent, give and grant unto you, or any three or more of you, full power and authority, where the same should appear requisite, to administer an Oath or Oaths to any person whatsoever to be examined before you, or any three or more of you, touching or concerning the premises.

AND We did further, by Our said Letters Patent, give and grant to you, or any three or more of you, full power and authority to cause all persons to bring and produce upon Oath before you, or any three or more of you, all and singular records, books, papers, and other writings, touching the premises, which shall be in the custody of them, or any of them.

AND Our further will and pleasure was that you, or any three or more of you, upon enquiry into the premises, should certify to Us from time to time, under your hands and seals, your several proceedings as the same shall be completed, and should within the space of fourteen calendar months after the date of Our said Letters Patent, or sooner if the same could reasonably be, certify unto Us, in like manner, the whole of your proceedings under and by virtue of the said Letters Patent, together with what you should find touching or concerning the premises upon such enquiry as aforesaid.

AND We did further will and command, and by the said Letters Patent ordain, that Our said now reciting Commission should continue in full force and virtue, and that Our said Commissioners, or any three or more of them, should and might from time to time proceed in the execution thereof, and of every matter and thing therein contained, although the same should not be continued from time to time by adjournment.

AND for the assistance of Our said Commissioners in the due execution of that Our Commission, We did make choice of Our trusty and well-beloved GEORGE AUGUSTUS CHICHESTER MAY, Esquire, one of Our Counsel learned in the Law, and DAVID BASIL DUNNE, Esquire, to be Secretaries to Our said Commission, and to attend Our said Commissioners whose services and assistance We required them to use from time to time as occasion should require, as by Our said Letters Patent reference being thereunto had will more fully and at large appear.

AND WHEREAS the period within which you Our said Commissioners were by Our said Commission authorized and required to certify to Us under your hands and seals, the whole of your proceedings under and by virtue of Our said Commission, together with what you should find touching or concerning the premises upon such enquiry as aforesaid has expired, but Our said Commissioners have not, nor have any three or more of them certified unto Us their proceedings under and by virtue of Our said Commission.

AND WHEREAS We have deemed it expedient to renew the powers granted by Our said Commission, and to grant to Our said Commissioners further time to certify unto Us their several proceedings under and by virtue of the said recited Letters Patent and of these Presents.

NOW, THEREFORE, KNOW YE, that We, reposing great trust and confidence in your knowledge and ability, have authorized and appointed you, and by these presents authorize and appoint you the said Edward James, Earl of Powis, Edwin Richard Windham, Earl of Dunraven and Mount Earl, Samuel, Bishop of Meath, Robert, Baron Clonbrock, Michael Morris, Sir Robert Kane, William Brooke, David Wilson, Benjamin Morgan Cowie, James Arthur Dease, James Gibson, Scott Nasmyth Stokes, William Kirby Sullivan, and Lawrence Waldron, to be Our COMMISSIONERS, to enquire into the nature, character, and extent of the instruction afforded by the several Institutions now existing in Ireland, and maintained in whole or in part from the Public Funds, by Private Individuals or by Voluntary Societies or Subscribers, or Religious Orders, for the purpose of Elementary or Primary Education, and especially to enquire into the constitution and practical working of the Board of National Education in Ireland, and also to enquire and report how far the said National Board has fulfilled the objects for which it was established, and the causes or reasons why certain Societies and Patrons have been unwilling to place their Schools in connexion with its system, and also to enquire and report concerning that part of the National System which relates to Model Schools and how far the same is capable of any and what improvement, and also to enquire and report as to the deficiency which is alleged to exist of trained Teachers in the class of Schools called non-vested, and how such deficiency, if such shall appear, may be best supplied, and also how far the Rules of the said National Board with regard to Religious Teaching could with safety be modified, so as to extend more widely the benefits of the system. And further to enquire and report whether any beneficial change could be effected in reference to the salaries and mode of payment of Teachers employed in National Schools, and also whether any improvement can be effected in the constitution of the Board with the view to a more satisfactory administration of its affairs.

AND for the better enabling you to carry Our Royal intentions into effect, We do, by these presents, give and grant to you, or any three or more of you, full power and authority to call before you, or any three or more of you, such persons as you shall judge necessary by whom you may be the better informed of the truth in the premises.

AND We do further, by these presents, give and grant to you, or any three or more of you, full power and authority to enquire of the premises and every part thereof by all lawful ways and means whatsoever, within all parts of Our United Kingdom of Great Britain and Ireland called Ireland.

AND We do further, by these presents, give and grant unto you, or any three or more of you, full power and authority, where the same shall appear requisite, to administer an Oath or Oaths to any person whatsoever to be examined before you, or any three or more of you, touching or concerning the premises.

AND We do further, by these presents give and grant to you, or any three or more of you, full power and authority to cause all persons to bring and produce upon Oath before you, or any three or more of you, all and singular records, books, papers, and other writings touching the premises, which shall be in the custody of them, or any of them.

AND We do further declare Our will and pleasure to be that, it shall be lawful for you, Our said Commissioners, or any three or more of you, to adopt as part of the evidence and proceedings under this present Commission, all or any of the evidence, information, and proceedings, received and taken by you, or any three or more of you, under or by virtue of Our said recited Commission, and to certify the same to Us, under your hands and seals, or under the hands and seals of any three or more of you, together with what you shall find touching or concerning the premises, in the same manner as if the same had been received and taken, under or by virtue of the powers and authorities contained in this Our present Commission.

AND Our further will and pleasure is, that you, or any three or more of you, upon enquiry into the premises, do certify to Us, from time to time, under your hands and seals, your several proceedings, under and by virtue of these presents as the same shall be completed; and do, on or before the *First day* of March, in the year One Thousand Eight Hundred and Seventy, or sooner if the same can reasonably be, certify to Us, in like manner, the whole of your proceedings under and by virtue of these presents, together with what you shall find touching or concerning the premises upon such enquiry as aforesaid.

AND We further will and command, and by these presents ordain, that this Our Commission shall continue in full force and virtue, and that you, Our said Commissioners, or any three or more of you, shall and may from time to time proceed in the execution hereof, and of every matter and thing herein contained, although the same be not continued from time to time by adjournment.

AND We hereby command all and singular the Justices of the Peace, Sheriffs, Mayors, Bailiffs, Constables, Officers, Ministers, and all other Our loving subjects whatsoever, as well within liberties as without, that they be assistant to you and each of you in the execution of these presents.

AND for your assistance in the due execution of this Our Commission, We have made choice of the said GEORGE AUGUSTUS CHICHESTER MAY and DAVID BASIL DUNNE to be Secretaries to this Our Commission, and to attend you, whose services and assistance We require you to use from time to time as occasion shall require.

In witness whereof, we have caused these Our letters to be made patent.

Witness Ourself at *Westminster*, the Thirty-first day of March in the Thirty-second year of Our reign.

By Warrant under the Queen's Sign-Manual.

C. ROMILLY.

LETTERS PATENT

Further extending the Duration of the Commission of Inquiry into Primary Education (Ireland).

VICTORIA, by the Grace of God of the United Kingdom of Great Britain and Ireland, Queen, Defender of the Faith, to Our right trusty and right well-beloved cousin **Edward James, Earl of Powis**; Our right trusty and right well-beloved cousin **Edwin Richard Windham, Earl of Dunraven and Mount Earl**, Knight of Our Most Illustrious Order of St. Patrick; the Most Reverend Father in God Our right trusty and well-beloved Councillor **Samuel, Bishop of Meath**; Our right trusty and well-beloved **Robert, Baron Clonbrock**; Our right trusty and well-beloved Councillor **Michael Morris**, Fourth Justice of Our Court of Common Pleas, in that part of Our said United Kingdom called Ireland; Our trusty and well-beloved **Sir Robert Kane**, Knight; Our trusty and well-beloved **William Brooke**, Esquire, one of the Masters of Our High Court of Chancery, in that part of Our said United Kingdom called Ireland; Our trusty and well-beloved **David Wilson**, Doctor in Divinity; Our trusty and well-beloved **Benjamin Morgan Cowie**, Bachelor in Divinity, one of Our Inspectors of Schools; Our trusty and well-beloved **James Arthur Dease**, Esquire; Our trusty and well-beloved **James Gibson**, Esquire, one of Our Counsel learned in the law; Our trusty and well-beloved **Scott Nasmyth Stokes**, Esquire, one of Our Inspectors of Schools; Our trusty and well-beloved **William Kirby Sullivan**, Esquire, Professor of Chemistry in the Royal College of Science for Ireland; and Our trusty and well-beloved **Lawrence Waldron**, Esquire, greeting:

WHEREAS We did by Our Letters Patent under the Great Seal of Our United Kingdom of Great Britain and Ireland, bearing date at Westminster, the Fourteenth day of January, in the Thirty-first Year of Our Reign, after reciting that We had deemed it expedient that a Commission should issue to enquire into the nature and extent of the instruction afforded by the several Institutions established in Ireland, and maintained either in whole or in part from the Public Funds, or by Private Individuals, Voluntary Societies or Subscribers, or Religious Orders, for the purpose of Elementary or Primary Education; to enquire also into the practical working of the system of National Education in Ireland; to ascertain whether any and what Rules now in force in the Schools under the management of the Commissioners of National Education in Ireland may be altered or repealed with advantage to the Public; and whether any and what Regulations may be established in their stead with respect to such Schools, and to report as to the measures which can be adopted for extending more generally to Our People in Ireland the benefits of such Education.

We did by Our said Letters Patent authorize and appoint you the said **Edward James, Earl of Powis, Edwin Richard Windham, Earl of Dunraven and Mount Earl, Samuel, Bishop of Meath, Robert, Baron Clonbrock, Michael Morris, Sir Robert Kane, William Brooke, David Wilson, Benjamin Morgan Cowie, James Arthur Dease, James Gibson, Scott Nasmyth Stokes, William Kirby Sullivan**, and **Lawrence Waldron**, to be Our Commissioners, to enquire into the nature, character, and extent of the instruction afforded by the several institutions then existing in Ireland, and maintained in whole or in part from the Public Funds, by Private Individuals, or by Voluntary Societies or Subscribers, or Religious Orders, for the purpose of Elementary or Primary Education, and especially to enquire into the constitution and practical working of the Board of National Education in Ireland, and also to enquire and report how far the said National Board has fulfilled the objects for which it was established, and the causes or reasons why certain Societies and Patrons have been unwilling to place their Schools in connexion with its system, and also to enquire and report concerning that part of the said National System which relates to Model Schools, how far the same is capable of any and what improvement, and also to enquire and report as to the deficiency which is alleged to exist of Trained Teachers in the class of schools called non-vested, and how such deficiency, if such should appear, may be best supplied, and also how far the Rules of the said National Board with regard to

Religious Teaching could with safety be modified, so as to extend more widely the benefits of the system. And further to enquire and report whether any beneficial change could be effected in reference to the salaries and mode of payment of Teachers employed in National Schools, and also whether any improvement could be effected in the constitution of the Board with the view to a more satisfactory administration of its affairs.

AND for the better enabling you to carry those Our Royal intentions into effect, We did, by Our said Letters Patent, give and grant to you, or any three or more of you, full power and authority to call before you, or any three or more of you, such persons as you should judge necessary by whom you might be the better informed of the truth in the premises.

AND We did further, by Our said Letters Patent, give and grant to you, or any three or more of you, full power and authority to enquire of the premises and every part thereof by all lawful ways and means whatsoever, within all parts of Our United Kingdom of Great Britain and Ireland called Ireland.

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AND We did further, by Our said Letters Patent, give and grant to you, or any three or more of you, full power and authority to cause all persons to bring and produce upon oath before you, or any three or more of you, all and singular Records, Books, Papers, and other writings, touching the premises, which shall be in the custody of them, or any of them.

AND Our further will and pleasure was that you, or any three or more of you, upon enquiry into the premises, should certify to Us from time to time, under your hands and seals, your several proceedings as the same should be completed, and should within the space of fourteen calendar months after the date of Our said Letters Patent, or sooner if the same could reasonably be, certify unto Us, in like manner, the whole of your proceedings under and by virtue of the said Letters Patent, together with what you should find touching or concerning the premises upon such inquiry as aforesaid.

AND We did further will and command, and by the said Letters Patent ordain, that Our said now reciting Commission should continue in full force and virtue, and that Our said Commissioners, or any three or more of them, should and might from time to time proceed in the execution thereof, and of every matter and thing therein contained, although the same should not be continued from time to time by adjournment.

AND for the assistance of Our said Commissioners in the due execution of that Our Commission, We did make choice of Our trusty and well-beloved GEORGE AUGUSTUS CHICHESTER MAY, Esquire, one of Our Counsel learned in the Law, and DAVID BASIL DUNNE, Esquire, to be Secretaries to Our said Commission, and to attend Our said Commissioners whose services and assistance We required them to use from time to time as occasions should require, as by Our said Letters Patent reference being thereunto had will more fully and at large appear.

AND WHEREAS by Our Letters Patent under the Great Seal of Our United Kingdom of Great Britain and Ireland, bearing date at Westminster, the Thirty-first day of March, in the Thirty-second year of Our Reign, after reciting Our hereinbefore recited Commission, of the Fourteenth day of January, in the Thirty-first year of Our Reign, and that the period within which you Our said Commissioners were, by Our said last mentioned Commission, authorized and required to certify to Us, under your hands and seals, the whole of your proceedings, under and by virtue of Our said Commission, together with what you should find touching or concerning the premises upon such enquiry as aforesaid had expired, but that Our said Commissioners had not, nor had any three or more of them, certified unto Us their proceedings, under and by virtue of Our said Commission, and that We had deemed it expedient to renew the powers granted by Our said Commission, and to grant to Our said Commissioners further time to certify unto Us their several proceedings under and by virtue of the said recited Letters Patent We did by the now reciting Letters Patent authorize and appoint you the said EDWARD JAMES, EARL OF POWIS, EDWIN RICHARD WINDHAM, EARL OF DUNRAVEN AND MOUNT EARL, SAMUEL, BISHOP OF MEATH, ROBERT, BARON CLONBROCK, MICHAEL MORRIS, SIR ROBERT

Kane, William Brooke, David Wilson, Benjamin Morgan Cowie, James Arthur Dease, James Gibson, Scott Nasmyth Stokes, William Kirby Sullivan, and Lawrence Waldron, to be Our Commissioners, to enquire into the several matters aforesaid, and did give and grant unto you Our said Commissioners such and the like powers and authorities as were contained and expressed in Our said firstly recited Commission, and we did declare Our will and pleasure to be that it should be lawful for Our said Commissioners, or any three or more of you to adopt as part of the evidence under the now reciting Commission, all or any of the evidence, information, and proceedings, received and taken by you, or any three or more of you, under or by virtue of Our said recited Commission, and to certify the same to Us, under your hands and seals, or under the hands and seals of any three or more of you, together with what you should find touching or concerning the premises, in the same manner as if the same had been received and taken under or by virtue of the powers and authorities contained in the now reciting Commission.

AND We thereby declared Our pleasure to be, that you, or any three or more of you, upon enquiry into the premises, should certify to Us, from time to time, under your hands and seals your several proceedings under and by virtue of the now reciting Commission as the same should be completed, and should on or before the First day of March, One Thousand Eight Hundred and Seventy, or sooner if the same could reasonably be, certify to Us in like manner the whole of your Proceedings under and by virtue of the now reciting Commission together with what you should find touching or concerning the premises upon such enquiry as aforesaid.

AND WHEREAS the period within which you Our said Commissioners were by Our said lastly recited Commission authorized and required to certify to Us under your hands and seals, the whole of your proceedings under and by virtue of Our said several Commissions together, with what you should find touching or concerning the premises upon such enquiry as aforesaid has expired, but Our said Commissioners have not, nor have any three or more of them certified unto Us their proceedings under and by virtue of Our said several Commissions.

AND WHEREAS on or about the Thirtieth day of June, One Thousand Eight Hundred and Sixty-nine the said George Augustus Chichester May resigned his office of one of the Secretaries to our said Commission.

AND WHEREAS We have deemed it expedient to renew the powers granted by Our said several Commissions, and to grant to you Our said Commissioners further time to certify unto Us your several proceedings under and by virtue of the said several recited Letters Patent and of these Presents.

NOW, THEREFORE, KNOW YE, that We, reposing great trust and confidence in your knowledge and ability, have authorized and appointed, and by these presents do authorize and appoint you the said Edward James, Earl of Powis, Edwin Richard Windham, Earl of Dunraven and Mount Earl, Samuel, Bishop of Meath, Robert, Baron Clonbrock, Michael Morris, Sir Robert Kane, William Brooke, David Wilson, Benjamin Morgan Cowie, James Arthur Dease, James Gibson, Scott Nasmyth Stokes, William Kirby Sullivan, and Lawrence Waldron, to be Our COMMISSIONERS, to enquire into the nature, character, and extent of the Instruction afforded by the several Institutions now existing in Ireland, and maintained in whole or in part from the Public Funds, by Private Individuals or by Voluntary Societies or Subscribers, or Religious Orders, for the purpose of Elementary or Primary Education, and especially to enquire into the constitution and practical working of the Board of National Education in Ireland, and also to enquire and report how far the said National Board has fulfilled the objects for which it was established, and the causes or reasons why certain Societies and Patrons have been unwilling to place their Schools in connexion with its system, and also to enquire and report concerning that part of the National System which relates to Model Schools and how far the same is capable of any and what improvement, and also to enquire and report as to the deficiency which is alleged to exist of trained teachers in the class of Schools called non-vested, and how such deficiency, if such shall appear, may be best supplied, and also how far the Rules of the said National Board with regard to Religious Teaching could with safety be modified, so as to extend more widely the benefits of the system. And further to enquire and report whether any beneficial change could be effected in reference to the salaries and mode of payment of teachers employed in National Schools, and also whether any improvement can be effected in the constitution of the Board with the view to a more satisfactory administration of its affairs.

AND for the better enabling you to carry these Our Royal Intentions into effect, We do, by these Presents, give and grant to you, or any three or more of you, full power and authority to call before you, or any three or more of you, such persons as you shall judge necessary by whom you may be the better informed of the truth in the premises.

AND We do further, by these presents, give and grant to you, or any three or more of you, full power and authority to enquire of the premises and every part thereof by all lawful ways and means whatsoever, within all parts of Our United Kingdom of Great Britain and Ireland called Ireland.

AND We do further, by these presents, give and grant unto you, or any three or more of you, full power and authority, where the same shall appear requisite, to administer an Oath or Oaths to any person whatsoever to be examined before you, or any three or more of you, touching or concerning the premises.

AND We do further, by these presents give and grant to you, or any three or more of you, full power and authority to cause all persons to bring and produce upon Oath before you, or any three or more of you, all and singular Records, Books, Papers, and other writings touching the premises, which shall be in the custody of them, or any of them.

AND We do further declare Our will and pleasure to be that, it shall be lawful for you, Our said Commissioners, or any three or more of you, to adopt as part of the evidence and proceedings under this present Commission, all or any of the evidence, information, and proceedings, received and taken by you, or any three or more of you, under or by virtue of Our said two several hereinbefore recited Commissions or either of them, and to certify the same to Us, under your hands and seals, or under the hands and seals of any three or more of you, together with what you shall find touching or concerning the premises, in the same manner as if the same had been received and taken, under or by virtue of the powers and authorities contained in this Our present Commission.

AND Our further will and pleasure is, that you, or any three or more of you, upon enquiry into the premises, do certify unto Us, from time to time, under your hands and seals, your several proceedings, under and by virtue of these presents as the same shall be completed; and do, on or before the First day of June, in the year One Thousand Eight Hundred and Seventy, or sooner if the same can reasonably be, certify to Us, in like manner, the whole of your proceedings under and by virtue of Our said several hereinbefore recited Commissions and of these presents, Together with what you shall find touching or concerning the premises upon such inquiry as aforesaid.

AND We further will and command, and by these Presents ordain, that this Our Commission shall continue in full force and virtue, and that you, Our said Commissioners, or any three or more of you, shall and may from time to time proceed in the execution hereof, and of every matter and thing herein contained, although the same be not continued from time to time by adjournment.

AND We hereby command all and singular the Justices of the Peace, Sheriffs, Mayors, Bailiffs, Constables, Officers, Ministers, and all other Our loving subjects whatsoever, as well within liberties as without, that they be assistant to you and each of you in the execution of these presents.

AND for your assistance in the due execution of this Our Commission, We have made choice of the said David Basil Dunne to be Secretary to this Our Commission, and to attend you, whose services and assistance We require you to use from time to time as occasion shall require.

In witness whereof, we have caused these Our letters to be made patent.

Witness Ourself at *Westminster*, the First day of April in the Thirty-third year of Our Reign.

By Warrant under the Queen's Sign-Manual.

C. ROMILLY.

REPORT

ON

PRIMARY EDUCATION IN IRELAND.

INTRODUCTION.

TO THE QUEEN'S MOST EXCELLENT MAJESTY.

MAY IT PLEASE YOUR MAJESTY,

Date and

WE the Commissioners appointed by your Majesty on the 14th January, 1868, "to "inquire into the nature and extent of the instruction afforded by the several institutions "established in Ireland for the purpose of elementary or primary education," and "to "report as to the measures which can be adopted for extending more generally" to the people of Ireland "the benefits of such education," humbly submit to your Majesty the following report:—

terms of the Commission

The extent of our investigation is determined by your Majesty's commands to us, "to "inquire into the nature, character, and extent of the instruction afforded by the several "institutions now existing in Ireland, and maintained in whole or in part from the public "funds, by private individuals, or by voluntary societies or subscribers, or religious "orders, for the purpose of elementary or primary education, and especially to inquire "into the constitution and practical working of the Board of National Education in "Ireland, and also to inquire and report how far the said National Board has fulfilled "the objects for which it was established, and the causes or reasons why certain societies "and patrons have been unwilling to place their schools in connexion with its system, "and also to inquire and report concerning that part of the said National system which "relates to model schools, how far the same is capable of any and what improvement, "and also to inquire and report as to the deficiency which is alleged to exist of trained "teachers in the class of schools called non-vested, and how such deficiency, if such shall "appear, may be best supplied, and also how far the rules of the said National Board with "regard to religious teaching could with safety be modified, so as to extend more widely "the benefits of the system. And further to inquire and report whether any beneficial "change could be effected in reference to the salaries and mode of payment of teachers "employed in National schools, and also whether any improvement can be effected in "the constitution of the Board with the view to a more satisfactory administration of "its affairs."

its scope;

The inquiry occupies a wide range, and includes all primary or elementary education of whatever kind, and however provided. The schools in which elementary instruction is given, divide themselves into two great classes: those which are assisted by funds provided out of the money annually voted by Parliament for National education in Ireland; and those which receive no aid from the Parliamentary grant. The former class comprises all the schools connected with the National Board, and those only; all other kinds of elementary schools, however supported and managed, belong to the latter class.

Schools connected and not connected with National Board;

With regard to the schools under the National Board, information was accessible through official channels. In the case of the other class of elementary schools which are not under the National Board, or aided by State funds, we thought it desirable to secure as far as possible towards the objects of our inquiry the good-will and co-operation of the persons under whose management they are conducted. Accordingly we communicated with the societies or bodies with which those schools are connected, with the view of ascertaining what assistance they could afford us, and whom they would propose to be examined as witnesses to give information as to their respective operations.

means of ascertaining objections to Board,

One of the points which Your Majesty commanded us to inquire into was, "The causes or reasons why certain societies and patrons have been unwilling to place their schools in connexion with" the system of the National Board. The Church Education Society and the Christian Brothers being the principal bodies whose schools are felt by societies,

not connected with the National Board, we caused letters to be addressed to them requesting them to furnish us with a statement of "the reasons which have prevented them from availing themselves of the Parliamentary grants for education, in connexion with the National Board."

private persons,

As the private patrons who "have been unwilling to place their schools in connexion with" the National system are few in number, and most of them members of the Established Church, or of Roman Catholic communities, it may fairly be presumed that the reasons of their unwillingness are the same as those which influence the Church Education Society or the Christian Brothers. Hence, we believe that the statements which have been furnished to us by those two bodies may be regarded as complete expressions of the causes and motives why certain classes and individuals in Ireland object to place the schools which they manage within the system of the National Board.

and corporations.

Of corporations administering endowments for the support of primary schools, the representatives of three, viz. the Governors of Erasmus Smith's schools, the Incorporated Society, and the Irish Society of London, came before the Commission and explained the principles upon which their schools are conducted. The same course was adopted by the Irish Church Missions Society which is supported by voluntary subscriptions.

The statements which have been addressed to the Commission by the Church Education Society and by the Christian Brothers embody the chief grounds of objection felt against the National system of education by all those societies or individuals, Protestant and Roman Catholic respectively, who have abstained from placing in connexion with the National Board the schools over which they have any influence or control. Some of the societies or individuals referred to carry, we believe, their objections beyond what is set out in those statements, but none fall short of them.

Information sought from the Board,

As the National system of education was the chief matter of inquiry, we determined that the proper course would be to ask the Commissioners of National Education to state their collective opinion on the several points to which the attention of the Royal Commissioners was directed by the Letters Patent. The National Board declined to express any collective opinion, and contented themselves with promising "to supply the fullest information that can be furnished through their official documents, and through the oral evidence of the members of the Board, and of the several officers of it."

We will presently state what steps we took to avail ourselves of the sources of information which were thus placed at our disposal.

A circular letter was then addressed to every Commissioner of National Education, enclosing the same memorandum which had been already forwarded to the collective Board, and requesting the expression of his opinion not only upon the points included within the memorandum, but also upon any other matters connected with the operations of the National Board which were not referred to in it.

The Commissioners who replied to this circular were the present Lord Chancellor (Right Hon. Thomas O'Hagan), and the Right Hon. M. Longfield. We must add that the Earl of Dunraven, Mr. Justice Morris, Mr. Waldron, and Mr. Gibson, who are members of this Commission, have seats likewise at the National Board, and that the Right Hon. Alexander Macdonnell, Resident Commissioner of the National Board, appeared before us on six days, and gave us the benefit of his large store of information with the greatest readiness.

from Bishops, Protestant and Catholic,

The religious circumstances of Ireland have produced difficulty in making satisfactory arrangements for the education of all classes of Your Majesty's subjects in that country. We therefore thought it desirable to communicate the Commission which we had received to the heads of the several religious denominations, and to request their co-operation in conducting our inquiry. We caused a letter to be addressed to the Bishops of the Established Church, to the Roman Catholic Bishops, and to the Moderators and Presidents of the Presbyterian and other religious bodies, enclosing a copy of the Commission, and expressing our hope that in the conduct of our inquiry we might have the advantage of their assistance, and receive from them such facilities as their position and office enabled them to afford. Several of the personages to whom this letter was sent contented themselves with acknowledging its receipt merely, indicating at most in a general way the direction of their opinions upon primary education. One only—the Roman Catholic Bishop of Kerry—addressed to the Commissioners a detailed statement, expressing his views as to some portions of the operations of the National Board, and suggesting certain alterations.

At a later period of the inquiry it was thought advisable to renew this invitation to the Bishops, in the hope that if they could not personally attend to give evidence before the Commission, they would address some written statement of their opinions or depute some person who might represent their views. Nearly all the Bishops acknowledged its receipt in courteous terms. A few sent replies which contained a personal statement of opinion. Some suggested the names of persons who could give useful evidence. Some of the Bishops of the Established Church referred to the Church Education Society as embodying their views of what a sound system of primary education should be; and the Bishops of Ossory and of Down and Connor attended personally, and gave evidence before the Commission. Some of the Roman Catholic Prelates referred the Commissioners, for the expression of their opinions, to correspondence which had, upon different occasions, passed between them and Your Majesty's Ministers, and which has been already published; and especially to a letter[1] addressed upon 18th March, 1860, to the Right Hon. Edward Cardwell, then Chief Secretary for Ireland, and also to another letter[2], under date 14th January, 1866, to the Right Hon. Sir George Grey, Bart., then Your Majesty's Principal Secretary of State for the Home Department. At different periods also of the Commission, his Eminence Cardinal Cullen, Bishop Keane, and Bishop Dorrian, attended personally and gave evidence.

The General Assembly of the Presbyterian Church, and the authorities of some of the other denominations, when acknowledging our original circular letter, submitted to us lists of witnesses whom they proposed for examination, as representing their respective views upon most of the points of the inquiry. We subsequently selected certain persons out of those lists and examined them.

and from others.

One of the most important points of the investigation with which your Majesty charged us, was "the nature, character, and extent of the instruction afforded by the several institutions now existing in Ireland for the purpose of elementary or primary education."

When we entered upon our inquiry we found that there existed much information respecting detached portions of this subject; but not such as could constitute a complete account of the state of education of any class of the population, or of any district in the country.

The Commissioners of National Education have published a mass of detailed information, some of which is highly valuable, but it is incomplete. It is contained in the reports which they have annually laid before the Lord Lieutenant, and the appendices. Those reports contain statistical statements of the operations of the Board from year to year, and the appendices are in a great measure composed of extracts from the reports of the District Inspectors of National schools. This collection of annual reports might be supposed to be a very complete and thorough account of the nature and extent of elementary education: but it is in fact partial. The Inspectors are Inspectors of National schools only. They have no experience of the schools not connected with the Board, some of which are seldom, if ever, inspected at all. They and the Commissioners, whose officers they are, have no knowledge of the nature, circumstances, or position of those schools; they have no means of ascertaining what proportion of the population actually avails itself of the existing opportunities of instruction, and what proportion grows up in ignorance.

Reports of the Board

valuable but incomplete;

The information contained in the reports of the National Board is valuable, and its Inspectors may be well qualified to pronounce an opinion upon the various questions which come within their cognizance, but conclusions drawn from those sources must be necessarily imperfect and incomplete, because dealing with only a portion of our subject: they would also be open to exception on other grounds. Your Majesty had "especially" charged us to examine into "the practical working of the Board of National Education in Ireland," and to inquire "how far the said National Board has fulfilled the objects for which it was established;" while, therefore, reference is indispensable to the Commissioners and their officers as witnesses and narrators of what has been done through the National system, yet they cannot be placed in the position of judges to decide upon the soundness and usefulness of their own work and administration.

We therefore considered it was necessary that, independently of the official and special sources of information on the subject, we should ourselves institute an inquiry into the character and extent of the instruction given in the elementary schools throughout Ireland.

means to supplement them,

Such an inquiry naturally divided itself into two branches, viz. :—

An examination into the nature and character of the instruction given in the several kinds of primary schools, ascertaining what subjects are taught in them, and especially how they are taught, and whether the children profit by the opportunities offered to them, and to what extent.

An accurate enumeration, if possible, (*a*) of the number of elementary schools actually existing in Ireland, and (*b*) of the number of children who receive instruction in them.

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[1] See *infra*, page 162.

[2] *Infra*, page 185.

INTRODUCTION

The former process may be briefly described as an investigation into the *Quality* of the instruction, and the latter an investigation into its *Quantity*.

In order to carry out the former inquiry—into the quality of the elementary instruction—we followed the precedents of the Commissions on English and Scottish education, and appointed, with the sanction of the Lord Lieutenant, ten Assistant Commissioners, to each of whom a selected district was assigned, within which he was directed to conduct a thorough investigation into all the circumstances connected with Primary Education.

by Assistant Commissioners

The instructions which we prepared for their guidance in this inquiry are printed in the volume which contains their reports.

In assigning districts to the Assistant Commissioners, we were desirous of selecting localities which would be regarded as specimens of the country at large, and we took into account the principal circumstances which seemed likely to influence the general social condition of the population, especially in respect of education.

They comprised:—

in ten selected districts,

1. One metropolitan district, including Dublin and a portion of its suburbs, to which were added the seaport of Drogheda, and a few places in Wicklow, some towards the sea coast, and others near the mountains.
2. The city of Cork, and the southern portion of the county, stretching along the seaboard from Bantry to Queenstown.
3. The manufacturing district of Belfast and its neighbourhood.
4. The mixed district of Londonderry and its neighbourhood, comprising Coleraine and the north-western portion of Donegal.
5. Limerick and the surrounding country, comprising chiefly an agricultural population.
6. Waterford, comprising the towns of Clonmel, Kilkenny, Wexford, New Ross, Thurles, Portlaw and Castlecomer, and including chiefly a town population.

7, 8, and 9. The three mountain districts of Donegal, West Connaught, and Kerry; localities which have nothing but their mountainous character in common. West Connaught possessed a special feature of interest in being a locality where the religious difficulties affecting education had shown themselves in a very distinct form.

10. The central district, of which Parsonstown, Mullingar, and Maryborough may be regarded as the chief places. Its population is almost exclusively rural, the towns being small, and their inhabitants being almost wholly dependent on their relations with the country folk. The people are pretty nearly divided between agricultural pursuits and the occupations connected with the rearing of cattle.

The Assistant Commissioners commenced their inquiries a little after Midsummer, 1868, and had all completed them by November of the same year. They sent in their reports in the course of the following spring.

Information was afforded to them upon all the subjects of their inquiry by almost everyone to whom they applied for that purpose, though they had no compulsory powers. In more than one instance, where a previous inquiry had not been well received, the Assistant Commissioner of the district met with a frank reception, and obtained all the information which he desired. The only exception to the otherwise uniform facility afforded to them was in the case of some Roman Catholic schools in Mayo and Galway, admission to which was refused to Mr. Jack, our Assistant Commissioner, as explained by that gentleman in his report.

who tested the *quality* of instruction:

The result of this investigation is that with reference to ten districts distributed all over the country, and selected so as to include populations engaged in every kind of occupation that exists in Ireland, and placed in very different conditions—social, religious, and economical—we have collected information sufficiently complete as to the *quality* of the instruction given in the schools, and as to many circumstances connected with the condition of the teachers and other matters relating to the state of elementary education.

Our thanks are due to the Assistant Commissioners for the zeal and efficiency with which they discharged their duties.

The *quantity* of primary education existing in Ireland—at least so far as regards the *number* and various *kinds* of elementary *schools* in actual operation, and the *number* of *children* who actually avail themselves of these opportunities of instruction—was ascertained by a distinct process.

and by a Census to test the *quantity*.

The importance of this matter was made clear to us upon the very threshold of our inquiry. At our first meeting it was suggested that, following the precedent of the late Scottish Education Commission, information should be specially collected concerning the number of children actually receiving elementary education in Ireland, and the schools in which such education was given. Independently of general reasons for such a proceeding, it was specially advisable on account of questions which had been raised concerning the accuracy of the numbers annually returned by the Commissioners of National Education as being inscribed on the rolls of the schools connected with the National Board, or as having made an average attendance at school during the year. It was of great consequence that those annual returns of the number of children receiving education should be confronted with an authentic return of *actual* attendance. Moreover there was no other trustworthy or authentic way by which it could be ascertained how many children were being educated in elementary schools not connected with the National Board.

Conditions of an accurate Census.

A reference to what had taken place in connexion with the Educational Census taken under the authority of the Census Commissioners of 1861, showed that there were three things which we should bear in mind when determining how the enumeration of the children in primary schools should be carried out for our purposes.

In the first place it was essential that this enumeration should be made through some responsible agency specially deputed for the purpose, of whose impartiality there could be no suspicion. The value of any comparisons, and of any deductions as to the educational condition of the country, which might be founded upon the returns of such attendance, must depend upon the impartiality and independence of the machinery through which they should have been collected. A record of attendance ought to be derived from persons wholly unconnected with the National system of education, because the attendance must be reckoned not only in National schools, but in all primary schools of whatever kind. In other words, this numbering of the children in attendance at schools, to be really trustworthy, should be an act of personal observation of some impartial authority independent of the influences of the National Board or Societies, and of Managers, Teachers, or Parents.

In the second place it was also essential that this enumeration of attendance in the schools should be carried out by a rigidly simultaneous reckoning, otherwise it would be impossible to compare the numbers attending the different schools. It was equally necessary that the day chosen should not be one which could be generally or even largely complained of, as unsuitable for the purpose, as happened unfortunately at the census of 1861, an oversight which rendered a second special school census indispensable. The day fixed upon for reckoning the scholars should be a day upon which a fair attendance might be generally expected.

A third lesson taught by the experience of 1861, was that the managers and teachers should not have notice beforehand of the day upon which the numbers of their scholars were to be reckoned, and consequently should not have an opportunity of exerting themselves "to procure a full attendance for that day," as the Census Commissioners of 1861 considered to have been extremely probable in the case of their second enumeration.

Reasons for employing the Constabulary.

The first and second considerations mentioned could hardly fail to suggest that the Royal Irish Constabulary would be the proper agency to employ for making the contemplated enumeration. They are an independent force, responsible to their officers for their fidelity and integrity, which is a sufficient guarantee that the impartiality of the return furnished by them would be beyond question. Their numbers and their distribution all over Ireland, afforded special facilities for making a simultaneous enumeration. The Constabulary organization suggested a most easy and obvious method of reckoning the schools, and classifying them according to their localities. The whole of Ireland is distributed into Constabulary districts. As each district comprises a certain number of Constabulary stations, within the area assigned to some one or other of which every inch of ground in the district must be found, every school-house in Ireland must be within the area of some Constabulary station.

The concealment of the date upon which the proposed educational census should be taken was secured by confiding the operation to the Constabulary; the habit of receiving and executing confidential instructions, and the feeling of responsibility would eminently fit them for the reticence which was needed.

Method adopted.

With the concurrence of the Lord Lieutenant, we conferred with the Inspector-General of Constabulary, and arranged with him that the men under his command, should undertake the duty of collecting this information. The return to be thus collected was to include—

(1.) The names and localities of all existing elementary schools.
(2.) A census of attendance on some given day to be privately agreed upon.

Having agreed upon the outline of the plan for preparing the return, our secretaries were charged with taking the necessary steps for carrying it out. The details of the

INTRODUCTION

arrangements required careful consideration in order to be effective. The proceeding was, in many respects, without precedent. On former occasions, when an educational census of the country was taken, the enumerators were not called upon to distinguish between various kinds of schools, or to classify them according to the nature of their instruction. They visited all indiscriminately of whatever kind, without regard to the quality of the teaching and the subjects which were taught. The Constabulary were now directed to count up all the elementary schools in the country—a task which involved on their part the discrimination of those schools that limited their efforts to primary instruction from others of a higher character. Under these circumstances the preparation of the forms, according to which the proposed information should be collected by the Constabulary, was a matter of much care and anxiety. One of our Secretaries was in almost daily communication on the subject with the Constabulary Office; and it was chiefly owing to the attention, and the interest taken in the matter by the Constabulary authorities, and especially by the Inspector-General and Mr. Browning, the Chief Clerk, that a satisfactory result was obtained.

Enumeration of schools in April, 1868,

The actual issue of the forms for the enumeration of the schools took place towards the end of April, 1868; and so well managed was the operation, that the returns were completed and sent into our office by the middle of May. We had thus collected the first portion of the materials necessary for determining the quantity of primary education in Ireland; namely, authentic returns of all the schools of elementary instruction in every part of the country, distinguished according to their various localities and kinds.

The numbering of the children in actual attendance at the schools was the next step. The time most suitable for taking the numbers had to be determined. On the occasion of the general census in 1861, the taking of those numbers was twice essayed. The first effort was in connexion with the general census of the population taken for the night of the 7th April, 1861, special forms being left at each school, upon which were to be entered by the Head of the School the pupils who made an attendance during the week ended 13th April, 1861. Before the returns collected in this way could have been examined, the Census Commissioners determined to institute a fresh enumeration of school children, under the following circumstances:—

> "The supplemental school forms . . . were issued in consequence of a communication addressed to us by the Commissioners of National Education in Ireland, to the effect that the returns for the week ended April 13th, 1861, did not represent the true average attendance of pupils at the National Schools, as the Easter holidays had only just then terminated, and the pupils had not generally resumed attendance. Considering it right, under the circumstances, to afford not only to the schools in connexion with the National system of education, but to all schools whatsoever an opportunity of furnishing a return, we distributed—with the sanction of the Government—and after due notice to the clergy of the various denominations and the heads of the several educational systems, these additional forms."[1]

This second enumeration is supposed to give "the number attending school on May 17th, 1861."

We learn from the Census Commissioners themselves what estimate ought to be put on the returns of attendance thus procured:

> "The returns upon 'Form L No. 2,' furnished for a single day, may be regarded as giving an exceedingly high average, or more than an average for a day's attendance, because the managers and masters of the various schools having had ample notice of the date for which the return was to be made, in all probability exerted themselves to procure a full attendance for that day."[2]

From the circumstances which attended the experiment of 1861, it was clear that in fixing upon a day for reckoning the number of scholars, we should be careful to select one upon which a fair attendance might be generally looked for, and also that managers and teachers should not have "due notice" of the day selected.

and of children upon 25th June, 1868;

Circumstances connected with our inquiry, made it very advisable that the enumeration should take place sometime during the month of June. Fortunately the inquiries which we caused to be made satisfied us that June could not be regarded as an unfavourable month for attendance; on the contrary, there was reason to believe that in three-fourths of the country the attendance during that month was usually above the average. It also appeared, through the same inquiries, that the day to be selected ought to be about the middle of a week, Mondays and Fridays being, commonly, days of bad attendance, and Saturdays being in most schools vacant days. Every precaution was taken to secure secrecy as to the day fixed upon for the enumeration. Following out the plan which had been originally arranged, Thursday, 25th June, was privately agreed upon between the Chairman of the Commission and the Inspector-General of Constabulary; and no other persons were made aware of the date except the Chief Clerk of the Constabulary Office, and Mr. Dunne, the Secretary to this Commission.

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[1] Census of Ireland for the year 1861, Part II., vol. i., pp. 11, 12.

[2] *Ibid.*, p. 33.

Arrangements were concerted with Colonel Lake, one of the Commissioners of Dublin Metropolitan Police, for having the educational census, both of schools and scholars, taken within the metropolitan district by the men under his command. In this way we were able to secure that the enumeration throughout the whole of Ireland of children in actual attendance at elementary schools should be perfectly simultaneous and without notice beforehand, as well as made by an independent and responsible authority.

results printed in separate vol. of Report.

The returns came in with a most satisfactory promptness. Those from 192 constabulary districts, comprising nearly three-fourths of the country, reached our office by the morning of the 30th June, that is within five days from the taking of the census. All the returns, with a single exception, which was satisfactorily explained, were received by the 13th July. The way in which the enumeration both of schools and of the scholars was conducted, is described at length in the volume which contains this educational census; also the steps which were taken towards testing its accuracy, and correcting the mistakes which were discovered in the course of preparing it for the press. In the same volume we have also included several tables, which set out the information thus collected, in a compendious and useful form.

Some of our body made inquiries in different parts of the country, and generally found that the instructions given had been faithfully observed by the Constabulary and the Metropolitan Police in enumerating the schools and scholars. On the 10th November we caused a communication to be made to the Inspector-General, and to the Commissioners of Dublin Metropolitan Police, thanking them and the officers under their command, for the efficient way in which the statistics required by this Commission had been collected throughout the country by the Constabulary and Police.

The Commissions which have lately reported to your Majesty upon popular education in Great Britain—viz., that for England, of which the late Duke of Newcastle was chairman, and that for Scotland, presided over by the Duke of Argyll, adopted as a portion of the method of carrying on their inquiry the issue of circulars of questions bearing on different branches of the subject, which were sent to persons practically conversant with the condition of popular education in particular districts. The Scottish Education Commissioners addressed a further schedule of queries to the authorities of all the schools which came within their inquiry. A similar proceeding has been still more recently adopted by the Schools Inquiry Commission for England, presided over by the late Lord Taunton.

We deliberated whether it was desirable to follow these examples, and to issue circular forms of inquiry with reference to all schools of primary education, embodying the particulars set out in the corresponding English forms, and such others as might appear useful in the particular circumstances of Ireland; we found it however impossible to draw up any complete circular form which could be fairly applicable to all classes of schools throughout Ireland, and we considered it more convenient to communicate with the several bodies in connexion with which the schools are conducted.

Returns obtained from public bodies.

We drew up lists of inquiries under certain heads upon primary education adapted to the circumstances of the following bodies:—

The Commissioners of National Education,
The Church Education Society,
The Christian Brothers,
The Governors of Erasmus Smith's Schools,
The Poor Law Commissioners,
The Inspectors-General of Prisons,
The Inspectors of Reformatories.

The returns furnished in answer contain a very complete body of information, so far as it can at all be conveyed through returns, concerning the principles and methods upon which instruction is given in the primary schools of Ireland, the extent of that instruction, the numbers who avail themselves of it, the degree to which they profit by it, and its cost. We cordially acknowledge the assistance which was afforded us in this important and extensive portion of our inquiry, especially by the officers of the Church Education Society, and the superiors of the Christian Brothers.

There are, as we have already hinted, some primary schools which are not connected with those bodies. But they form a very insignificant fraction of the total number of primary schools; the principles upon which they are conducted are, in the main, identical with those of the National system, the Church Education Society, or the Christian Brothers. Of the character of the instruction, and of the number of children who avail themselves of it, we had trustworthy information from independent sources.

The Commission which investigated the state of Elementary Education in England deemed it expedient to have an inquiry instituted into the condition and methods of Primary Instruction in some Continental countries; and for this purpose, with the sanction of Your Majesty's Government, they employed three Assistant-Commissioners to visit France, Germany, Switzerland, Holland, and the United States of North America. As we had the advantage of being able to refer to the Reports of the Assistant-Commissioners who made those inquiries, we considered that our object would be sufficiently attained by procuring through Official Reports or other authentic documents such further or supplementary information as would complete the knowledge of the matter then acquired, and bring it down to the date of our own inquiry.

Foreign inquiry.

Accordingly we addressed a communication to Your Majesty's Principal Secretary of State for Foreign Affairs requesting him to obtain for our use copies of the official regulations under which assistance is afforded by the State or by municipal or communal authorities to schools for Primary Education under the control or management of religious authorities, orders, or congregations, male or female, in Austria, Baden, Bavaria, Belgium, France, Holland, Italy, Portugal, Spain, Switzerland, and the United States of North America, together with the regulations respecting the training of masters, mistresses, and assistants, and the constitution and government of normal schools for Primary Education, and the latest Reports officially published of the Statistics of Primary Education, as to numbers, classification, and expenditure; and also copies of the regulations under which schools for agricultural education are conducted, with the assistance of the State in the same countries. We made similar application to Your Majesty's Principal Secretary of State for the Colonies requesting information of a like kind respecting Canada and the other American and Australian colonies.

In consequence of these applications a large collection of documents was forwarded to us giving very ample authentic information respecting the condition of Primary Education, and the methods and systems of the corresponding instruction in the foreign countries, and in Your Majesty's colonies, above mentioned. We take this opportunity of acknowledging our obligations to Your Majesty's Ministers for the valuable assistance thus afforded to us, and of recording our sense of the great courtesy displayed by the foreign and colonial Governments who cordially acceded to our wishes, and forwarded for our use those important documents.[1]

We have hitherto spoken chiefly of what we were able to effect in the conduct of our inquiry through others, viz. the investigations of our Assistant Commissioners, the enumeration of schools and scholars made by the constabulary, and the returns furnished by the several educational bodies and societies. In addition to these methods of inquiry, we also availed ourselves of the authority which Your Majesty had confided to us of examining witnesses orally.

Witnesses examined.

We commenced taking oral evidence at our second meeting in March, 1868, and continued to do so at intervals till the end of May, 1869. The number of witnesses examined was seventy-three. They were from all parts of the country, and represented every shade of opinion on the various questions connected with education. They included two Commissioners of National Education, the Secretaries, Chiefs of Inspection, the Professors employed in the Central Training Establishment of the National Board, some of the Inspectors, and other officers of that body; Cardinal Cullen, two Bishops of the Established Church, and two Roman Catholic Prelates; the Secretary, Head-master of Training Institution, and Inspectors of Church Education Society; the Superior of the Model School of the Christian Brothers; three Deans of the Established Church, the Vicar General of the Roman Catholic Diocese of Dublin, and three Clergymen of the Established Church, and two Roman Catholic Clergymen; several witnesses, clerical and lay, recommended for examination to us by the General Assembly; one clerical witness, recommended by the Northern Presbytery of Antrim; two representatives of the Wesleyan body; the Secretary and Inspector of the schools under the management of the Governors of Erasmus Smith's Schools; the Secretary to the Commissioners of Education for the regulation of certain of the Endowed Schools under the Acts 53 George III., c. 107, and 3 George IV., c. 79; the Secretary of the Incorporated Society for promoting English Protestant schools in Ireland; the representative of the Irish Society of London; the Secretary and Inspector of the Society for Irish Church Missions to Roman Catholics; the Secretary to the Sunday School Society for Ireland; the Chief Clerk and the Architect of the Board of Works; the Secretary of the Catholic Poor School Committee in Great Britain; Lord Oranmore; Major O'Reilly, M.P.; and several lay gentlemen interested in education, and representing opinions on the subject prevailing among large and influential classes, among whom we may mention the present Judge of Your Majesty's Court of Probate, Mr. Stephen de Vere, and Mr. James W. Kavanagh.

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[1] A classified list of the documents thus furnished will be found among the "Miscellaneous Papers" of the Commission, vol. viii.

Among the persons whom we invited to give evidence before us, was the Right Hon. W. H. Monsell, M.P., Your Majesty's Under Secretary of State for the Colonies. Being prevented by various causes from attending personally, he addressed an explanatory letter to the Secretary of the Commission, which we have printed with our other documents.

Finding that R. R. W. Lingen, Esq., at that time Secretary to Your Majesty's Committee of Council for Education, could not conveniently attend us personally for the purpose of oral examination, we addressed some questions to him upon certain matters connected with our inquiry, upon which we were assured that his experience would enable him to give us valuable information. Those questions, and Mr. Lingen's answers thereto, will be also found with our other documents.

National teachers.

One of the subjects into which Your Majesty charged us to inquire, was "whether any beneficial change could be effected in reference to the salaries and mode of payment of teachers employed in National schools." We learned from some of the witnesses who appeared before us, and also from memorials addressed to us by several associations of teachers, that there were other matters besides a low rate of salary, upon which the teachers considered that they had just ground of complaint. In order that we might afford the teachers the fullest opportunity of explaining to us what they considered to be their grievances, we examined four of them—one from each Province—who, we understood, had been selected by their brethren to represent their views to us.

Besides examining the witnesses mentioned above, whose evidence we have the honour to submit to Your Majesty, we also caused it to be widely understood that we were desirous that every one who thought himself capable of giving any information upon the subjects of our inquiry should communicate with us, in order that we might determine whether it would be desirable that he should be orally examined.

Visitation of Board's Model Schools

Your Majesty charged us to "inquire and report concerning that part of the said National system which relates to model schools, how far the same is capable of any, and what improvement, and also to inquire and report as to the deficiency which is alleged to exist of trained teachers, ... and how such deficiency, if such shall appear, may be best supplied."

In order that we might acquire concerning the Model Schools and the Training institution of the National Board information of the same independent character as that which we obtained concerning the ordinary National schools through our Assistant Commissioners, we requested two of the Royal Commissioners, the Rev. B. M. Cowie and S. N. Stokes, Esq. both of them Your Majesty's Inspectors of schools in England, to visit and examine those institutions.

and Agricultural schools.

Recognising the special importance of agricultural schools, we also requested two of the Royal Commissioners, J. A. Dease, Esq. and Professor Sullivan, to inspect as many of these schools throughout Ireland as might in point of number and of the circumstances surrounding each school, be taken as a fair specimen of the whole class.

We are much indebted to those gentlemen for the additional labours which they thus undertook.

The reports on these subjects are subjoined to our general report.

The information collected by those gentlemen on the agricultural schools, and on the model schools, and the existing system of training, we have been able to supplement by statements, opinions, and suggestions received by us in evidence from various witnesses, and by the returns respecting those institutions which were furnished to us by the National Board.

Distribution of matter in the volumes of Report.

The information which we have collected on the subjects of our inquiry has been arranged in the following manner:—

Special Reports Vol. i.

The special Reports of Rev. B. M. Cowie and Mr. Stokes upon the Model Schools and Training Institutions, and on certain Convent Schools, and that of Mr. Dease and Professor Sullivan upon the Agricultural Schools, appear in this volume, at the end of our Report. We have also appended a collection of the successive codes of Rules of the National Board, arranged so as to show the changes which have been successively introduced, and of the forms of leases for vested schools similarly arranged.

The Reports of our Assistant Commissioners form a separate volume. Vol. ii.

The oral Evidence of our witnesses is given in two volumes. Vols. iii., iv.

An analysis and index of this oral evidence form another volume. Vol. v.

Vol. vi.

The Educational Census of Elementary Schools and Scholars, together with the explanatory tables to which we have referred above, are contained in one volume.

Vol. vii.

A separate volume is given to the classified Returns which we asked for at the commencement of our inquiry, and obtained from the National Board, together with the

Introduction

supplementary Returns which we obtained from that body from time to time during the course of our investigation.

Vol. viii.

The Returns which we have received from the other educational bodies to which we applied for such information, the communications on the subjects of our inquiry which have been addressed to us by Bishops and other persons of eminence, and other miscellaneous information, are arranged in one volume.

Arrangement of Report.

The extent and complexity of the subject have compelled us to make a long report, and we have found it necessary to distribute what we have to say into Ten Parts.

We have arranged them as follows:—

Part I. is an Historical Sketch of the system of National Education in Ireland, from its establishment in the autumn of 1831, down to 1868.

In Part II. we describe the provision at present existing for Primary Education in Ireland, and the proportion of children of school-age who attend the schools, according to the information derived from the statistical returns which we have received, and the educational census described above.

We have arranged this information in four chapters, under the four heads of Schools and school-houses, Teachers, Managers, and Children at school.

Part III., which is divided into nine chapters, embraces the various subjects connected with the quality and subjects of the instruction in primary schools, and the machinery for their administration. It includes the proficiency of the children, the inspection of the schools, managers, school-houses and sites, attendance of children, school-fees, the sources from which schools are to be maintained (*i.e.*, local contributions and Government contributions), books, religious teaching.

In Part IV. we have discussed all the questions connected with Teachers. For, although the consideration of those questions would have naturally found a place when describing the machinery for carrying on schools and imparting instruction, still, as they formed a special group by themselves, and as an inquiry into them had been particularly enjoined upon us by Your Majesty, we have deemed it more useful to discuss them apart.

Part V. contains a description of the Model Schools which have been established in several towns of Ireland, and also of the Agricultural Schools; and gives the conclusions to which we have come with regard to those establishments, after a full examination of all the circumstances connected with them.

In Part VI. we have given an account of certain special classes of Schools for Primary Education.

Some of the alterations which have been from time to time suggested in the system of the National Board, would if carried out, have converted several of their schools into Establishments for Intermediate Education. We have discussed this matter in Part VII., and have submitted to Your Majesty, certain suggestions by which the desire for increased facilities for Intermediate Education may be satisfied without interfering with a system which is essentially intended to promote the Education of the poor.

Your Majesty especially commanded us "to inquire into the Constitution and practical working of the Board of National Education in Ireland . . . . . . and also whether any improvement can be effected in the Constitution of the Board, with a view to a more satisfactory administration of its affairs."

In part VIII. we give the information which we have been enabled to collect upon this important matter, and the conclusions at which we have arrived.

Part IX. contains a review of what has been already effected for the promotion of Primary Education in Ireland, and of what may be expected to be the result of our recommendations.

Part X. is a summary of our general recommendations.

Having thus explained the method of our inquiry, and enumerated the materials collected, we proceed to state the opinions we have formed on the nature, character, and extent of the elementary education now existing in Ireland, and on the other matters into which Your Majesty commanded us to inquire, and the measures which we humbly recommend for the extension and improvement of this Elementary Education.

PART I.—HISTORICAL SKETCH OF THE SYSTEM OF NATIONAL EDUCATION.

Previous History of Irish Primary Education.

A succinct reference to earlier schemes for promoting the education of the people in Ireland, is found in the Report[1] from a Select Committee of the House of Commons of 1828, "on Education in Ireland Reports." The resolutions of this Committee contain the main principles, which were afterwards embodied in Mr. Stanley's letter of 1831, and formed the basis of the Irish National system. We have reprinted the Report of this Committee in an Appendix to this volume.

1831.

Introduction of new plan.

In the autumn of 1831 the Government of Earl Grey resolved to introduce a new plan of primary education for the benefit of the poor in Ireland. This intention was announced in Parliament upon the 9th of September in that year. The scheme was to be administered by a Board of Commissioners representing various creeds, and Earl Grey,[2] in 1837, placed upon record a letter, dated 20th October 1831, which was addressed by the Right Hon. E. G. Stanley, Chief Secretary for Ireland, to the Lord Lieutenant, the Marquess of Anglesea, upon the composition of the proposed Board. "We must lose no time in naming our Commissioners for our new Board of Education. This will be a task of some delicacy. I propose, however, if you approve, to make them a Board of seven, of whom three to be of the Established Church, two Catholics, and two Protestant Dissenters; this will, I think, be a fair distribution. The names which have occurred to me are Dr. Whately and Dr. Sadleir (if they will accept), to whom we must add some liberal layman of the Church of England; for the Catholics, Dr. Murray and some layman. For the Dissenters only one has occurred to me; I believe Mr. Holmes, the barrister, if he would take the office, would be unexceptionable. I am afraid ——— would not join, as he disapproves the plan. Perhaps you could suggest some additional names, or some which might be substituted for some of them. Pray let me know what you say to them; I am drawing up instructions which shall be sent to you forthwith, before I take any steps." The number of Commissioners and the denominational composition suggested by Mr. Stanley were accepted, and seats at the new Board were offered to the following persons: the Duke of Leinster, Archbishop Whately, and Dr. Sadleir, of the Established Church; Archbishop Murray and Mr. Blake of the Roman Catholic Church; Mr. Carlile, Presbyterian, of the Synod of Ulster; and Mr. Holmes, Unitarian, of the Synod of Munster.

Original Commissioners.

Mr. Stanley's letter. Alterations in draft.

Objection to enforce attendance at places of worship.

To these seven gentlemen, before their definitive appointment, was submitted the letter of instructions drawn up by Mr. Stanley, and at the suggestion of one or more of them alterations were made in the draft. The original draft imposed upon the Commissioners the duty of seeing that the children attended their places of worship on Sundays, but this clause was objected to, and was withdrawn by the Government. Mr. Carlile states his objection in the following words: "I objected myself to being called upon, on my responsibility as a member of the Commission, to see to the children attending places of worship in which tenets might be inculcated which I do not approve."[3]

Mr. Blake[4] states the circumstances:—

> "4242. Is any return required by the Board of the attendance upon religious instruction on the part of the children?—No; it was originally proposed that an account should be given of the attendance of the children at their respective places of worship. A member of the Board felt that that rule might be considered as implying that the Board would enforce the attendance, and thus the persons of one communion might be compelled to enforce attendance at the place of worship of another communion, and upon a service of which they disapproved; he objected, therefore, to the proposal, and it was given up."
>
> "4243. Was that member a Roman Catholic or a Protestant?—He was a Protestant, a clergyman."

Objection to supply Roman Catholic Testaments.

It was also proposed when the Board was about to be constituted[5] that the Roman Catholic translation of the New Testament, with the notes, mentioned in the report of the Commissioners of 1825, should be read by Roman Catholic children at the time of separate religious instruction, and that Testaments should be supplied by the Board. To that Archbishop Murray and Mr. Blake assented; but an objection to giving them was made by the "Protestant ecclesiastical members," and the project dropped.

In the first draft of the letter the plan projected by Government was described as one of "combined literary, and separate religious education, each department altogether to exclude the other;" but when that was submitted by Mr. Stanley to the intended Commissioners, it appears that some of them, before they accepted the office, objected to administer a system which was designed to exclude all religious teaching from the combined education. Accordingly, after mature deliberation between Mr. Stanley

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[1] Commons' Paper, 80 (1829).

[2] Commons' Committee (1837), q. 6612.

[3] Commons' Committee (1837), q. 574.

[4] Commons' Committee (1835).

[5] Lords' Committee of 1837, p. 1342; and Commons' Committee (1835), q. 4240.

1831.

Scheme of scriptural instruction. Proviso in Mr. Stanley's draft.

and the several members of the Board as to the possibility of introducing into the united education such scriptural teaching as might involve no matter of controversy among Christians, the first draft of the letter was altered with the full consent of the Government and the Commissioners, by describing the system to be established as one for "combined moral and literary, and separate religious instruction," and by adding to that description the following proviso, that is to say, "it is not designed to exclude from the list of books for the combined instruction, such portions of sacred history, or of religious or moral teaching, as may be approved of by the Board."[1]

Mr. Stanley's letter.

The seven gentlemen who had been invited to form the new Board, acquiesced in the main principles of Mr. Stanley's letter, with the addition of this proviso, and upon those principles, as a basis, accepted the commission. This letter, which has always been regarded as the original charter of the National Board, possesses the highest historical interest. There is some doubt whether the date was 31st October, 1831,[2] or merely October 1831, but it was certainly addressed about the close of that month to the Duke of Leinster as President of the new Board. The system of the new Commissioners was designed to banish even the suspicion of proselytism, and, while admitting children of all creeds, to interfere with the tenets of none. The Kildare-street Society, though receiving Parliamentary aid, had failed, because in enforcing in all schools the reading of the Holy Scriptures, without note or comment, it had contravened the principles of the Roman Catholic Church, to which the bulk of the pupils must necessarily belong. It had been found impracticable, in accordance with the recommendations of the Commission of 1824–5, to employ in every school two masters, one Protestant and the other Roman Catholic, or to agree upon selections from Scripture for general use. The new system of National Education for the poorer classes of the community was to be based upon the plan of association in literary instruction, but separation in religious, and was most scrupulously to avoid interference with the peculiar tenets of any Christian pupils. As united education of different creeds was to be one of the main objects, and as much was to depend upon the co-operation of resident clergy, the Board would specially favour claims from applicants of various denominations. But they were invariably to require as a condition of public aid that private funds should be locally raised for the same object; thus the repairs of the school, the salary of the master, and half the cost of school requisites were to be locally provided. For a certain number of hours on four or five days in the week the schools were to be open for moral and literary education only, and the rest of the week was to be set apart for separate religious instruction by the respective clergy, who would also be encouraged to give religious instruction to children of their own flock either before or after ordinary school hours on all days. Books, whether used for combined literary or separate religious instruction, were to come under control of the Board. A register of attendance of each child at divine worship on Sundays was to be kept in the schools. Applicants might appoint their own teachers, provided they had been trained, and produced testimonials from the Board; they were to be liable to fine, suspension, or dismissal by it. The Board was to employ its funds in aiding the building of schools, in paying Inspectors, in gratuities of limited amount to teachers, upon a model and training school, upon printing books of moral and literary education, and in defraying contingent expenses. Consistently with these principles the Board might make regulations on matters of detail.

Synopsis of.

The original letter of Mr. Stanley preserved in the Irish Office and the copy of it published in the Board's Reports agree in the main, but as they vary in several particulars, we give the two editions in parallel columns, indicating variations by italic type and marginal notes.

Copies as preserved in the Irish office, and as published by the Board.

(Discrepancies are noted in the margin).

A.	B.
Mr. Stanley's Letter, as preserved in the Irish Office, and as published in the "Dublin Gazette" *of December 8th,* 1831.	*Mr. Stanley's Letter, as printed in the early Reports of the Board.*
"COPY of a LETTER from the CHIEF SECRETARY for IRELAND to His Grace the DUKE OF LEINSTER on the formation of a Board of Commissioners for Education in Ireland.	"LETTER of the Right Hon. E. G. STANLEY, Chief Secretary to his Excellency the Lord Lieutenant, addressed to his Grace the DUKE OF LEINSTER.
"Irish Office, London, October, 1831.	"Irish Office, London, October, 1831.
"MY LORD—His Majesty's Government having come to the determination of empowering the Lord Lieutenant to constitute a Board for the superintendence of a system of National Education in Ireland, and Parliament having so far sanctioned the arrange-	"MY LORD—His Majesty's Government having come to the determination of empowering the Lord Lieutenant to constitute a Board for the superintendence of a system of National education in Ireland, and Parliament having so far sanctioned the arrangement

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[1] Petition of certain patrons and managers of schools quoted as "perfectly accurate" by Mr. Blackburne. Lords' Committee (1854), q. 867.

[2] Carlile in Lords' Committee of 1837, p. 30. "You state that the date of that letter of Lord Stanley was October 1831?—Yes. There is a singular omission; the date of the month is not put to it. I rather think it was the 31st of October. The copy of Lord Stanley's letter laid before the House is dated 31st October, 1831?—That letter was not returned by us. I cannot give any account of the difference.

1831.

A.

Mr. Stanley's Letter, as preserved in the Irish Office—continued.

ment as to appropriate a sum of money in the present year as an experiment of the probable success of the proposed system, I am directed by his Excellency to acquaint your Grace that it his intention, with your consent, to constitute you the President of the new Board: and I have it further in command to lay before your Grace the motives of the Government in constituting this Board, the powers which it is intended to confer upon it, and the objects which it is expected that it will bear in view, and carry into effect.

"The Commissioners in 1812 recommended the appointment of a Board of this description to superintend a system of education from which should be banished even the suspicion of proselytism, and which, admitting children of all religious persuasions, should not interfere with the peculiar tenets of any. The Government of the day imagined that they had found a superintending body, acting upon a system such as was recommended, and intrusted the distribution of the National grants to the care of the Kildare-street Society. His Majesty's present Government are of opinion that no private society, deriving a part, however small, of their annual income from private sources, and only made the channel of the munificence of the Legislature, without being subject to any direct responsibility, could adequately and satisfactorily accomplish the end proposed; and while they do full justice to the liberal views with which that Society was originally instituted, they cannot but be sensible that one of its leading principles was calculated to defeat its avowed objects, as experience has subsequently proved that it has. The determination to enforce in all their schools the reading of the Holy Scriptures without note or comment was undoubtedly taken with the purest motives; with the wish at once to connect religious with moral and literary education, and, at the same time, not to run the risk of wounding the peculiar feelings of any sect by catechetical instruction or comments which might tend to subjects of polemical controversy. But it seems to have been overlooked that the principles of the Roman Catholic Church (to which, in any system intended for general diffusion throughout Ireland, the bulk of the pupils must necessarily belong) were totally at variance with this principle; and that the *indiscriminate* reading of the Holy Scriptures without note or comment by children, must be peculiarly obnoxious to a Church which denies, even to adults, the right of unaided private interpretation of the Sacred Volume *with respect to* articles of religious belief.

"Shortly after its institution, although the Society prospered and extended its operations under the fostering care of the Legislature, this vital defect began to be noticed, and the Roman Catholic clergy began to exert themselves with energy and success against a system to which they were on principle opposed, and which they feared might lead in its results to proselytism, even although no such object were contemplated by its promoters. When this opposition arose, founded on such grounds, it soon became manifest that the system could not become one of National Education.

"The Commissioners of Education in 1824–5, sensible of the defects of the system and of the ground as well as the strength of the objection taken, recommended the appointment of two teachers in every school, one Protestant and the other Roman Catholic, to superintend separately the religious education of the children; and they hoped to have been able to agree upon a selection from the Scriptures which might have been generally acquiesced in by both persuasions. But it was soon found that these schemes were impracticable; and in 1828 a Committee of the House of Commons, to which were referred the various Reports of the Commissioners of Education, recommended a system to be adopted which should afford, if possible, a combined literary and a separate religious education, and should be capable of being so far adapted to the views of the religious persuasions

B.

Mr. Stanley's Letter, as printed in the Board's Reports—continued.

as to appropriate a sum of money in the present year as an experiment of the probable success of the proposed system, I am directed by his Excellency to acquaint your Grace that it his intention, with your consent, to constitute you the President of the New Board. And I have it further in command to lay before your Grace the motives of the Government in constituting this Board, the powers which it is intended to confer upon it, and the objects which it is expected that it will bear in view, and carry into effect.

"The Commissioners in 1812 recommended the appointment of a Board of this description, to superintend a system of education, from which should be banished even the suspicion of proselytism, and which, admitting children of all religious persuasions, should not interfere with the peculiar tenets of any. The Government of the day imagined that they had found a superintending body, acting upon a system such as was recommended, and intrusted the distribution of the National Grants to the care of the Kildare-street Society. His Majesty's present Government are of opinion that no private Society, deriving a part, however small, of their annual income from private sources, and only made the channel of the munificence of the Legislature, without being subject to any direct responsibility, could adequately and satisfactorily accomplish the end proposed; and while they do full justice to the liberal views with which that Society was originally instituted, *as well as to the fairness with which they have, in most instances, endeavoured to carry their views into effect*, they cannot but be sensible that one of the leading principles of that Society was calculated to defeat its avowed objects, as experience has subsequently proved that it has. The determination to enforce in all their schools the reading of the Holy Scriptures without note or comment, was undoubtedly taken with the purest motives; with the wish at once to connect religious with moral and literary education, and, at the same time, not to run the risk of wounding the peculiar feelings of any sect, by catechetical instruction, or comments which might tend to subjects of polemical controversy. But it seems to have been overlooked that the principles of the Roman Catholic Church (to which, in any system intended for general diffusion throughout Ireland, the bulk of the pupils must necessarily belong) were totally at variance with this principle; and that the reading of the Holy Scriptures without note or comment, by children, must be peculiarly obnoxious to a Church which denies, even to adults, the right of unaided private interpretation of the Sacred Volume *in* articles of religious belief.

Clause inserted in B.

"Indiscriminate" omitted in B.

Verbal variations.

"Shortly after its institution, although the Society prospered and extended its operations under the fostering care of the Legislature, this vital defect began to be noticed, and the Roman Catholic clergy began to exert themselves with energy and success, against a system to which they were in principle opposed, and which they feared might lead in its results to proselytism, even although no such object were contemplated by its promoters. When this opposition arose, founded on such grounds, it soon became manifest that the system could not become one of National Education.

"The Commissioners of Education in 1824–25, sensible of the defects of the system, and of the ground, as well as the strength of the objection taken, recommended the appointment of two teachers in every school, one Protestant and the other Roman Catholic, to superintend separately the religious education of the children; and they hoped to have been able to agree upon a selection from the Scriptures which might have been generally acquiesced in by both persuasions. But it was soon found that these schemes were impracticable; and in 1828 a Committee of the House of Commons, to which were referred the various Reports of the Commissioners of Education, recommended a system to be adopted which should afford, if possible, a combined literary, and a separate religious education, and should be capable of being so far adapted to the

1831.	A. *Mr. Stanley's Letter, as preserved in the Irish Office*—continued.	B. *Mr. Stanley's Letter, as printed in the Board's Reports*—continued.
Verbal.	*which prevail in* Ireland, as to render it, in truth, a system of National education for the *poorer* classes of the community.	views of the religious persuasions which *divide* Ireland, as to render it, in truth, a system of National education for the *lower* classes of the community.
	"For the success of the undertaking much must depend upon the character of the individuals who compose the Board; and upon the security thereby afforded to the country, that while the interests of religion are not overlooked, the most scrupulous care should be taken not to interfere with the peculiar tenets of any description of Christian pupils.	"For the success of the undertaking much must depend upon the character of the individuals who compose the Board; and upon the security thereby afforded to the country, that while the interests of religion are not overlooked, the most scrupulous care should be taken not to interfere with the peculiar tenets of any description of Christian pupils.
Changes in B obscure the sense of A.	"To attain the first object, it appears essential that the Board should be composed of men of high personal character, *including individuals* of exalted station in the Church; to attain the latter, that it should consist of persons professing different religious opinions.	"To attain the first object, it appears essential that *a portion of* the Board should be composed of men of high personal character, *and* of exalted station in the Church; for the latter, that it should consist *in part* of persons professing different religious opinions.
	"It is the intention of the Government that the Board should exercise a complete control over the various schools which may be erected under its auspices, or which, having been already established, may hereafter place themselves under its management and submit to its regulations. Subject to these, applications for aid will be admissible from Christians of all denominations; but as one of the main objects must be to unite in one system children of different creeds, and as much must depend upon the co-operation of the resident clergy, the Board will probably look with peculiar favour upon applications proceeding either from—	"It is the intention of the Government that the Board should exercise a complete control over the various schools which may be erected under its auspices, or which, having been already established, may hereafter place themselves under its management, and submit to its regulations. Subject to these, applications for aid will be admissible from Christians of all denominations; but as one of the main objects must be to unite in one system children of different creeds, and as much must depend upon the co-operation of the resident clergy, the Board will probably look with peculiar favour upon applications proceeding either from—
	"1st. The Protestant and Roman Catholic clergy of the parish; or, "2nd. One of the clergymen, and a certain number of parishioners professing the opposite creed; or, "3rd. Parishioners of both denominations.	"1st. The Protestant and Roman Catholic clergy of the parish; or, "2nd. One of the clergymen, and a certain number of parishioners professing the opposite creed; or, "3rd. Parishioners of both denominations.
	"Where the application proceeds exclusively from Protestants or exclusively from Roman Catholics, it will be proper for the Board to make inquiry as to the circumstances which lead to the absence of any names of the persuasion which does not appear.	"Where the application proceeds exclusively from Protestants, or exclusively from Roman Catholics, it will be proper for the Board to make inquiry as to the circumstances which lead to the absence of any names of the persuasion which does not appear.
	"The Board will note all applications for aid, whether granted or refused, with the grounds of the decision, and annually submit to Parliament a report of their proceedings.	"The Board will note all applications for aid, whether granted or refused, with the grounds of the decision, and annually submit to Parliament a report of their proceedings.
	"They will invariably require, as a condition not to be departed from, that local funds shall be raised, upon which any aid from the public will be dependent.	"They will invariably require, as a condition not to be departed from, that local funds shall be raised, upon which any aid from the public will be dependent.
	"They will refuse all applications in which the following objects are not locally provided for—	"They will refuse all applications in which the following objects are not locally provided for—
	"1st. A fund sufficient for the annual repairs of the school-house and furniture. "2nd. A permanent salary for the master not less than pounds.	"1st. A fund sufficient for the annual repairs of the school-house and furniture. "2nd. A permanent salary for the master, not less than pounds.
B provides religious books.	"3rd. A sum sufficient to purchase books and school requisites at half price.	"3rd. A sum sufficient to purchase books and school requisites at half price, *and books of separate religious instruction at prime cost.*
Important change in tenure of aided schools.	"4th. Where aid is *sought* from the Commissioners for building a school-house it is required that at least one-third of the estimated expense be subscribed, a site for building, to be approved of by the Commissioners, be granted *for the purpose*, and that the school-house, when finished, be vested in *trustees, to be also approved of by them.*	"4th. Where aid is *required* from the Commissioners for building a school-house, it is required that at least one-third of the estimated expense be subscribed, a site for building, to be approved of by the Commisioners, be granted *to them*, and the school-house, when finished, to be vested in *them.*
	"They will require that the schools be kept open for a certain number of hours, on four or five days of the week, at the discretion of the Commissioners, for moral and literary education only; and that the remaining one or two days in the week be set apart for giving, separately, such religious education to the children as may be approved by the clergy of their respective persuasions.	"They will require that the schools be kept open for a certain number of hours, on four or five days of the week, at the discretion of the Commissioners, for moral and literary education only; and that the remaining one or two days in the week be set apart for giving, separately, such religious education to the children as may be approved of by the clergy of their respective persuasions.
	"They will also permit and encourage the clergy to give religious instruction to the children of their respective persuasions, either before or after the ordinary school hours, on the other days of the week.	"They will also permit and encourage the clergy to give religious instruction to the children of their respective persuasions, either before or after the ordinary school hours, on the other days of the week.
B omits "moral."	"They will exercise the most entire control over all books to be used in the schools, whether in the combined *moral and* literary or separate religious instruction; none to be employed in the first except under the sanction of the Board, nor in the latter but with	"They will exercise the most entire control over all books to be used in the schools, whether in the combined literary or separate religious instruction; none to be employed in the first except under the sanction of the Board, nor in the latter but with the approba-

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A.

Mr. Stanley's Letter, as preserved in the Irish Office—continued.

the approbation of *those* members of the Board who are of the same religious persuasion with those for *whose use* they are intended. *Although it is not designed to exclude from the list of books for the combined instruction such portions of sacred history or of religious and moral teaching as may be approved of by the Board, it is to be understood that this is by no means intended to convey a perfect and sufficient religious education, or to supersede the necessity of separate religious instruction on the day set apart for that purpose.*

"They will require that a register shall be kept in the schools, in which shall be entered the attendance or non-attendance of each child on Divine Worship on Sundays.

"They will at various times, either by themselves or by their Inspectors, visit and examine into the state of each school, and report their observations to the Board.

"They will allow to the individuals or bodies applying for aid the appointment of their own teacher, subject to the following restrictions and regulations:—

"1st. He (or she) shall be liable to be fined, suspended, or removed altogether by the authority of the Commissioners, who shall, however, record their reasons.

"2nd. He shall have received previous instruction in a model school in Dublin *to be sanctioned by the Board.*

"N.B.—It is not intended that this regulation should apply to prevent the admission of masters or mistresses of schools already established, who may be approved of by the Commissioners.

"3rd. He shall have received testimonials of good conduct and of general fitness for the situation from the Board.

"The Board will be intrusted with the absolute control over the funds which may be annually voted by Parliament, which they shall apply to the following purposes:—

"1st. Granting aid for the erection of schools, subject to the conditions hereinbefore specified.

"2nd. Paying Inspectors for visiting and reporting upon schools.

"3rd. Gratuities to teachers of schools conducted under the rules laid down not exceeding pounds each.

"4th. Establishing and maintaining a model school in Dublin and training teachers for country schools.

"5th. Editing and printing such books of moral and literary education as may be approved of for the use of the schools, and supplying them and school necessaries at not lower than half price

"*6th. Defraying all necessary contingent expenses of the Board.*

"I have thus stated the objects which His Majesty's Government have in view, and the principal regulations by which they think those objects may be most effectually promoted; and I am directed by the Lord Lieutenant to express His Excellency's earnest wish that the one and the other may be found such as to procure for the Board the sanction of your Grace's name and the benefit of your Grace's attendance.

"A full power will, of course, be given to the Board to make such regulations upon matters of detail, not inconsistent with the spirit of these instructions, as they may judge best qualified to carry into effect the intentions of the Government and the Legislature. Parliament has already placed at His Excellency's disposal a sum which may be available even in the course of the present year; and as soon as the Board can be formed it will be highly desirable that no time should be lost, with a view to the estimates of the ensuing year, in enabling such schools, already established, as are willing to subscribe to the

B.

Mr. Stanley's Letter, as printed in the Board's Reports—continued.

tion of *the* members of the Board of the persuasion of those *for whom* they are intended.

Verbal.

Important proviso omitted in B.

"They will require that a register shall be kept in the schools, in which shall be entered the attendance or non-attendance of each child on Divine Worship on Sundays.

"They will, at various times, either by themselves, or by their Inspectors, visit and examine into the state of each school, and report their observations to the Board.

"They will allow to the individuals or bodies applying for aid, the appointment of their own teacher, subject to the following restrictions and regulations:

"1st. He (or she) shall be liable to be fined, suspended, or removed altogether, by the authority of the Commissioners, who shall, however, record their reasons.

"2nd. He shall have received previous instruction in a model school, *to be established in Dublin.*

Change as to training school.

"N.B.—It is not intended that this regulation should apply to prevent the admission of masters or mistresses of schools already established, who may be approved of by the Commissioners, *nor of such as the Board may think fit to appoint, before the proposed model school may come into full operation.*

Provisional masters sanctioned by B.

"3rd. He shall have received testimonials of good conduct and of general fitness for the situation, from the Board, *or the persons employed by them to conduct the model school.*

Power of granting testimonials extended by B.

"The Board will be intrusted with the absolute control over the funds which may be annually voted by Parliament, which they shall apply to the following purposes:—

"1st. Granting aid for the erection of schools, subject to the conditions hereinbefore specified.

"2nd. Paying Inspectors for visiting and reporting upon schools.

"3rd. Gratuities to teachers of schools conducted under the rules laid down, not exceeding pounds each.

"4th. Establishing and maintaining a model school in Dublin, and training teachers for country schools.

"5th. Editing and printing such books of moral and literary education as may be approved of for the use of the schools, and supplying them and school necessaries at not lower than half price.

One purpose of grant omitted in B.

"I have thus stated the objects which His Majesty's Government have in view, and the principal regulations by which they think those objects may be most effectually promoted; and I am directed by the Lord Lieutenant to express His Excellency's earnest wish that the one and the other may be found such as to procure for the Board the sanction of your Grace's name, and the benefit of your Grace's attendance.

"A full power will, of course, be given to the Board to make such regulations upon matters of detail, not inconsistent with the spirit of these instructions, as they may judge best qualified to carry into effect the intentions of the Government and of the Legislature. Parliament has already placed at His Excellency's disposal a sum which may be available even in the course of the present year; and as soon as the Board can be formed, it will be highly desirable that no time should be lost, with a view to the estimates of the ensuing year, in enabling such schools, already established, as are willing to subscribe to the conditions im-

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A.	B.
Mr. Stanley's Letter, as preserved in the Irish Office—continued.	*Mr. Stanley's Letter, as printed in the Board's Reports*—continued.
conditions imposed, to put in their claims for protection and assistance; and in receiving applications from parties desirous to avail themselves of the munificence of the Legislature in founding new schools under your regulations.	posed, to put in their claims for protection and assistance; and in receiving applications from parties desirous to avail themselves of the munificence of the Legislature, in founding new schools under your regulations.
"I have the honour to be, &c., "(Signed), E. G. STANLEY. "Irish Office, London, 23rd Feb., 1832. "(A true copy.) GEORGE TRUNDLE."	"I have the honour to be, my Lord, "Your Grace's most obedient Servant, "E. G. STANLEY. "To His Grace the Duke of Leinster, &c., &c."

Chief discrepancies noticed.

The variations between the two copies of this celebrated letter include the following points. As printed by the Board, the letter includes a tribute to the fairness of the operations of the Kildare-place Society which is wanting in the original, while it omits the emphatic declaration of Mr. Stanley that the new system "is by no means intended to convey a perfect and sufficient religious education, or to supersede the necessity of separate religious instruction on the day set apart for that purpose." With regard to the tenure of vested schools a change is introduced; for, whereas the letter in the Irish Office prescribes that a site shall "be granted for the purpose and the school-house vested in approved trustees," the Board's edition represents that the site must be granted to the Commissioners and the school-house vested in them. Changes also appear in the section relating to masters; for while the original letter places the scene of training "in a model school in Dublin, to be sanctioned by the Board," the Board's copy speaks of "a model school to be established in Dublin." It adds an exception not found in the original in favour "of such as the Board may think fit to appoint before the proposed model school may come into full operation," and distributes the privilege of granting testimonials between the Board and "the persons employed by them to conduct the model school." That the plan originally contemplated more normal schools than one appears from Mr. Blake's evidence before the Commons in 1835; since when examined upon the qualifications of masters previously to appointment, he gives a decided opinion that the master should undergo examination before he was allowed to undertake the management of the school, and that the person to be appointed should be a person educated, for a certain period at least, in one of the normal schools.[1] The sixth of the purposes to which, according to the original letter, the Parliamentary grant was to be applied, viz., "defraying all necessary contingent expenses of the Board," is omitted in the Board's copy.

Explanation.

The explanation[2] given of these discrepancies is "that some variations were made in the letter as it was passing through the office."

The reception which the new system met with on the first establishment of the Board from the various religious bodies will be found in pages 47–66, 66–69, 69–70.

FIRST OFFICERS.

Resident Commissioner.

Originally all the Commissioners were unpaid; but, "in consequence[3] of the pressure of business, and the other Commissioners not being able to give that attention to it which was absolutely necessary," the Rev. J. Carlile agreed with the Treasury to relinquish what he received from his congregation, and become Resident Commissioner upon a salary of £300 a year, and apartments free of rent,[4] with an allowance of £100 for a car and horse.

Secretary.

Master of Model school.

He was "a Scotchman[5] long resident in Ireland," a "licentiate of the Church of Scotland," and "an ordained minister of the Synod of Ulster." The Commissioners selected, as their secretary, Mr. Thomas F. Kelly, a barrister and "a Protestant of the Church of England."[6] His salary was £500 a year, with a free residence. For master of the model school they chose Dr. M'Arthur, a Presbyterian, a Scotchman by birth and a Doctor of Medicine. Of Dr. M'Arthur's qualifications, Mr. Carlile[7] gives the following account:—

> "He had been teaching for a considerable number of years previously in Edinburgh and the neighbourhood, in the meanwhile taking an education with the intention of ultimately becoming a physician. I established a school myself in Dublin, under my own superintendence; I went over to Scotland to obtain a master, and selected him for my own school; and, finding him the most efficient teacher I had ever met with, I recommended him to the Board, and he was elected on my recommendation."

Under the new Board Dr. M'Arthur took "the whole management[8] of the teaching department," the model and training schools, which the Inspectors were required[9] to attend on their first appointment.

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[1] Commons' Committee (1835), q. 3,597.

[2] Carlile in Commons' Committee (1837), q. 745.

[3] Commons' Committee (1837), q. 23.

[4] Lords' Committee of 1837, p. 1343.

[5] Lords' Committee, 1837, pp. 18, 36.

[6] Commons' Committee (1837), q. 596.

[7] Commons' Committee (1837), q. 864.

[8] Commons' Committee (1837), q. 875.

[9] Commons' Committee (1837), q. 1774.

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Accountant.

Inspectors.

It may be convenient to mention here that, as soon as the work of the Commissioners grew heavy, application was made[1] to Mr. Stanley for a separate Board to manage financial matters, but the Government early in 1832 refused the application; and the Commissioners, in 1835, appointed as head of the accountant's department Mr. J. Claridge, an Englishman. The Inspectors at first were four in number, two Protestants and two Roman Catholics.[2]

Mr. Blake, when examined[3] in 1835, describes the first election :—

"3435. Do you make any inquiries with respect to religion?—We did not at first, but we do now, with a view of mixing Protestants and Roman Catholics as much as possible together. The first appointment of Inspectors that took place was immediately after the appointment of the Board. Several persons appeared before us as candidates; each Commissioner examined. After the examination was over, from the number that were before us we had to select four, and it did so happen that, without the slightest communication with each other without knowing anything of the religion of the parties, we each selected the same four; and that of these four so selected, two were Protestants, and two were Roman Catholics."

Mr. Carlile, in 1837,[4] denied that denomination was the ruling consideration in appointing Inspectors :—

"773. Lord *Stanley*.—You stated that the Inspectors were half Roman Catholics and half Protestants; have you had any regard in the appointment of the Inspectors to the particular denomination the person may have been?—I think, in the first instance, it happened almost accidentally that they turned out half Protestants and Roman Catholics; but when an Inspectorship has been vacant, without making it a rule that it should be so, there has been a leaning to supply the place with the same denomination *cœteris paribus*, we have kept up the proportion of two denominations.

"774. Provided there were two candidates, one of whom was superior to the other in point of qualifications, you would not consider yourself debarred from electing him by denomination?—No; certainly not."

Mr. Stanley acquiesces in changes,

On two occasions Mr. Stanley while still Chief Secretary authorized departures from his own Letter; on the first occasion he dispensed with the Register of attendance at Divine Worship; on the second he sanctioned the "Explanatory Document." On another occasion he gave an interpretation to the term "school-hours" to which great importance was attached. The Letter as accepted by the Commissioners required "that a register shall be kept in the schools, in which shall be entered the attendance or non-attendance of each child on Divine Worship on Sundays." On 13th April, 1832, Mr. Stanley wrote[5] to the Commissioners authorizing them to dispense with this requirement which in fact had never been enforced. Mr. Carlile[6] says that another letter from Mr. Stanley, which was not dated, approved and sanctioned an explanatory document prepared by the Board, which likewise bears no date, but was drawn up in 1832. This letter is not now to be found either in the office of the Chief Secretary or of the National Board.

gives up Sunday register, and sanctions

EXPLANATORY DOCUMENT.

The following DOCUMENT, explanatory of some of the foregoing CONDITIONS, which have been misunderstood having been drawn up by the COMMISSIONERS as containing their views of them, has received the approbation and sanction of His Majesty's Government.

"As some parts of the plan of education committed to the Commissioners, to be by them carried into effect, have, as it appears, been misunderstood, the Commissioners beg to submit to Government, the sense in which they have understood and acted upon, the instructions given in the letter of the Chief Secretary for Ireland, that the Government may confirm them in their mode of procedure where they are right, and correct them where they are wrong.

"I. In giving a control to individual members of the Board, over books to be used in the particular religious instruction of different denominations of pupils, the Board do not understand that it was the intention of His Majesty's Government either to claim for themselves, or to vest in the Commissioners, any control over the use of the Sacred Scriptures, or over the standards of the Established Churches of Ireland—or of Scotland—or of the Roman Catholic Church, but only over books composed by private authors; and that the control over these is required merely for the purpose of checking the introduction of books of injurious tendency.

"II. The Board do not understand that it is imperative upon them to edit all books used in the schools receiving grants from them; but that they are at liberty to sanction such books as may previously be in use in schools, in behalf of which applications are made; or such as may be preferred by the local patrons and conductors of schools, provided that they find nothing objectionable in them. Under this view of the duty assigned to them, they require a list of the books used in the schools which they are requested to aid, and have already frequently sanctioned the school-books issued by the Kildare-place Society—and also, after certain alterations, the school-books issued by the Catholic Book Society. The Board wish to remark, that they have never conceived it would be expedient to render the use of any particular book or books imperative.

"III. The Board understand that the control over teachers of schools is vested primarily in their local patrons and conductors; and that the power required by the Government to be conceded to the Board, of fining and dismissing teachers, is to be exercised only in case of such local patrons and conductors, after receiving grants, seeking to protect teachers in violating the rules of the Board; or retaining teachers found, on trial, to be incompetent.

"IV. The Board understand that they are to require a permanent submission to its regulations, only in those cases in which grants have been made towards the erection of school-houses, to be vested in trustees, according to the directions of Government; and that in schools receiving occasional or annual grants, such as salaries for the teachers, &c., they are to require submission to their regulations only during the period for which grants are made.

"V. By encouraging the pastors of different denominations to give religious instruction to the children of

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[1] Commons' Committee (1837), 3047–51.

[2] Commons' Committee (1837), q. 773.

[3] Commons' Committee (1837).

[4] Commons' Committee (1837).

[5] Lords' Committee of 1837, p. 38.

[6] Lords' Committee of 1837, p. 38.

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their respective flocks, out of school-hours, the Board understand, merely affording to such pastors facility of access to the pupils at the times specified, and not employing or remunerating them. And they understand that the parents and guardians of the children are to determine to what denomination they respectively belong—the Board taking no cognizance of the matter.

"VI. The Board understand that the times for religious instruction are to be determined by the local patrons and conductors of schools; the power vested in the Board on that subject being merely to see that, at least, one week-day in the week is set apart for that purpose; they also understand that the religious instruction given may, or may not, be in the school-room; the choice of the place being left to the pastors of the children, but that liberty is to be secured to them to assemble the children of their respective flocks in the school-room if they see fit.

"VII. The Board understand that they are not, in ordinary cases, to exercise control over the use of the school-rooms on Sundays, that control being left to the local conductors of the school; but that if any use be made of them, tending to contention and well-founded complaints between adverse parties, it is competent for the Board to interfere for the purpose of remedying the evil.

"The Board beg leave to add, that they do not regard these observations as altering or modifying, in any degree, the original instructions communicated to them in the Chief Secretary's letter of October, 1831; they offer them as containing views which they have always entertained of their instructions, and upon which they have uniformly acted since the commencement of their labours.

"By desire of the Commissioners,

"THOMAS F. KELLY, Secretary."

Summary of explanatory document.

The "Explanatory Document" defines—(1) the control of members of the Board over books of religious instruction; (2) over secular books; (3) over teachers; and (4) over school-houses; (5) it limits the encouragement to be given to religious teaching; (6) leaves free the time and place of such instruction; and (7) assigns to local managers the use of school-rooms upon Sunday.

Each division of the document requires comment, in reference to modifications introduced by it.

Control over religious books modified.

Mr. Blake's objection to the change.

I. With regard to control over books to be used in the particular religious instruction of different denominations, Mr. Stanley's Letter prescribed that no books are to be employed in separate religious instruction "but with the approbation of those members of the Board who are of the same religious persuasion with those for whose use they are intended." The Explanatory Document declares that "the control over these is required merely for the purpose of checking the introduction of books of injurious tendency." The interpretation put by the Rules upon this explanation is, that "if any other books than the Holy Scriptures, or the standard books of any Church to which any of the children belong, are to be employed in communicating religious instruction, the pastor, or other religious teacher, who proposes to employ such book, is expected to communicate his intention to any individual member of the Board, and consult with him respecting its suitableness." Mr. Blake,[1] when before Committees of the House of Lords and of the House of Commons in 1837, gave the following account of the change, and his disapproval of it:—

> "According to my recollection, it was represented that a despotic and arbitrary power was given to the members of the Board of the respective persuasions, as to the books to be used in religious instruction. I think that was particularly urged by the Presbyterian body; that it was considered as giving some authority to us, which they considered contrary to their principles, and that it was on those grounds the alteration was made. I am quite clear that the objection was more a Protestant than a Roman Catholic objection. My objection was not to the original rule, but to the alteration of it."

And again, to the Lords' Committee:—

> "The rule contained in that part of Lord Stanley's letter has been, I am sorry to say, altered: it was altered, I think, in the ensuing year. I have been examined upon this point by Lord Stanley himself, before the House of Commons, and I have expressed there what I express now, my regret that the alteration should have taken place. It took place by the authority of the Government in the year 1833. That alteration was occasioned by the objections made to the rule by the synod of Ulster."

In harmony with these declarations, Mr. Carlile states:[2]—

> "I was exposed to observations, as being a member of the synod, for accepting of a situation which seemed to confer a control over the use of general and standard books. I knew that on the part of the members of the Board there was no such desire, and on this being discussed, I procured this explanatory statement."

The Board sanctioned Kildare-street books, and the Catholic Society's books as altered by Mr. Carlile.

Effect of gratuitous issues of its own books.

II. The explanatory document sanctions for use in National schools "the school-books issued by the Kildare-place Society; and also, after certain alterations, the school-books issued by the Catholic Book Society." The Kildare-place books seem to have been recognised for use without change. The task of altering the publications of the Catholic Book Society was undertaken by Mr. Carlile.[3] The revision of Roman Catholic books was not confided to him, nor was he as yet the Resident Commissioner; but he himself states he "felt that as a minister having his character at stake, he must see everything that was done; and deeming it his duty to institute such an examination, he went carefully over the books, and everything which appeared to countenance any particular doctrine of the Church of Rome he directed to be altered. He made unreservedly to the Board every suggestion which seemed necessary to him, he being a clergyman of the Presbyterian Church." Mr. Carlile's suggestions were

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[1] Lords' Committee of 1837, p. 12, and p. 1375. Commons' Committee (1837), q. 564, sq.

[2] Commons' Committee (1837), q. 572.

[3] Commons' Committee (1837), q. 550, sq.

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adopted by the persons who issued the books, and "the books so revised were presented to the Board a second time and sanctioned;" but such sanction was not intended "to render the use of any particular book or books imperative." Mr. Stanley's letter authorized the new Commissioners to furnish books and school requisites at half-price: yet no books except those edited by the Board were ever supplied to schools at reduced price; and before very long "the difficulty[1] of getting rid of existing books in the schools," led to a relaxation of the rule, which required that half-price should be paid for the books of the Board, and under the sanction of a letter from the then Chief Secretary, Mr. Littleton,[2] dated 16th October, 1833, free grants of the Board's Books, and of those only, were made to all National schools.

Teachers to be under control of managers,

and need not be trained.

III. The explanatory document proceeds in the third place to give to local patrons and conductors a partial control over teachers, reserving to the Board power of fine or dismissal only in cases of persistent violation of rules or proved incompetence; but at the same time it involves a departure from Mr. Stanley's letter in abandoning the condition, that all teachers previous to appointment should have been trained in Dublin, or approved by the Board, and furnished with testimonials of good conduct and aptitude from the Board.

Schools Vested obey rules permanently; Non-Vested temporarily.

Rules identical in all schools.

Vested schools are held for the Commissioners,

and must observe changed rules.

IV. The fourth paragraph in the document deserves special notice, because it introduces a distinction which figures conspicuously in subsequent disputes; the distinction, namely, between VESTED and NON-VESTED schools; VESTED schools being those conveyed to the Board or to trustees under a deed sanctioned by the Board; NON-VESTED those not so conveyed. Where grants have been made towards the erection of school-houses to be vested in trustees, the Board require a permanent submission to its regulations; but in other schools, not so vested and receiving only annual grants, temporary submission to regulations, limited to the continuance of grants, will satisfy the Board. The distinction, it will be observed, is one of duration only. The same regulations are applied to all schools vested or non-vested; but in schools built with public aid the obligation of observing the regulations lasts as long as the building stands, while in schools built entirely from private resources the obligation of observing the same regulations terminates with the withdrawal or surrender of temporary grants. No hint is given that different regulations are applicable to the two classes of schools. It has already been remarked, that one of the alterations admitted into Mr. Stanley's letter as it passed through the office, changed the wording of the requirement, that where public aid is granted for building a school-house "a site for building to be approved of by the Commissioners be granted for the purpose, and the school-house, when finished, be vested in trustees to be also approved of by them," into the condition that "a site for building to be approved of by the Commissioners be granted *to them*, and the school-house, when finished, to be vested *in them*." Since the Board was not as yet incorporated, and had no legal power to hold land in succession, it might appear indifferent whether the rule required school sites to be vested in trustees or in the Board. But the change had a meaning of the utmost importance; for as school sites were to be conveyed to the Board, those who prepared the school deeds so drew them, that the trustees in whom the sites vested held the schools, not in trust for the localities which had provided the site and at least one-third of the building cost, but in trust for the Commissioners. Mr. Kelly, barrister, and secretary of the Board,[3] framed the draft of the school deed in a form invariably employed, and his object in drawing it was "to vest in the Commissioners alone the equitable estate;" and he conceived that under it the Commissioners "might[4] resort to a court of equity to recover back the possession of the building." He was of "opinion that the trustees are trustees for the Commissioners, and not for the applicants;" he held that the real trustees of the deed[5] are not the applicants themselves who propose to the Board the persons to be appointed trustees, but the Commissioners who signed their approbation of those persons; and when asked to adduce the exact words of Mr. Stanley's letter which bear out that construction, he quotes, "a site for building, to be approved of by the Commissioners, be granted to them; and the school-house, when finished,[6] be vested in them," adding, as his own comment, "that is, in trust for the Commissioners." A consequence, most materially affecting the confidence of the public, necessarily follows, that the school trustees are bound, not only by the rules of the Board as existing at the time of the execution of the trust-deed, but by all new or modified rules,[7] provided they are in accordance with the "spirit and essence of the system;" and subject to resort to a court of a law, the Commissioners themselves will decide whether or not their new rules are in accordance with a "spirit and essence" so difficult to fix.

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[1] Commons' Committee (1837), q. 134.

[2] *Ibid*, q. 1578–9.

[3] *Ibid*, q. 3126. See Mr. Kelly's evidence, generally *in loco*.

[4] *Ibid*, q. 3093.

[5] *Ibid*, q. 3155.

[6] Mr. Kelly omits the "to."

[7] Commons' Committee (1837), q. 3133, and Lords' Committee of 1854, q. 536, sq.

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RELIGIOUS INSTRUCTION encouraged only by giving pastor access.

V. The explanatory document then interprets the "encouragement" to be given by the Board to religious instruction. All that is meant by encouraging pastors to give religious instruction is, to afford "facility of access to the pupils at the times specified." "And they understand that the parents and guardians of the children are to determine to what denomination they belong, the Board taking no cognizance of the matter." For a time the Commissioners practised this abstention; insomuch that when in 1832 the House of Lords ordered a return of the number severally of Protestant and Roman Catholic children in attendance, the answer of the Board was—"The Commissioners of Education do not make inquiry as to the number severally of Protestant and Roman Catholic children in attendance, the information which they receive being as to the attendance of children generally, without distinction of religious denominations;[1] therefore no return can be made in pursuance of this order." At that time the Commissioners "considered they were not authorized to institute a public inquiry to answer that question;" "they considered it contrary to the spirit of their instructions to institute such an inquiry." In 1835 Mr. Blake[2] could give the House of Commons no information upon the religion either of masters or children:—

Board ignored differences of creed, but subsequently recognized them.

> "4244. Are the teachers in the several schools under the Board, for the most part, of the religion of the majority of the pupils?—No, returns are furnished to the Board from which we can speak to the religion either of the teachers or of the pupils. We only know the religion of the persons who apply to us for the establishment of the school."

In a few years this inquiry was privately instituted by Mr. Carlile, the Resident Commissioner; and doubts respecting the numbers as published by him led to more public inquiry, and the rule that the Board will take no cognizance of denomination was abandoned.

SEPARATE DAY for religion is indispensable,

VI. Under the sixth paragraph the Commissioners require that at least one week-day out of six be set apart for religious instruction. Down to 1837 the setting apart of one day at least for the purposes of religious instruction[3] had in every case been required. Indeed, the Commissioners in that year considered that they would not be warranted in permitting any school to be carried on under their authority under the denomination of a National school in which the obligation of setting apart a day for religious instruction was not carried[4] into effect. With that rule they had no power to dispense, and any refusal to observe it would have entailed withdrawal of grants.

Mr. Carlile[5] was of opinion that "most would rather not be bound by it":—

> "2542. Have you found, in practice, that the setting apart of one day in the week has a tendency to produce a marked division among the children of parents of different persuasions?—That is a practice we have found considerable objection to in some quarters. The setting apart of one day in the week does not appear to be regarded as a matter of much consequence by either party, and most, I think, would rather not be bound to it. We are not, however, yet prepared to recommend its discontinuance; for the indifference respecting the setting apart of a day for religious instruction arises partly, at least, from this circumstance, that though applications are made for schools by persons of different persuasions, there is a sort of understanding, we often find, that the schools are to belong to one of the denominations; that it is to be the priest's school, or the school of the clergyman of the Established Church of England, and school of the Protestant dissenting minister, and that they are not to interfere with each other. And each minister thus having his school in his own management, he is satisfied with going and giving religious instruction on the usual days of teaching out of or in any school hours, and does not care for having a day set apart for religious instruction. But were schools generally to be conducted *bona fide* by committees consisting of all parties, it is probable that the one day in the week secured for religious instruction might become more important than it now in general is."

USE OF SCHOOLS ON SUNDAY, nominally free, but restricted.

VII. Finally, the explanatory document leaves the use of school-rooms on Sundays free to the local managers without control from the Board. This freedom has been seriously restricted, as in schools vested in the Commissioners or in trustees for them, the use of the rooms on Sundays is limited to Sunday schools; and in all other schools—the vast majority—which have been built without any aid from the Board, the celebration of "the Sacraments or Rites of any Church" is totally prohibited.

Oldcastle school, not under the Board, observes most closely Mr. Stanley's letter.

In fine, the existing Rules differ from Mr. Stanley's letter—as originally drafted—as modified in passing through the office—or as altered by the Board's explanatory document. The school in Ireland which, perhaps, adheres most closely to the regulations of Mr. Stanley's letter is not a National school, but an endowed school for the poor, enjoying considerable revenues from the bequest of a Roman Catholic. In the Oldcastle school, county Meath, Monday in every week is set apart for religious instruction, and on that day the pastors of the Protestant and Roman Catholic children have liberty to assemble the children of their respective flocks in different school-rooms; they are afforded facility of access to the pupils; and they are remunerated for giving religious instruction regularly to the children by a yearly allowance of £25 each out of the school funds. On the other days of the week these schools are kept open for moral and literary education only. The teachers in them, like the trustees, are of different

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[1] Lords' Committee of 1837, p. 48. See pp. 3 and 5.

[2] Commons' Committee (1835).

[3] Commons' Committee (1837), q. 271.

[4] *Ibid*, 443, sq.

[5] Commons' Committee (1834).

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creeds, but take no part in the religious instruction. They secure a large and mixed attendance of children, Roman Catholic and Protestant, and are represented to have always worked harmoniously, giving perfect satisfaction to the inhabitants of Oldcastle and the neighbourhood.

Schools taught by monks and nuns were admitted to aid by Government and Board,

One of the points which very soon presented itself for the consideration of the Board related to the admissibility of schools conducted by members of religious communities of monks and nuns. In the month[1] of February, 1832, a conference upon the subject was held between Mr. Stanley and the members of the Board, and the unanimous opinion[2] of all present, the Chief Secretary included, was that it was desirable to receive schools under religious teachers, which had been most favourably mentioned by the Commissioners in 1825. In this conference Mr. Stanley "stated that he considered these schools useful, and that their being brought under the superintendence of the Board would be judicious upon principle."[3] In 1837 Mr. Carlile, the Resident Commissioner, testified "individually, as a Presbyterian, that he had seen no ground to change the opinion he gave originally on the policy of that step, that it was better the Board should take them; the schools would have gone on with exclusive Roman Catholic instruction, and it was better the Board should have that control over them which they were willing to give, than that they should go on without it."[4] Of the religious institutions with which the schools embraced in this conference were connected, Mr. Carlile gives the following account:—

> "There are a few connected with nunneries; there are a body of men of the Roman Catholic persuasion who have devoted themselves to education, who are commonly called monks, but are not in orders; they are called Brethren of the Christian schools; they are not, I believe, in any religious order; they are not regular clergy; but I believe they are persons bound by vows, and I believe one of the vows is to devote themselves to education."[5]

It is important to observe that the question of extending assistance to religious schools, thus discussed and agreed upon with the originators of the new plan embraced schools conducted by monks as well as nuns,[6] and that no objections to giving assistance to those schools were felt by any member of the Board, or by the Chief Secretary as representing His Majesty's Government. There was no proposal to make[7] different regulations for the religious schools from those applicable to all other schools; "but the amount of consultation was whether the Board were[8] to receive those schools equally with other schools;" the result of it was to receive them, and of course where nuns or monks were the teachers, they received the salaries. Regarding the teaching monks, or brothers, thus admitted to receive salaries on equal terms with other teachers, Mr. Kelly, the Board's Secretary, gives evidence—

on same terms with other schools,

> "In no case, to my knowledge, are they clergymen; they are members of confraternities, bound by vows to acts of charity, which they consider to be the instruction of young people, not in literature only, but in trades, or that which may lead them to trades; schools, under these men, we have found well conducted, and they receive salaries equally as the other schools."[9]

To the same effect, Mr. Robertson, one of the Board's earliest Inspectors, explains of teaching monks, that "in Ireland, 'monks' means 'lay monks,' and nothing else.[10] Friars are different persons altogether."

and to the same extent.

Protestants joined in applications for such schools.

Schools under such teachers received the same assistance, on the same terms, as other schools. "We have assisted in building and repairing their[11] school-houses, and we have given salaries," says Mr. Carlile. In asking aid for schools of this character Protestant clergymen combined with other persons. "Protestant ministers have been applicants for aid to nunnery schools in the town of Kildare, in Maynooth, also in Drogheda, and in Mullingar. In Drogheda and Mullingar they were Presbyterian clergymen; in Maynooth and Kildare,[12] clergymen of the Church of England." "In respect of schools conducted by members of male religious orders, Protestant clergymen applied for aid to the Clondalkin school, the Mount Bellew school, and the Esker school."[13] "In every case[14] there are Protestant laymen applicants, with the exception of that at Wexford." "The Board treats the application proceeding from them in the same manner as it treats applications from others; and when their queries have been correctly answered and signed, it treats it as it would an ordinary case. The Board received applications with equal readiness from the nunneries as from the schools in general, and made no difference; for early in their labours they had an interview upon that point with Lord Stanley, to determine whether they should receive these schools or not; and that point having been decided in the affirmative, they were looked upon as other cases,[15] provided

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[1] Commons' Committee (1837), q. 2794.
[2] *Ibid*, q. 671, sq.
[3] Lords' Committee of 1837, p. 98.
[4] Commons' Committee (1837), q. 677.
[5] *Ibid*, q. 684, sq.
[6] *Ibid*, q. 1003, sq.
[7] *Ibid*, q. 2795.
[8] *Ibid*, q. 2778, sq.
[9] *Ibid*, q. 2781.
[10] Lords' Committee of 1837, p. 723.
[11] *Ibid*, q. 984.
[12] Commons' Committee of 1837, q. 2719.
[13] *Ibid*, q. 2792.
[14] *Ibid*, 2763, q.
[15] *Ibid*, p. 97.

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Teachers, lay or religious, received salary;

that they answered the questions properly, and complied with the rules of the Board." Upon this sound and equitable principle, the salary allowed by the Board was paid to the individual actually employed in teaching, whether brother, nun, or lay person;[1] and in every case this individual gave a receipt for the salary. The Secretary says,

> "We pay the teachers; if the teachers of the schools be the nuns of course they have the salary; if not, it is paid to the teachers, those who are employed as teachers; we have upon our half-yearly sheet for the school the names of the teachers who receive the salaries; their names are signed to the receipts for the money."[2]

The Secretary to the Commissioners, under date 19th January, 1837, addressed a letter to Dr. Trench, Archbishop of Tuam, defending their practice of recognising persons styled monks as teachers of National schools:—

> "The Commissioners having fully informed themselves as to the character of those persons so styled 'Monks,' find that they are not clergymen, but a body of laymen who have devoted themselves to the business of educating children and youth, and that many of them exercise trades, in the practice of which they instruct their pupils, and by which they, in fact, maintain themselves. The Commissioners, therefore, cannot see upon what principle such persons should be rejected as teachers of National schools, provided they be disposed to submit to the regulations of the National system.
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> "I beg further to add that, in page 41 of the 3rd Report of the Commissioners, they noticed schools under such superintendence as follows:—
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> "'Upon this point we had a communication with Lord Stanley when he was Secretary for Ireland; he thought it desirable, as we did, that such schools should be brought under our superintendence, and, therefore, that we should grant aid to them. We have accordingly done so.'"

but were not to be correspondents.

The Board at this time acted upon a rule "never to make the teacher the correspondent; the correspondent[3] is to be a check over the teacher." These religious schools were strictly bound by the rules of the Board. They came under an engagement which the Board required in all cases without exception, to afford the use of the school-house for the purposes of separate religious instruction to Protestant pupils, even where the school was a part of the nunnery itself; and supposing a Protestant clergyman, willing to give religious instruction to the Protestant children who might be in attendance on the school, required the use of the school at a particular time for the purpose of giving Protestant instruction, the nuns were bound to afford the use of the room or, in case of refusal,[4] the Board would strike off the school. Upon these terms, there were in 1837 seventeen[5] schools under religious brothers aided by the Board; but in April of that year, the largest community of brothers severed their connexion with the Commissioners who, as will be seen in the sequel, established separate rules for religious schools.

Rules enforced in nuns' schools.

Connexion of Christian Brothers.

The superior of the Christian Brothers, Mr. J. A. Hoare, furnished us with the following[6] account of the connexion of the Brothers with the Board and of the reasons which induced them to sever it:—

> "When the National system was first introduced into this country some friends of the Institute, whose opinions the Brothers looked up to with respect, recommended them to avail themselves of the pecuniary advantages which the new system held out; and accordingly some five or six of their establishments were placed in connexion with the Board of Education. Willing to give the system the fullest trial, the Brothers continued this connexion for a few years; but, finding the conditions and restrictions imposed upon them would ultimately prove fatal to the religious object of their Institute, a special meeting of the Brothers was held in the year 1836, on the subject, at which it was resolved, after mature deliberation, to withdraw the schools from connexion with the Board.
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> "In fine:—As the Institute of Christian Brothers was established solely for the education of Catholic youth; as the primary object of the Brothers is the religious instruction of their pupils; and, as the experience of more than sixty years attests the fact that the system of education they have devised is the best adapted to the end proposed;—for these reasons chiefly the Christian Brothers could not continue in connexion with a system based upon an opposite principle, and one which they believe unsuited to the true educational requirements of a Catholic population."

Mr. Stanley interprets "school-hours" so as to include time of separate instruction in religion.

We have seen that Mr. Stanley, while still Chief Secretary, authorized departure from the terms of his Letter upon two occasions, viz., when he dispensed with the register of children's attendance at Divine Worship, and when he sanctioned the modifications published by the Board in their explanatory document. He was soon called upon to sanction a further change. In the Letter it was required "that the schools be kept open for a certain number of hours on four or five days of the week, at the discretion of the Commissioners, for moral and literary education only." These hours of exclusive moral and literary instruction had come to be called "ordinary school hours," or shortly, "school hours;" and since the reading of the Bible was held to be religious instruction and, as such, inadmissible during these "school hours," a complaint arose that the Scriptures were excluded from National schools. In September, 1832, this complaint was answered by the Chief Secretary in the following terms:—

> "His Majesty's Government fully recognises the right of all who choose it to read the Sacred Scriptures, but the exercise of this right in the case of infants must be subject to the control of their parents and natural

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[1] Commons' Committee (1837), q. 696, q. 985.

[2] *Ibid*, q. 2775. See also Lords' Committee of 1837, p. 702.

[3] *Ibid*, q. 2791.

[4] *Ibid*, 993–5.

[5] *Ibid*, 2823.

[6] See Christian Brothers' Returns, among Miscellaneous Papers, Vol. VIII.

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guardians, and in point of time in the National as in all other schools it must be limited by the appropriation of certain hours to certain other branches of study. The proposition, that any child, at any hour, and in the midst of any other allotted employment, should be permitted to read the Bible, is a proposal so perfectly novel and unheard of, and so totally impossible, as it appears to me, to be reduced into practice, that I should not have noticed it but that such appears to be the express sense of the words of the proposition No. 2, and seemed to be sanctioned by some at least of the deputation from the Synod. The National schools are not so much the schools of the Government as of local patrons and managers, who submit voluntarily to certain regulations in order to entitle them to receive aid from the Government. They are therefore at liberty to lay down their intended course of study; they are free to appoint certain hours during which certain studies are to be carried on, in some of which Roman Catholics and Protestants may, in others of which they cannot object to join. There appears to have been a considerable ambiguity in the use of the expression 'school hours,' which has given rise probably to some misconceptions. The phrase might (and perhaps in strictness ought to) apply to all hours in which instruction is given to the children. In this sense the portions of time set aside for religious instruction may be called school hours. These hours are (as I have already observed, and as may be seen by the printed regulations) not exempted from the control of the Commissioners; and the Scriptures, as well as the authorised Catechisms, &c., of any Church, are expressly permitted to be used at these times. But the expression 'ordinary school hours' has been generally employed to denote those portions of time which are devoted to the combined instruction of children of various persuasions, and at which all the children belonging to the school are expected and required to attend. Those hours, be they more or be they fewer, will be allotted to other studies, and in them of course neither the Bible nor any other book could be employed to which the parents or guardians of any of the children could object on the grounds of religious scruples. To introduce the reading or hearing of any such book during the ordinary school hours, viz., those during which all the children of all denominations are expected to attend, would be a palpable violation of religious liberty of conscience. But there is not (nor ever was) any objection to the reading of the Scriptures, or the giving of any other religious instruction, on days and hours to be specified by the local patrons, to those children whose parents choose that they should attend. Those days and hours, however, must be specified, in order to remove from the mind of the Roman Catholic parent the possibility of a suspicion that his children may be influenced to join in studies of which he does not approve. Nor is there any objection to the application of the term 'school hours' to these portions of time, provided they are distinguished from the hours of universal and necessary attendance."

Bible excluded from combined instruction

No question which has been raised in the history of the National Board created greater difficulty or fiercer controversy than this of the reading of the Bible in schools. There seems no room to doubt that the intention of the Government and Legislature was to exclude the Bible during the hours or days of combined instruction. Upon the 9th September, 1831, in moving the first vote of money for the Board about to be called into existence, Mr. Stanley told the House of Commons—

in Government scheme as proposed,

"It was evident that to establish[1] a society on the footing on which the Kildare-street Society had been established, was to exclude the Roman Catholics from it; it was absolutely impossible it should ever have succeeded in a country five-sixth of which was Roman Catholic; two-thirds of the whole benefit went to Protestant Ulster. The Holy Scriptures were in every school to be used without note or comment; to such a rule no conscientious Catholic could submit. Their object ought to be not to oppose the Catholic priesthood and people, but to bring the priesthood and the Catholic people through their influence into an amicable and friendly relation with the Government; the influence of the priesthood produced benefit to the community nine times for once it yielded evil. It was evident that, as the Catholics formed five-sixth of the population of that country, the tutors, if fairly appointed, ought to be in the proportion of five Catholics to one Protestant. The general principle upon which he intended that the schools should be conducted was that one or more days in each week be given up to separate religious instruction, and the other days appropriated to general literary instruction. If the plan should fail the Government would ask for a Board of paid Commissioners."

accepted,

Mr. O'Connell, in accepting the proposal of a new plan, observed—

"Let the Protestants and Presbyterians be educated in Scripture, or any other course of study they pleased. All the Catholics asked was the benefit of education, accompanied with their own mode of religious instruction."

and explained by Mr. Stanley

and Mr. Carlile.

Board do not undertake to give religious instruction to master or pupil.

The sentiments thus expressed in Parliament, corresponded with the terms of Mr. Stanley's letter. "The principles of the Roman Catholic Church were totally at variance with the determination to enforce the reading of the Holy Scriptures—the indiscriminate reading of the Holy Scriptures without note or comment by children must be peculiarly obnoxious to the Roman Catholic Church—this defect was vital—such a system could not become one of National education." Similarly, the Resident Commissioner, Mr. Carlile, gave evidence in 1837, that it "was strictly[2] correct to say, that if the term 'school-hours' is understood to apply to those hours for which the Board supplies tuition, and not merely permits it, the Scriptures cannot be read during school hours in the schools of the Board;" and further, that he thought it "very important and quite essential to the spirit of the system to observe strongly the distinction between combined and separate instruction." It was considered that the "Board does[3] not take cognizance of the religious instruction at all, but that they allow every denomination to take care of itself through the clergyman;" that it "would be contrary to the first rules of the system to require either one of the children, or one of the teachers in training, to attend upon[4] religious instruction;" that "with the separate religious instruction the Commissioners have nothing to do; they have no power of enforcing separate religious instruction at all. If it be not given, the fault is not with the system, but with those

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[1] Hansard's Debates.

[2] Commons' Committee (1837), 1483-6.

[3] Lords' Committee of 1837, p. 295.

[4] *Ibid*, p. 287.

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who neglect their duty."[1] The Commissioners "employ[2] no one to give the separate religious instruction. They contribute nothing to the separate religious instruction beyond the school-house; neither school books nor other means." Nevertheless the religious instruction "may be given by the schoolmaster, provided the parents of the children employ him for that purpose." Mr. Blake in 1835 speaks unhesitatingly:—

> "4123. Would you propose to give any religious instruction in the schools?—It would be directly contrary to our first principle."[3]

Change made by Mr. Stanley,

Since the plain duty of the schoolmaster must be to conduct the instruction of his pupils during "ordinary school hours," the use of that expression for other hours than those of combined instruction had a material influence upon the master's position in bringing within the sphere of his duty a branch of instruction which, until then, had been beyond it.

announced by Mr. Carlile to the Presbyterians.

Further consequences ensued. Mr. Carlile, Resident Commissioner of the National Board and member of the Presbyterian Synod of Ulster, writing as a member of the Board in explanation of his own views and entirely at his own[4] instance, addressed the ministers and elders of the Synod, upon the 22nd of September, 1832, and acquainted them that "if the patrons and conductors of the school desire that the Bible be read by any of the children, all that is required is that they fix the hour, and let it be known beforehand, that the parents may send their children or not as they think fit." In April, 1837, he told the House of Commons that "it was[5] the understanding at the time that the hour should be any hour mentioned, subject to the regulation that no children should be required to attend, or permitted to attend, but with the permission of their parents; subsequently to that, again, there was a rule limiting it to the first or the last hour." He was "satisfied that Mr. Stanley did authorize the interposing of Bible reading in the hours of ordinary instruction; and he believed that many schools in the province of Ulster acted on the intimation" which "entirely on his own instance," he had given to the ministers and elders.

On a matter of so much moment, we give the evidence of Mr. Carlile himself, 28th April, 1837:—

Evidence of Mr. Carlile in 1837 upon his letter to Presbyterians.

> "1276. Did you address that letter to any of your northern friends [*The Belfast News-Letter, of the* 14*th September*, 1832, *being handed to Witness*]?—Yes, I remember that letter, I think.
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> "1277. You perceive that is the same month with the letter that has been put in evidence?—Yes; but in regard to that, I would say that we understood Lord Stanley's mind a considerable time before the date of that letter; I had had a long conversation with him on the subject, and understood his mind before that letter was written.
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> "1278. And you understood the Government to have no objection to your giving licence to the people in the north of Ireland to use the Scriptures in the schools on any day in the week, or at any hour of the day they pleased, provided they gave notice of the hour beforehand?—Not exactly as many hours as they pleased, but that there was no objection to their taking any hour they pleased, provided they gave notice of it beforehand and adhered to it.
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> "1279. Do you mean to confine it to one hour, or do you mean to say that the parties would be at liberty to use the Scriptures several hours, provided they beforehand gave notice of the hours?—Yes, provided always that they left sufficient time for general instruction.
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> "1280. Now in this letter I perceive there is this passage:—'The principle upon which the Scriptures may be introduced into schools is simply this. Let the conductors of the school fix any hour during which they desire the Scriptures to be read, and announce it, so that no children whose parents do not approve of their being present at that exercise shall be present. The devout reading of the Scripture is as much an act of worship as prayer or singing praise is, and I do not conceive that Protestants have any right to insist on their children engaging in such an exercise in the presence of children whose parents are averse to their witnessing it: let Protestants use the influence of persuasion and kindness to induce Roman Catholics to permit their children to accompany them in so salutary an exercise; but let them not seek to decoy them into it while yet their judgments are not convinced of the propriety of it, and their consciences, unenlightened on the subject, revolt from it.' Now have you any doubt that the privilege here referred to of using the Scriptures at any hour that should be fixed on in the schools had a tendency to induce a great number of people, particularly in the north of Ireland, to give in their adhesion to the Board?—I intended it to have that effect, and have no doubt it had; it had a tendency to produce that effect, but what number of persons were influenced by it I cannot state.
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> "1281. You have no doubt that was its tendency?—No doubt.
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> "1282. Did it not, in fact, remove a great objection which the Protestants had to the Board itself?—It removed one great objection, I dare say, that many of them had.
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> "1283. Are you able to inform the Committee whether or not the Scriptures were used in those schools which had belonged to the Kildare-place Society precisely in the same manner after they had united themselves to your Board that they had been antecedently?—I cannot answer that question."

Scriptures read by Roman Catholics in Kildare-street schools;

It appears that under the influence of the Kildare-place Society, there were, in 1824, as many as 6,000 schools, in which the Scriptures were read; many of the schools being conducted by Roman Catholic teachers.

> "The point which I wish to bear upon is this, that in schools kept by Roman Catholic teachers for their own emolument, they felt it to be for their interest that the Scriptures should be read in these schools. It appears by the returns that there were 7,569 schools under the direction of Roman Catholic masters or

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[1] Lords' Committee of 1837, p. 75.
[2] Commons' Committee (1837), q. 277.
[3] Commons' Committee (1835).
[4] *Ibid*, q. 349, *sq*.
[5] *Ibid*, q. 1166, *sq*.

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mistresses; in those the Scriptures were read in 2,607; they were not read in 2,886, and the returns are silent as to 2,076: that shows, that in a large proportion of the schools kept by Roman Catholic teachers at that time, the Scriptures, as a matter of policy, were read."[1]

first excluded by Board.

but continued to be read as before.

Indeed in 1834 Dr. Cooke and many Presbyterians "do assert on their own personal knowledge, that a rule for the exclusion of the Bible during any part of the day was never heard of in their schools, or in the country at large, until the establishment of the Board, and the new system of education."[2] And in 1837 the Rev. L. H. Robinson, perpetual curate of the Kilcluney district of the parish of Mullaghbrack in the county of Armagh, after diligent inquiry declared his belief that, upon joining the Board, schools did not abandon the practice of reading the Bible even in the hours of combined literary instruction.

Evidence of Mr. Robinson,

"I think in several instances the Scriptures are read as fully during the hours of united instruction in the schools of the National Board as they are in any Scriptural Society's schools, or schools which are Protestant ministers' schools.

"7198. When you refer to Scriptural schools in connexion with the Board, do you refer to those which before that were regular Scriptural schools?—Yes; there are schools which, previous to their connexion with the Board, had been schools connected with some Scriptural society, and in which the Scriptures were used daily.

"7199. Do you refer to those as the schools in which the Scriptures are now read in the hours of united education?—Yes, I found them in some of those.

"7200. Have you found that by those Scriptural schools being connected with the Board more Roman Catholics were induced to attend?—No; I asked the question at several of the schools, and the teachers told me that the result of the connexion with the Board had been a falling off of the number of Protestants, and no increase of the Roman Catholics.

who gives instances;

"7201. Mr. *Gladstone.*—Can you state the names of the schools in which you found the Scriptures were read during the hours of united education?—In the Markethill National school I have myself found the Scriptures read at every hour of the day, at 11, 12, 1 and 2 o'clock; in the Temple Meeting-house school, I found the Scriptures read at the hour of 11 o'clock in the day; the master told me that the Scriptures were commonly read by the children in that school at all hours; he had no rules for the regulation of business pasted in his school, but he told me that from two to three o'clock was set apart for religious instruction, and that catechisms, or any books they chose, might be used during that time; the Temple Meetinghouse school is referred to in a note to the Report, and it is there stated that from two to three o'clock was the hour of separate religious instruction.

"7202. Are you sure they were not leaving off the reading them at eleven o'clock?—No, for they commenced school at ten o'clock, and the master told me that it was the last hour which was used for religious instruction. In the Armagh Charlemont-place National school, I have the authority of Dean Jackson for stating that he and his curate, Mr. Disney, found the Scriptures in use in the hands of the children during the hours of united instruction; he states in his letter to me that he asked the master had he the sanction of the Board for the use of the Scriptures; he said he had, that the last Inspector of the Board had authorized him to use them so.

"7203. Will you name any other instances?—There are no others to which I could refer with the same degree of certainty as those; in those cases it is beyond a doubt that they have been read; in Markethill school, I know the fact, and Dean Jackson's letter, in regard to Charlemont-place, will be sufficient to establish that it was the practice there.

"7204. Is it your supposition that the practice prevailed only in those two instances, or is it your belief, though you are not able to speak to it, that it prevailed in other instances?—My opinion is decidedly that it prevailed in other schools, but I should be sorry to state that which I cannot advance proof of.

"7205. Is it your opinion that it prevailed generally in those schools connected with the Board where the Protestant influence predominates in the management?—So I should say."

Mr. Carlile concurs,

and Mr. Robertson.

and Mr. Ingham, who explains the course in a National school in Belfast.

The same gentleman, before the House of Lords, adds, "that in the Markethill School,[3] where the same practice of reading the Scriptures prevails, the scholars were nearly exclusively Roman Catholics; there were not more than twelve or fourteen Protestants in attendance at that school." Mr. Carlile, though he does not know it officially, believes that in the province of Ulster there are many schools in which the Scriptures are so read at the time the children are all collected together,[4] both Roman Catholic and Protestant. To the same effect, Mr. Robertson, one of the earliest of the Board's Inspectors, "found in schools in the North, where the Bible is read,[5] as it is generally in those under Protestant management in the hours set apart for religious instruction, the Roman Catholics join in it as well as the Protestants;" and he thinks that in Munster and in Connaught, if the Protestant clergyman joined in the management of the school, and had the Scriptures read by those of his own flock, the Roman Catholic children, unless where personal feelings took place between the parties, would join, as he has seen it done in the north of Ireland. With regard to National schools in Ulster, testimony of similar import abounds. Mr. Robert Ingham, M.P., described[6] to the House of Lords what he had himself seen and heard in a National school at Belfast, taught by Mr. Dunning, a Baptist, where, with the approval of the Roman Catholic Bishop, the Bible was read in common by all the pupils, Roman Catholic and Protestant, and expounded to them all together by the Baptist teacher:—

"At Belfast, in the school of Mr. Dunning, where there are 850 children, of whom one-third are Roman Catholics, there was put up in the school-room a notice that 'The Bible is read here every day from two to three o'clock," which was in conformity with the regulations of the Board, being after the school hours. I staid

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[1] Rev. L. H. Robinson, before Commons' Committee (1837), q. 5442.
[2] *Ibid*, 6706.
[3] Lords' Committee of 1837, p. 1092.
[4] *Ibid*, p. 13.
[5] *Ibid*, pp. 721–2.
[6] *Ibid*, p. 790.

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there some time, and I was so much gratified with the school that I returned to Belfast and saw Mr. Dunning again, and inquired whether he had in any instance found an objection on the part of the Roman Catholic parents to their children remaining there during that hour. He said that there had not happened a single instance of any child having been withdrawn. He mentioned that when he first commenced the Scripture reading some of the Roman Catholic children rejected the Bible, and said it was an heretical book; but instead of punishing them he produced their own version, and showed them how small the difference was, and he explained that they both intended to give the most faithful representation of the same revealed Word; and he says that in practice now the Scriptures are read in the Authorized Version, although if ever he comes to a passage where there is any particular variation in the translation, he has a copy of the Douay Bible in the school, and it is explained to the children to show them to how little extent the variation goes. There is one circumstance he mentioned which will be gratifying to the committee to hear: he told me he was satisfied that from the Scripture extracts and from their occasional reading an hour after the school broke up, the Bible was becoming much more familiarly known than it had been to the families of those whose children were there. He said it had repeatedly occurred to him that when he was engaged in reading any interesting Scripture narrative, and the hour was nearly expired, he would say, 'there is not time to finish this to-day,' and a child would answer, 'I will get my mother to read it with me when I go home;' and it is becoming more and more the practice every year."

which is confirmed by Mr. M. Cross.

The master, we are told by another witness, Mr. M. Cross, (who at a later period became Secretary to the Board, but in 1837 was manager of one of the banks in Belfast, having up to 1831 been for sixteen years himself the master of the Belfast Lancasterian school,) reads to the children and they read to him; he selects the chapters, sometimes from one part of the Bible and sometimes from another; then he explains the Scriptures to the children of all denominations in common, the Roman Catholics, and the Protestants, and the Dissenters; and this with[1] reading and questioning takes up the whole hour, and no children had ever objected or gone away. Mr. Cross gives another instance at the Lagan Village School where the Scriptures, in the authorized Version, were read by children of both persuasions, Roman Catholic and Protestant, with satisfaction to the parents, and where the number of pupils had risen from less than 30 to 119.[2] Another witness, Rev. A. Paterson,[3] Presbyterian minister, speaks of the practice in Ballymena:—

The same done in Lagan village,

Ballymena,

"I can state that in the neighbourhood where I reside there is a great amalgamation between the Protestants and the Roman Catholics, and they very generally permit their children to read the Scriptures. In the National school of Ballymena the Scriptures are very generally read by the Roman Catholic children."

Very similar is the account given of Dromore:—[4]

and Dromore.

"The school is superintended by a committee consisting of ten members, including the Rev. Robert E. B. Maclellan, Presbyterian minister, and the Rev. —— M'Conville, parish priest. Of the ten members of the committee six are Protestants and four Roman Catholics; of the six Protestants five are Unitarians and one a Methodist. The 'whole Bible,' in the Authorized Version, is read for an hour after the termination of the ordinary school business on two days in each week; children of all denominations are present. The Douay Version is not at all used in the schools."

Distinction of hours not always observed:

Occasionally school managers were not very strict in observing the distinction of "hours." Thus the Rev. J. M. Staples, a clergyman of the Established Church in the county Donegal, and manager of five National schools, describes his own practice:—[5]

"Is the Bible ever read in those schools during school hours?—Not unless I go there. It is not read by the master.

"When you go there yourself do you occasionally have it read during school hours?—Yes, at the times when the Roman Catholic clergymen go with me; we go together once or twice during the year.

"Do not you understand that that is contrary to the principles laid down by the Board?—I know it is contrary to the strict rules of the Board; but it was merely when the patrons were there, asking the master is there any class that reads better than another, and giving them the Testament to read instead of one of the Scripture lessons.

"Have you ever done so except when the priest accompanied you?—I do not recollect doing so.

"You did not feel yourself prohibited from so doing by the regulations?—I should consider myself prohibited if I was to adhere strictly to the regulations, but I do not think the Board would object to its being done in that way. I thought it was their object to avoid confusion."

And Mr. R. Sullivan, Board's Inspector, quotes a letter of his own to the Commissioners:—[6]

"Kirkcubbin, 19 September, 1835.

Example at Kirkcubbin.

"On my way from Newtownards to Portaferry I called in Kirkcubbin school (at half-past 11 o'clock), as is my custom, and observed nearly two-thirds of the children in the female school with Bibles or Testaments lying before them on the desk during the period publicly notified for literary instruction. I passed into the boys' school without making any observation, and returned in about a minute after, but not a Bible or Testament was to be seen; other books had been put into the hands of the children which they held conspicuously. The hiding of the Bible on the appearance of the Inspector, I consider more culpable than the open violation of the rules, as it is calculated to keep up the prejudice which still exists in many places against the system, and to supply its avowed and active enemies with weapons against it. I would not, however, recommend the Board to take any notice of this, as I am sure it will not be repeated."

Grant reclaimed on violation of rule.

Still, the rule of the Board was positive; and in the Ballyhooley case, where the Presbyterian manager of a National school persistently violated it, the priest was held justified in entering the school and withdrawing the children of his flock, and the Board under threat of proceedings in the Court of Chancery[1] enforced repayment of their grant towards the erection of the school-house.

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[1] Lords' Committee of 1854, pp. 1156, 1157, 1159.
[2] *Ibid*, p. 1173.
[3] *Ibid*, p. 1255.
[4] *Ibid*, p. 1186.
[5] *Ibid*, p. 934.
[6] Commons' Committee (1837), q. 7694.

Discrepancy between Mr. Carlile and Mr. Kelly.

The liberty granted entirely at his own instance in September, 1832, by the Resident Commissioner in his circular letter to the ministers and elders of the Synod of Ulster, was withdrawn by a minute of the Board in October, 1833. Mr. Kelly, the Board's Secretary, professed in 1837 never to have seen Mr. Carlile's letter; he considered it would be an infraction of the regulations of the Board to have the reading of the Scriptures interposed at another portion of the day, at an hour not before or after the hours of ordinary instruction; and he did not think it his duty to reconcile or to attempt to reconcile with the rules of the Board this particular letter which was not written by the authority of the Board but by Mr. Carlile himself as an individual.[2] The rule now was that religious instruction, including Scripture reading, must be confined to "the hour before the hours of school business commenced,[3] or the hour after the school business ceased." The case upon which this decision was made occurred in a school frequented by a few Protestant children where the religious instruction given was Roman Catholic. On this head the statement[4] of Mr. Carlile runs as follows:—

Religious instruction confined to first or last of school hours.

Mr. Carlile's evidence upon Scripture reading.

"Is there anything in the rules of the Board which prevents or prohibits reading the whole of the Scriptures in school hours?—I conceive nothing whatever. There has been a good deal of discussion respecting what is meant by school hours. Conductors of schools may call the hours for Scripture reading school hours or not, as they think fit. I remember an important letter of Lord Stanley explaining what he meant by school hours. But the hour for Scripture reading must be the first or the last hour, not an intermediate hour, as that would oblige the children who object to the exercise to go out of the school while the Scriptures are read, and return again when the reading was over. We considered it not right that Roman Catholic children should be subjected to such annoyance, and we required that the Scripture reading should be either the first or the last hour. A case requiring such a precaution happened with respect to a few Protestant children in the South. It was found that some form of Roman Catholic instruction was given at twelve o'clock, and that the Protestant children were allowed to remain or go out, as they thought fit. We directed that such instruction must be in the first or the last hour; that the Protestant children should not be subjected to that annoyance of being obliged to go out and wait while that instruction was given. Our rule therefore is, that conductors of schools may call the hour for religious instruction school hour or not, as they think fit, but it must be the first or the last hour of the attendance in the school.

"Are the Scriptures read in all the schools at the time the children are all collected together, both Roman Catholic and Protestant?—I believe in the province of Ulster there are many schools in which they are so read; but I do not know it officially.

"Your rules do not absolutely forbid the reading of the whole Bible in the schools in school hours?—Certainly not, with the explanation of school hours that I have given.

"Have the goodness to give that again?—That we do not insist on the hours of Scripture reading being called school hours or not being called school hours; our stipulations in that respect being, that the hour for reading the Scriptures should be the first or the last hour of the attendance; that notice shall be given of it; and that the parents shall be at liberty to direct their children to attend at that hour, or to withhold them, as they shall see fit.

"In all cases, without exception, with this reservation and with this explanation, the Scriptures may be read in school during school hours, provided it be the first hour or the last?—Yes, in all, without exception.

"You mean in those cases in which there are Protestant children in the schools?—We make no exception.

"Is it to be considered that in that case the Bible forms one of the School books, or is it only that they happen to have the Bible in their pockets; is it a book kept in the schoolroom like the Scripture extracts?—Certainly not like the Scripture extracts, for it is not given by the Board. The children are at liberty to bring it, but it is not issued by the Board at half price or gratuitously.

"It is not a recognised school book?—I will not say it is not a recognised school book, for their reading of the Bible is recognised.

"Are you to be understood that the reading of the Bible is recommended during school hours?—I did not use the word 'recommended;' I think there is a paper in which we do encourage it, but I dare not answer more precisely without referring to the paper.

"You are to be understood to say that reading the Bible in the schools is rather encouraged than otherwise?—Most undoubtedly.

"Is the reading of the Bible in the schools during school hours rather encouraged by the Board?—I should say without hesitation, that they rather encourage it; but the term in the question was 'recommended.' I consider that the reading of the Bible, under the regulations already explained, is encouraged by the Board.

"Under the sole restriction of its being read in the first or the last hour?—Yes.

"The Board would not volunteer an encouragement of that kind, but if they were questioned by the conductors of the schools they would not discourage it?—I refer to a document in which there is that stated by the Board itself.

"By one of the fundamental rules of the Board no books are to be read during school hours, during the time of ordinary education, which are not under the special sanction of the Board?—No books are to be used in the ordinary education of the children but such as are allowed by the Board. I do not say in school hours; but I say that no books are to be used in the school for ordinary instruction—for common instruction—but such as are allowed by the Board.

"Do you mean to say that if school commences at nine o'clock and lasts till four a choice may be made whether the Testament shall be used in the first hour or the last hour; from nine to ten, or from three to four?—Yes; or both hours, if they please.

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[1] Commons' Committee (1837), 1447 to 1470.

[2] *Ibid.*, 3371–3382.

[3] *Ibid.*, 3398–40.

[4] Lords' Committee of 1837, p. 13.

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> "In Lord Stanley's letter to the Duke of Leinster it is said,—'The Commissioners will exercise the most entire control over all books to be used in the schools, whether in the combined moral and literary or separate religious instruction; none to be employed in the first except under the sanction of the Board, nor in the latter but with the approbation of those members of the Board who are of the same religious persuasion with those for whose use they are intended.' You will perceive, therefore, that during the time of moral and literary instruction, which of course is school hours, no books are to be employed except under the sanction of the Board?—If the school hours are thus defined, then the reading of the Bible is not under the sanction of the Board.
>
> "Then the Bible cannot be used during school hours?—During the school hours in that sense.
>
> "In what sense?—In the sense of combined literary education. I have no wish to disguise the fact that any other religious instruction might go on, Roman Catholic or Protestant, during the first or the last hour.
>
> "The Board say that 'they will also permit and encourage the clergy to give religious instruction to the children of their respective persuasions, either before or after the ordinary school hours, on the other days of the week.' There is a distinction made between school hours and ordinary hours; whereas Lord Stanley keeps the religious instruction out of the school hours; according to your explanation, the Board and Lord Stanley differ?—No, we do not. There was a correspondence with Lord Stanley upon that subject, and also a correspondence with the Synod of Ulster upon the same subject; and I now speak, not from Lord Stanley's letter as it originally stands, but upon the whole correspondence with Government upon the subject, explained as it has been, and intimated to the public as it has been."

Rule regarding approved versions of Bible.

Henceforward, at least, the Bible was excluded from National schools during the hours of combined literary instruction, but its use was "encouraged" during the first or the last of the "school hours," or both of them. The exclusion enforced during the hours of combined instruction did not extend beyond those hours.

New school-books prepared by Mr Carlile,

The subject of school books next presents itself for investigation. Mr. Carlile, before he became Resident Commissioner, altered the books of the Catholic Book Society with the consent of the persons who issued the books. These books were accepted by the Board, together with those of the Kildare-place Society, for use in National schools. But this arrangement was temporary and provisional only, until new books could be edited by the Board. He now, when Resident Commissioner, prepared the new reading books. It must be borne in mind that the Commissioners have[1] at all times laid down and acted on their rule of exercising the most complete control over all books used in the schools; that no books are permitted to be used but those sanctioned by the Board; that every school, Protestant and Roman Catholic, places itself under the rules when it applies for aid; and that no relaxation has ever been acceded to. "We require," says Mr. Carlile, "that no books[2] shall be used without our consent; we do not require that our own books shall be used, but we issue no others gratuitously or at half price." Also "we require a list to be sent to us from each school of the books used in that school, or an undertaking to use our books." Up to October, 1833, as has already been observed, books and school requisites were supplied by the Board at half price; from that time free stock was granted. The books thus freely distributed at the public cost were principally prepared by Mr. Carlile, aided by the assistant teachers of his own school. He described the process to the House of Commons in 1837:—

who describes the process,

> "1640. Mr. Serjeant *Jackson*.—Who has compiled those elementary books to which you are now referring?—The mode of their compilation was this: I had a school under my own management, in which I had four or five teachers; I brought them together, and consulted them upon the subject, and suggested a plan for the formation of the books; some amongst them undertook the compilation of them. Those were the teachers of my school, with the head-master of the school, who is now the head-master of our model-school. Then they were all revised by myself.
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> "1641. You are to be understood to say, all the elementary books have been produced in that way by the teachers of your school, and revised by yourself?—Along with the head teacher of our school, who had been a teacher of my own school; and they have been all submitted to the Board.
>
> "1642. They were first prepared by the teachers; then revised by you; then submitted to each individual member of the Board?—Yes, just so, each sheet being sent round to the members of the Board.
>
> "1643. Mr. *Gladstone*.—It being the fact, that you have interspersed religious matters throughout the books, do you think the combined instruction under the National Board is adequately described by the term 'moral and literary instruction'?—If the term 'moral and literary' is meant to exclude religious, I should say not; but, I think, in 'moral,' there must be a reference to the great foundation of all morals, religion.
>
> "1644. You are not prepared to admit that it is merely moral and literary instruction?—If by that it is meant to exclude religious, it is not."

and, contrary to original plan,

The fundamental principle of the new plan, it will be remembered, was combined literary and separate religious instruction. Archbishop Whately, one of the original Commissioners, states:—

> "When the Education Board was originally established, it was at first a matter of doubt whether anything more could be accomplished than simply to provide a joint education, purely secular, leaving all instruction, in any way connected with religion, to the care of the pastors of the several denominations." [3]

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[1] Commons' Committee (1837), q. 125, sq.

[2] *Ibid*, 543–5.

[3] Address to the Clergy, &c., Lords' Committee of 1854, q. 16.

introduces much religious instruction into them

of a kind disapproved by many Roman Catholics

and in Synod of Thurles.

Yet in preparing the Board's reading books of combined instruction, which, though nominally not imposed upon schools, yet are in fact used in every one of the National schools, Mr. Carlile introduced "a very considerable portion of religious instruction."[1] So far, indeed, is the association of religious with literary instruction carried in the Board's books, that Mr. Cross, when secretary, declared "there is really, strictly speaking, nothing that can be called exclusively secular instruction in the National schools, except in one or two instances. In a National school in which the books of the Board are read, it cannot be called a system of purely secular instruction; for those books are penetrated, every page of them, with religious knowledge and religious sentiment, and therefore, whenever those books are read (and they are read in all National schools during the hours of common instruction), I do not consider that to be secular instruction only. So that there really is a combination, during the ordinary school hours, of literary and religious education, though it is not peculiar to any one religious denomination."[2] "From the very first book to the last," says Mr. Macdonnell, now Resident Commissioner, "there is, in proportion as the understanding of the child develops, always something of religious food prepared for it in each of the books."[3] And Mr. Holmes, the Unitarian Commissioner, maintains that "it was a fundamental principle of the system that so far as it could be accomplished a religious education was to form part of it, subject to objections from any particular class or sect of Christians."[4] But Mr. M'Creedy, a Presbyterian, allows, in 1854, that "there is a considerable party in Ireland who object to the amount of religious instruction conveyed in the common reading books—a large portion of the Roman Catholics object to the religious instruction contained in the ordinary class books."[5] Indeed, upon the general principle of non-sectarian religious instruction, a resolution of the Congregation de Propaganda Fide, passed 16th January, 1841, was adopted by the synod of Thurles in 1850—"Tutius multo esse ut literarum tantummodo humanarum magisterium fiat in scholis promiscuis, quam ut fundamentales, ut aiunt, et communes religionis Christianæ articuli restricte tradantur, reservata singulis sectis peculiari seorsum eruditione. Ita enim cum pueris agere periculosum valde videtur."[6] Thus the admixture of common Christianity with literary instruction in the Board's books, as prepared by Mr. Carlile, is condemned by the ecclesiastical authorities of the Roman Catholic Church.

Scripture Extracts deemed impracticable by Mr. Stanley.

but asked for by Mr. Carlile.

The next step was the preparation of the Scripture extracts. The reading of the Bible, as has been shown, was forbidden by the Commissioners during the hours of combined instruction. Mr. Stanley, in arranging the new system, did not contemplate the use of Scripture extracts. In his speech of 9th September, 1831, introducing the new plan to the House of Commons, he remarked:—"Experience teaches that endless controversy must arise from any attempt to give religious instruction to children of different religious persuasions." This was one of the rocks upon which the Commission immediately preceding had split and gone to pieces. "The Commissioners of Education in 1824-25," says his Letter, "recommended the appointment of two teachers in every school, one Protestant and the other Roman Catholic, to superintend separately the religious education of the children; and they hoped to have been able to agree upon a selection from the Scriptures, which might have been generally acquiesced in by both persuasions. It was soon found that these schemes were impracticable." Mr. Carlile says "the first draft of the letter did not contemplate Scripture extracts. A question was put by me previously to the Board being constituted, whether we should be permitted to make extracts. A good deal of conversation took place on the subject, and Lord Stanley at last said, that whatever the Board was unanimous upon the Government would not object to; upon the ground of that conversation came the expression in the rule,"[7] that the Scripture extracts require the sanction of the entire Board. Mr. Blake, on behalf of the Roman Catholics, gives a similar account:—

Mr. Blake's statement.

> "When His Majesty's Government originally communicated with the members of our Board, it was not proposed that we should use extracts from the Scriptures, nor was it suggested by the Committee of the House of Commons, at whose recommendation the Board had been formed. After the plan had been opened to us, in order that we might say whether we would act as Commissioners or not, and after we had given a general assent, Mr. Carlile spoke to me about introducing extracts from the Scriptures into the schools. I recollect saying to him, that I thought he would find very great difficulties in his way, if he attempted that; but that it was a point on which I should be governed by Dr. Murray. Mr. Carlile then communicated with Dr. Murray, and the result was, that Dr. Murray expressed himself willing to assent to a compilation which should not be taken from the Protestant Authorized Version or the Douay exclusively, provided it was conformable to the Vulgate. Such a work, if he approved of it, he felt would go forth under his sanction to the Roman Catholics, and the difficulty before in the way of such a publication would be at an end. Mr. Carlile of course

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[1] Commons' Committee (1837), q. 312.
[2] Lords' Committee of 1854, q. 229.
[3] Lords' Committee of 1854, q. 1885.
[4] *Ibid.*, q. 204.
[5] *Ibid.*, 3347–8.
[6] Report of Commission on Irish Endowed Schools, 1858, vol. ii., pp. 380–9.
[7] Lords' Committee of 1837, p. 16.

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communicated with the other members of the Board, and finally undertook the selections now in use. The difficulties that I apprehended would arise did not, as the differences between the two versions proved to be very immaterial."

Extracts published,

The publication was carried out chiefly by Mr. Carlile, under the supervision of the Board. In 1837 he gave the following answers to the House of Commons :—

"889. Lord *Stanley.*—All the books the Board have published they have edited; the Scripture Lessons and also various books of a moral and religious character?—They have.

"890. By whom have those books for the use of schools been principally prepared?—I may say they have been principally prepared by myself; with reference to the books of ordinary instruction, I sketched the plan of the books, and then I procured assistance in compiling them, which was paid for.

"891. By whom have the Scripture Lessons been principally prepared?—They have been prepared almost altogether by myself."

To the House of Lords in the same year he afforded fuller information :—

under supervision of Board,

and with assistance.

"How do you proceed in preparing and examining the Scripture extracts and other books previous to publication?—The Scripture extracts are subjected to a most careful examination. The duty of preparing the first draft of them devolved upon me, as they originated from my application to Lord Stanley, already noticed. I draw out the draft of them, placing the Authorized and the Roman Catholic Versions with the originals before me. I draw the original draft. They are then put in type, and proofs are sent to the Archbishop of Dublin and to Dr. Murray. When they have made observations upon them, if any alterations are suggested those are made, and new proofs are taken off and returned to these prelates. When they have passed through that revision, then proofs are sent to the whole members of the Board. If they are satisfied with them they then go to press. That has been usually the course; but while the Gospel by St. Luke was in progress, his Grace the Archbishop thought I might be relieved by having some person to draw out the first draft, and a clergyman, whose name I forget, was employed; but I did not find that arrangement to save time, and it was done away with. In preparing the latter part of the Acts of the Apostles we had the satisfaction of receiving the assistance of Dr. Arnold, of Rugby, and he is now, I hope, engaged in revising the rest in contemplation of a second edition, both of the Gospel by St. Luke and the previous part of the Acts of the Apostles. We hope to have his very valuable assistance in issuing another edition.

"Who was the person employed to translate that part of the New Testament which has been printed?—That has been done as just described; it has been either originally prepared or carefully examined by myself before it has been presented to any other member of the Board."

In the preface to the first volume he explains the objects of the compilation to be to teach sacred history, and to fix moral and religious instruction on the heart :—

He explains his object.

"The plan pursued in this compilation has been to take the historical narrative of Scripture as the foundation, and to attach to it other portions of Scripture relating to the narrative, either from the Old or New Testament. Thus, after the narrative of the Creation, extracts from the book of Psalms referring to the Creation, have been introduced; and after the narrative of the Deluge, there have been inserted those comments on that event which are to be found in the New Testament. This method seems to be calculated at once to teach the use of the sacred history, and to fix much of moral and religious instruction on the heart, by associating with it a recital of most interesting facts. The translation has been made by a comparison of the Authorized and Douay Versions with the original. The language sometimes of the one, and sometimes of the other, has been adopted, and occasionally deviations have been made from both. On this point the translator feels that he would require more indulgence than is likely to be granted to him; but he was compelled by the exigency of the case to undertake the task; he has done his best to execute it with fidelity, and he has been constantly under the eye of persons perfectly competent to correct any errors into which he might inadvertently fall. This he avers, that he has not been influenced in his rendering of any passage by reference to any peculiar religious views. A few notes, chiefly explanatory and practical, have been added."

Archbishop Murray absent during revision of part of Scripture Extracts.

The Chief Secretary had said that the Government would object to nothing upon which the Board was unanimous, and on this account the sanction of the "entire Board" was required. The Roman Catholics, it will be recollected, were represented on the Board by Mr. Blake and the Roman Catholic Archbishop of Dublin. But during the revision of a portion of the Scripture extracts Archbishop Murray was absent from the country. Mr. Carlile explains what happened :[1]—

"In your examination in another place, in answer to the question 'Were any of the Scripture extracts published previous to the inspection and examination of both the archbishops,' you have said, 'In the absence of Dr. Murray he left the charge with a clergyman and with Mr. Blake to examine the extracts, and with power to approve of them in his name?—There was, at least, one occasion when Dr. Murray did so.

"Do you remember to what extent that went?—I cannot charge my memory. Dr. Murray went to Italy; I think he was absent some two or three months.

"Can you state to what portion of the volume it applied?—I think three or four half sheets."

Extracts first issued,

Volumes of Scripture extracts "containing the chief part of the early historical books of the Old Testament, the Gospel of Luke, and the Book of Acts," were issued by the Board, and introduced generally into the schools during the hours devoted to combined literary instruction. Such is the statement of Mr. Kelly, the Secretary :—

"2867. Mr. *Gladstone.*—Is the distinction between the hours of separate and combined instruction accurately preserved in those schools?—I should think it is; there have been complaints in a few instances of violation.

"2868. In all cases in which the extracts are read, is it to be understood they are read in the hours of combined instruction?—Certainly; we have been anxious our Inspectors should not make a mistake as to the nature of this book, and that it should be understood it was for united instruction, and that it should be read

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[1] Lords' Report, 1837, p. 1379.

> as a reading book, a book of general instruction; a recommendation is necessary under those circumstances, as the rules of the Board do not enforce the reading of any book; no National school is compelled to take any book compiled for the National schools.
>
> "2869. *Chairman.*—You consider that all, or nearly all the children in those schools, will read the Scripture extracts as a part of their school instruction, when they shall be able to read sufficiently well to be capable of understanding them?—I do.
>
> "2913. Mr. *Gladstone.*—When it is said that the Scripture extracts are read, is it meant that they are read daily or weekly, or at what periods?—I think, generally, it means daily; some few of the returns state that they are read two days in the week; others, three days in the week; but generally they are read daily.
>
> "2914. Mr. *Shaw.*—You mean read as a school-book, during school hours?—Decidedly; if we found it otherwise, we should state that the book was not used as the Board intended it."

as a school-book,

Mr. Blake says of these extracts:—

> "That particular work has been put forth in Ireland under the immediate sanction of a Roman Catholic Archbishop. It has been adopted in schools throughout Ireland over which many of the Roman Catholic Bishops exercise control, and I consider that inasmuch as they have not declared against it, but on the contrary have allowed it to be generally used, they have given their sanction to it."[1]

The Scripture extracts were not simply introduced; they were strongly recommended to National schools. The Resident Commissioner, Mr. Carlile, describes[2] what he did:—

> "Did you make it a rule in all the schools you visited to give a strong recommendation of using the Scripture extracts?—I did so, especially towards the latter part of the inspection, when I felt that I could do so without exciting suspicion. I was not aware precisely of the state of the schools, and made my inquiries at first with some hesitation as to the extracts; I was not aware whether they were really and *bona fide* used, but not meeting with any objections to them, I gradually recommended them more earnestly."

strongly recommended by Mr. Carlile,

Mr. Sullivan, one of the Board's Protestant Inspectors, pressed the use of the "extracts" specially upon National schools which he describes as Roman Catholic:—[3]

and pressed on Roman Catholic schools by Protestant Inspector;

> "Did the report you entered in the report-book contain a 'special reference to the Scripture lessons, as unanimously and cordially recommended by every member of the Board, and that therefore the neglect of them is in violation of the National Board's regulations?'—Yes, I recollect in two or three instances making such observations.
>
> "Did you in Dundalk?—I am sure I did, speaking of all the books of the Board.
>
> "The question is, whether you made an entry, speaking of the Scripture lessons 'as unanimously and cordially recommended by every member of the Board, and that therefore the neglect of them is in violation of the National Board's regulations?'—No, I never said in violation, because the use of the Board's books is not imperative. That is a Roman Catholic school, and I was very anxious that the Scripture extracts should be read, and to effect this I stated that they were unanimously and earnestly recommended by all the Commissioners. By using the word unanimously I wished to show them that their own representative at the Board recommended them as well as the other Commissioners."

The question of making the reading of the Scripture extracts imperative during the hours of combined instruction, was discussed at the Board. Mr. Blake[4] records the decision:—

not made imperative by Board.

> "Do you remember the question ever having been brought before the consideration of the Commissioners, whether it would be desirable to make the use of the Scripture extracts imperative in the schools?—The question was discussed at the Board, and the opinion of the Board was against compulsion."

The Board say in their Preface:—

> "They would rather trust to a simple recommendation than adopt any rule for their use, even bordering upon compulsion; persuaded that if the book be not received willingly, no compulsion will secure a cordial and beneficial use of it."

These recommendations were aided by grants of free stock; and it is alleged by Mr. Carlile, in 1837, that out of 1,057 schools the Scripture extracts were read in 859, and in fact were in "very general use;" so that in the result the new plan professedly of separate religious instruction conveyed even in the hours of common and combined education a larger amount of religious Scriptural teaching than was possible under the system of the Kildare-place Society. Mr. Carlile's evidence on this point is emphatic, as given to the House of Commons in 1837:—

Scripture Extracts distributed gratis, used in schools generally, conveyed a large amount of Scriptural teaching.

> "1068. Mr Serjeant *Jackson.* Have you any school in connexion with the National Board?—No, none whatever.
>
> "1069. You could not, conscientiously, put a school under it?—Yes; I could conscientiously put a school under it, but I have no school to put under it.
>
> "1070. Why should you conscientiously put a school under it, and not under the Kildare-place Society?—Because I think it affords greater facility for Scriptural instruction than the Kildare-place Society system did.
>
> "1071. In what respect?—With respect particularly to the use of our extracts, and the explanations permitted upon them.
>
> "1076. Supposing it to be consistent with the rules of the Kildare-place Society to set apart one or two days in the week, or portions of particular days, for religious instruction, in what respect are there greater facilities given by the system of the Board?—By the Scripture extracts being admitted with the combined instruction, with greater facilities for explaining them than I conceive, from understanding the rules of the Kildare-place Society, was admitted by them.

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[1] Lords' Committee, 1837, p. 62 [2] *Ibid.*, p. 48. [3] *Ibid.*, p. 704. [4] *Ibid.*, p. 1343.

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"1077. Do the rules of the Board admit of your giving explanations of the Scripture extracts while the scholars are engaged in combined education?—Certainly.

"1078. You feel yourself at liberty, during the periods of united instruction, to give doctrinal instruction to the scholars arising out of the Scripture lessons?—Not apart from the Scripture lessons; we should object to doctrinal lessons not arising out of these lessons.

"1079. Suppose the children read a lesson containing a truth of Christianity, are you at liberty to explain that to the school at the time they are engaged in united instruction?—Certainly; we are permitted to explain what is stated in the Scripture extracts during the period of combined instruction.

"1304. *Chairman.*—Then you conceive the superiority that exists in your schools to be, that they allow more explanation?—Not merely that, but our extracts embodying, as I formerly explained, illustrations of Scripture by Scripture, is a mode of explanation which would not have been tolerated, I conceive, by the Kildare-place system. Besides this, our extracts contain notes explanatory of phrases and words; and I think that such a book containing such explanations would not have been permitted in the Kildare-place schools; and though the masters of the Kildare-place schools might have given some part of that information, yet the Kildare Society furnished no means of obtaining it, whereas in our schools a book containing the information was put into the hands of the masters and children."[1]

and by Mr. Kelly.

Mr. T. F. Kelly, the Board's Secretary, laid the subject before the House of Commons (1837) in a compact form:—

"3420. Sir *James Graham.*—Is not the insuperable difficulty, in regard to the different versions of Scripture being taught by one master, the principal reason why the Scripture extracts are allowed to be taught by the schoolmaster?—No; the Scripture extracts were not altogether allowed for that reason; it was thought that the schoolmaster should teach from books of mixed instruction, of which the Scripture extracts form a part. The Commissioners were unwilling to carry on any system for the education of the nation which did not comprise a respectable and satisfactory portion of Scriptural knowledge. That point being insisted upon, the next step was how to work out the point; this was done by introducing as much of Scripture story of the Old Testament as led to the development of a portion of the New, and as much of the New Testament as contained within itself those doctrines and truths on which both churches and all professing Christians agree. Those extracts were then given to the schoolmaster to teach equally as the other school-books were given to him to teach the children. Our books altogether carrying out the spirit with which the Commissioners undertook the management of this system, that there should be, at all events, some religious instruction in the schools, and that no children shall go from the schools which the National Board support without some information on religious subjects. Then

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Return showing 37,792 copies sold at half-price, and 55,262 given to schools up to March, 1837.

[1] RETURN of the Issue of SCRIPTURE EXTRACTS, in Free Stock and at Half Price, to NATIONAL SCHOOLS, and those Sold to the PUBLIC, for each Year since their Publication.

——	1832–3.	1833–4.	1834–5.	1835–6.	1836–7.	Total.
OLD TESTAMENT, No. 1 (first printed in June, 1832).						
Sold at half price to National Schools, . .	3,700	5,800	2,850	1,475	1,275	15,100
[a]Free Stock (none issued before 1835), . .	.	.	.	17,073	2,116	19,189
Sold to the Public, ...	525	300	386	294	1,219	2,724
Total, ...	4,225	6,100	3,236	18,842	4,610	37,013
OLD TESTAMENT, No. 2 (first printed in January, 1837).						
Sold at half price to National Schools, . .	.	.	.	.	200	200
[a]Free Stock (none issued), ...	.	.	.	.	.	.
Sold to the Public, ...	.	.	.	.	387	387
Total, ...	.	.	.	.	587	587
NEW TESTAMENT, No. 1 (first printed in May, 1833).						
Sold at half price to National Schools, . .	.	5,010	3,121	1,600	1,086	10,817
[a]Free Stock (none issued before 1835), . .	.	.	.	17,080	2,116	19,196
Sold to the Public, ...	.	300	336	302	1,462	2,400
Total, ...	.	5,310	3,457	18,982	4,664	32,413
NEW TESTAMENT, No. 2 (first printed in December, 1834).						
Sold at half price to National Schools, . .	.	.	.	650	1,025	1,675
[a]Free Stock (none issued before 1835), . .	.	.	.	14,761	2,116	16,877
Sold to the Public, ...	.	.	.	421	1,246	1,667
Total, ...	.	.	.	15,832	4,387	20,219

[a] NOTE.—The above Issues are during the period of the Financial Year, from 1st April to 31st March following. A small portion, the Free Stock of 1835–6, was issued during the first three months of 1835, when the accounts were kept by Calendar Year.

J. CLARIDGE, Accountant.

Education Office, 13th July, 1837.

the Board also invite the clergymen of both religions to come in, giving them an *ex officio* right of visiting the schools, no matter whether they have applied or not, and giving them a time and place for administering religious instruction, and giving preference to applications from clergymen to all others."

Possible danger.

Mr. Blake[1] admits the possibility of danger attending this liberty of exposition :—

> "Then in cases where the master is a Protestant, or where he is a Roman Catholic, may not the master give an explanation of the extracts different from the tenets of the other persuasion?—Undoubtedly he may; and that might be urged as an objection to any system by which children of different communions are brought together, for it is impossible to find any proper works for children that will not have some reference to religion; if then the person who is teaching them is desirous to insinuate his own doctrine he will be sure to find an opportunity of doing so."

Scripture Extracts really part of religious instruction,

Mr. Carlile leaves no room to doubt the view which he takes of this exercise :—

> "1147. Mr. *Gladstone.*—Do you not think the reading of the extracts, during the hours of combined instruction, is to be regarded as a religious exercise?—I think it is, certainly."

And Dr. M'Arthur, the head master, supports his view[2]—

> "Do you consider that the Scripture extracts are part of the religious instruction?—I think them a most valuable part of the religious instruction."

and subversive of Mr. Stanley's plan.

In a word, the introduction of Scripture extracts destroyed the distinction between combined literary and separate religious instruction.

Mr. Carlile translates Ten Commandments.

Mr. Carlile, with the sanction of the Board,[3] made a new translation of the Ten Commandments for the use of National schools. They were divided not into ten but into seventeen parts by printing them as verses of Scripture :—

> "1743. Mr. Serjeant *Jackson.*—With regard to the Commandments which are hung up in the schools, who compiled them as they are now exhibited in the schools?—The draft of them was drawn out by myself.
>
> "1744. You have divided them, not according to the Commandments?—No; there is a difference of opinion between the Roman Catholic and the Protestant Church, in respect of the proper division of the Commandments; and we avoid the collision by taking it as an extract from the Book of Exodus, retaining the division into verses as they are in the Scripture.
>
> "1749. What are they extracted from?—They are translated from the original, taking both the Authorized and the Douay Version into view in making the translation.
>
> "1750. Who was the translator?—The first draft of the translation was made by me.
>
> "1751. From the Hebrew?—Yes."

The volume of Sacred Poetry

The Board also introduced a volume of sacred poetry which, to a large extent, consisted of "hymns" from Protestant authors, and those which are most familiarly used among Protestant children in Ireland.[4]

The "Review and Compendium of Evidence, taken before the Lords' Committee of 1854," gives a description of the work :—

> "The book of 'Sacred Poetry' followed the publication of the first volume of the 'Scripture Lessons.' This was the second work in the series of an exclusively religious nature designed for combined education. It is a collection of pieces, selected with taste and discrimination from the admired productions of Isaac Watts, Jane and Emily Taylor, and other pious writers."

for gratuitous issue as combined instruction.

This book was gratuitously[5] distributed for use during the school-hours of combined moral and literary instruction, into which a certain amount of "combined[6] religious instruction" had been imported.

Archbishop Whately's "Evidences" and "General Lesson."

Subsequently a work by Archbishop Whately on the Truth of Christianity was altered by Mr. Carlile[7] for use in schools and accepted by the Board as completing

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[1] Lords' Committee of 1837, p. 86.
[2] Lords' Committee, 1837, p. 295.
[3] Commons' Committee, 1837, q. 1759.
[4] Commons' Committee, 1837, q. 2094.

Issues of hymn-book.

[5] RETURN of the Number of COPIES of "SACRED POETRY" printed; the Number given in Free Stock and at half-price to Irish National Schools; the Number sold, and Stock on hand.

SACRED POETRY.

DR.	STOCK.			CONTRA.	CR.
1835	To printed by Hardy, ...	10,270	1835, 1836	By Total issues, viz.:	
1836	To printed by J. S. Folds, for a Free Stock to all Irish National Schools, .	61,500		For Free Stock to National Schools,	3,018
				Training and Model Schools, .	290
				Board's (gratis) stock, . .	230
				National Schools, at half-price,	906
				Sold the public, . . .	1,057
				By Stock on hand, viz.:	
				Bound in wrapper, . . .	870
				Bound in union grey cloth, . .	2,564
				Bound in green, for Free Stock to Irish National Schools, . .	62,835
		71,770			71,770

[6] Lords' Committee, 1854, 1067, sq.
[7] *Ibid*, 1069.

1832–4.

the course of combined religious instruction. Archbishop Whately also composed a short compendium of Christian Practice which was termed "The General Lesson." Copies of it were particularly required to be hung up on pasteboard in every aided school, and its principles were to be strictly inculcated in all of them.

Mr. Blake[1] describes the adoption of Dr. Whately's General Lesson by the Board :—

> 4253. Have any means been taken by the Board to inculcate a spirit of general charity?—The first act of the Board was, to adopt a lesson framed by the Archbishop of Dublin, for the use of all the schools. His Grace did not attend the Board when the lesson was brought under consideration, in order that he might leave us the more free to discuss it; upon reading it, Dr. Murray, the Roman Catholic Archbishop, immediately proposed it, and it was unanimously and most cordially adopted. This is the lesson :—[*The same was delivered in and read.*]
>
> 4254. Is that lesson placed up in every school under the Board?—We require that lesson to be hung up in every school, and the principles of it carefully inculcated.

New books superior.

As a literary effort the new series of Reading Books deserved upon the whole the eulogium passed upon it in 1837 by Mr. R. Ingham, M.P. :—[2]

> "You have stated that you were acquainted with the system of education under the leading societies in England, and the books used in England; do you consider the books used under the National system in Ireland as equally good or preferable, or inferior to those you have seen in England?—I think they are far superior to any school books I ever saw, and I have sent down some specimens of them to the towns with which I am connected in the north; and it has been so generally the persuasion of every one, that I know one schoolmaster of an extensive National school who at his own expense has sent up and bought a set of them."

Criticised in 1861 by Royal Commission.

On the other hand the books were criticised in 1861 by the Royal Commissioners[3] on Popular Education in England :—

> "The Irish reading books are the most popular of all, and their cheapness and completeness as a series have rendered their introduction into the schools of this country almost an era in popular education. Yet schoolmasters have reason to complain that the books of this series abound with words, needlessly introduced, which are quite incomprehensible to a child; that the poetry is taken from inferior sources; that dry outlines of grammar and geography (subjects which should be taught in a separate form) are unsuitably introduced; that the history is epitome, destitute of picturesqueness, and incapable of striking the imagination and awakening the sentiments of a child. The Fifth Book is greatly taken up with science, in a form too technical for the purpose. If science is to be taught by means of reading books, care must be taken to translate it into familiar language, and to enlist the child's curiosity by illustrations drawn from daily life."

Masters needed instruction in them.

The very superiority of the new books over others previously in use increased the difficulty of getting them effectually taught by the old class of schoolmasters, whose attainments had been classical rather than scientific. "It is absolutely necessary," declares the Board's second report, "that the teacher not only be able to read, and spell, and write well, and be a good practical arithmetician, but that he be a person of general intelligence, having an extensive and accurate knowledge of the subjects treated of in the reading lessons." The Board's Model School was employed to overcome this difficulty.

Model school meets difficulty.

Mr. Stanley's letter imposed a restriction upon the freedom granted to local managers in the choice of a schoolmaster, to the effect that the master so chosen must have "received previous instruction in a model school in Dublin to be sanctioned by the Board;" and the intention of the Board was that every person admitted to the training institution should "study in it for, at least, two years before he be declared fit to undertake the charge of a school."[4] As a step towards the introduction of a system of training, the stables and out-offices of the house in Merrion-street assigned to the Board, were converted into "model schools" for boys and girls, and masters were summoned from their schools to pass three months in acquiring the use and meaning of the new books.

Objects of training explained by Mr. Carlile.

The objects of the three months' training given to masters were explained by Mr. Carlile :—[5]

> "2523–4. When you say that they should be educated, you mean that a considerable portion of knowledge should be imparted to them before they set out as schoolmasters?—Yes. Every subject brought forward in the reading lessons must be explained, and the master is expected to be able to answer the questions that the children may put to him, and that he cannot do without considerable information.
>
> "2526. Has that system been adopted in your own model school in Dublin?—It has, as far as we have been able hitherto to adopt it. We had no books at first adapted to that system of teaching; we have been gradually accumulating books, the chief object of which is to convey information on various subjects while the children are learning to read, and we have in our model school pursued that system of instruction.
>
> "2527. Can you describe to the Committee the process which was gone through with respect to those whom you have trained as schoolmasters?—The head master went through our reading books with them, explaining the different subjects which occurred in these books. They were also exercised in reading, English grammar, arithmetic, book-keeping, and mathematical sciences; they were from time to time taken into the school to learn the mode of teaching recommended by the Board, and were also exercised in teaching classes themselves from time to time.

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[1] Commons' Committee (1835). [2] Lords' Committee, 1837, p. 801. [3] Report, vol. i., p. 351.
[4] Second Report for 1835. [5] Commons' Committee (1834).

1832–4.

"2528. With respect to reading, what are the books used in the National schools of Ireland for the purpose of teaching reading?—We have a series of four books that we have compiled ourselves, and there is a fifth in preparation.

"2529. Do any of these consist of lessons or extracts from the Scriptures?—No; but besides these four, there are two numbers published of extracts from the Scriptures, one from the Old Testament and the other from the New, and we are proceeding with a third number.

"2530. Is the method generally adopted for teaching reading taken from the other books you have mentioned, or from the Scripture lessons?—Mere beginners use the elementary books, of course, consisting of the common elements of letters and syllables, and lessons compiled in short words; but when the pupils have advanced, they are exercised along with the other books in the reading of extracts from Scripture, and are examined in the meaning of what they read.

"2531. In what manner, and to what extent, are those persons whom you have sent out as schoolmasters taught to explain the Scripture Extracts?—They are themselves exercised upon them. The Extracts are explained to them carefully, while they are under training, and they go out so prepared to explain them to the children. They are exercised also in explaining them to the children in the model school occasionally."

Schoolmasters to draw "salary" from locality, and a "gratuity" from the Board.

The position of the schoolmasters at this period deserves attention. We have seen that in Mr. Stanley's plan the masters were all to be trained before appointment to schools; they were also to receive testimonials of conduct and efficiency from the Board. All applications for aid to schools were to be refused in which the applicant localities had not provided a permanent salary for the master of an amount left blank in 1831, and never specified. Upon the conditions of previous training, good testimonials from the Board, and a permanent salary locally provided, the Commissioners were authorized to grant a "gratuity" to the master of an amount which, like the local salary, has never been defined. The gratuity was held liable to reduction for reasons assigned.

The scheme was not brought into operation, though regarded as the ultimate aim of the Board. Mr. Carlile explained in 1837 to the House of Lords:—[1]

to be trained and examined,

"The rule contemplates that in every school to be established there shall be a trained teacher?—That seems to be the aspect of it. Of course it follows that as we have no trained masters we must take such as are recommended to us.

"You would have appointed trained schoolmasters to the full extent which the establishment for a model school admitted of your doing if you had had a model school?—Certainly. The only thing we have had the opportunity of doing was not to educate young men to be masters, but to bring up masters already elected to schools, and to keep them three months in Dublin. We have always intended to carry into effect the letter as well as the spirit of the rule, as soon as we should be enabled to do so, but we conceive we were acting most in the spirit of the instructions by placing those new schools on the same footing with the old schools till we had an opportunity of dealing with them according to the letter of the rule."

And similarly to the House of Commons:—

when Model School is in operation.

"746. *Chairman.*—You conceive these rules cannot be fully complied with until the proposed model school shall have come into full operation?—No; after that shall have come into full operation we shall take care they shall all be examined and trained.

"750. Do you consider it to be intended that, after the model school is established, none but those trained in the model schools should be appointed?—That is the ultimate view of the Commissioners; how soon that may come into operation I cannot say.

"753. Mr. *Wyse.*—Would you adopt that regulation with respect to the schools of religious societies, such as the Brothers of Religious Doctrine?—Yes; we have had some of them up for training already.

"1604. Have you heard any objection made to the proposition of the Board appointing?—There was a very strong opposition made to that idea in the north of Ireland, and I should rather apprehend that if the Board were to take the direct appointment of the teachers, it would have that effect.

"1605. If a certain number of persons were educated as teachers, and the Board required that masters should be selected from that class, do you think the same opposition would exist?—No, not at all; that is a regulation we should look forward to enforcing."

No female teachers.

The Commissioners at this time, according to Dr. M'Arthur, thought of educating the children of the working classes without the employment of female teachers:—[2]

"Is not it intended to have training apartments for females?—I do not know whether that is intended. Indeed I believe the Commissioners thought it would be better that they should teach only sewing and needlework; that male teachers should teach the females."

Mr. Blake had, in 1835, expressed the same view:—[3]

"The inclination of my opinion is, that we should look to having male teachers for the schools in general, except for teaching sewing, or knitting, or platting straw, or other female work."

Local salary waived for a time.

With the suspension of the requirement in all cases of previous training the Board waived the condition of local salary, as Mr. Carlile states to the House of Commons:—[4]

"802. Lord *Stanley.*—Have the goodness to state why the word gratuity is used, and in what manner that rule has been carried out, whether by giving gratuities, or by giving regular salaries?—There has been a regular sum given; it would scarcely amount to a salary, but it has been given as a salary.

"803. In the original letter the word salary does not appear; but the original letter refers to the permanent salary for the master as one of the objects to be locally provided, and the expense to be incurred by the Board, as the giving gratuities in particular cases?—We do not give a fixed salary to the masters; but the salary may rise or fall, according to the rise or fall of his school.

"808. Is it required that they shall be dependent upon local aid for a permanent fixed amount, and that that which the master receives from the Board shall be only a part, and that fluctuating?—We have no rule

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[1] Lords' Committee (1837), p. 20.

[2] *Ibid.*, p. 306.

[3] Commons' Committee (1835), q. 4158.

[4] *Ibid.*

1832-4.

for a fixed amount to be contributed locally; that is another rule I consider to be in abeyance till we have masters regularly educated.

"809. Was not the original requisition, that local provision should be made for a permanent salary?—Yes; with the understanding of Government that the contribution of the children should be understood to be part of the local contributions to be looked for in the meantime. With respect to all my answers with reference to schoolmasters, we consider all our arrangements as merely temporary until our arrangements for training masters are perfected, and we shall have been able to attain to the ultimate system of the Board.

"1266. Can you inform the committee whether the teachers to whom you granted these increased salaries were better teachers than the Kildare-place teachers?—The rule we adopted on the subject of the remuneration of teachers was to give £1 a year for each ten children, and whether they were Kildare-place schools, or whatever they might be, they came under the same regulation."

The system of gratuities has not benefited the masters.

Thus the "gratuities" allowed by the Board failed to improve the teachers' condition, as Mr. Carlile further affirms:—

"833. Mr. *Gladstone*.—In the report of your inspection you say, 'In many instances the salary paid to them by the Board has little, if at all, bettered their circumstances; because the people, when they hear of a salary being given by Government, expect that the instruction of their children is to be free, and refuse to give anything to the teacher.' Is it to be understood that in some instances the teachers get little or nothing beyond that which is paid to them by the Board?—There are some instances, I fear, in which they get little or nothing.

"826. Was not one of the main objects to secure local co-operation and local expenditure, in consideration of which this country took upon itself a very heavy annual burden?—Unquestionably, I should suppose so.

"827. Is it not desirable then to have a security that the conditions upon which the Parliamentary assistance is granted shall be faithfully fulfilled?—That is done with regard to all cases in which it can be done. We have, with the concurrence of Government, and by our rules, received the local contributions of the children, those being given to the master as that part which the country has to give to him."

Interference of Board contemplated,

The Board, as we learn from Mr. Carlile, looked forward to the time when they would be able to interfere for the masters' benefit:—

"The masters being elected by the managers of the schools, and frequently brought forward by them from an obscure condition, we could not interfere to make a better bargain for them with their patrons than they had made for themselves; but we have always been looking forward to the time when we should have teachers brought forward and educated by ourselves, to require for such teachers a permanent salary. We considered that those two provisions must go together, namely, the possessing masters educated by us, and the obtaining for them a permanent salary locally raised; and we felt that it was impossible for us to interfere as to a regular salary for the masters, until we should be enabled to provide such as our instructions contemplated."[1]

but never realized.

The anticipation was indefinite as to time and amount, and has not been realized, as we learn from Mr. T. F. Kelly, the secretary:—

"3353. The Board has not considered it necessary to enforce the raising a local fund for the payment of teachers up to this time, bearing any definite or particular proportion to the amount derived from the Board?—The Board has not. The Board, from the beginning, was left in uncertainty on that point. In Mr. Stanley's letter, in his rule upon that point, he left a blank for the definite amount the Board should look to as the local subscription, and that blank has never been filled up."[2]

Gratuities to be about the same as those of Kildare-place,

Meantime the gratuities allowed by the Board to National schoolmasters, which sometimes formed the greater part or even the whole of their stipend, were small. Though left blank in Mr. Stanley's letter, a general understanding existed with the Government that the Commissioners' gratuities were not largely to exceed the grants of the Kildare-place Society, which the Board had superseded. On this point Mr. Carlile gave evidence to the House of Commons:—

"1253. In answer to Question 843, I perceive you say the Government intimated to the Board that the salaries to the schools connected with the Board should not much exceed those given by the Kildare-place Society?—That was in a conversation with Lord Stanley.

"1254. There was such a conversation?—There was, between Lord Stanley and me.

"1255. And he intimated that that was the desire of the Government?—He intimated that it was the desire of the Government that we should not go much beyond what had been granted by the Kildare-place Society.

"1256. At what period was that?—I cannot charge my memory precisely; it was while he was still Secretary in Ireland.

"I think the Kildare-place Society's salaries ran from £5 and £6 and £7 up to £10 a year; we have scarcely any under £8; some female teachers, I think, have £6; we have increased them beyond that; we have increased them at the rate of £1 for every 10 children."

Mr. Blake adds the information[3] that the grants to the master from the Kildare-place Society were gifts dependent upon the report made of his conduct by the Inspectors.

averaged £10 per annum.

Under the system thus continued by the Commissioners, their Secretary's opinion was that on an average the Board's gratuity equalled the local salary, producing, when combined, an annual stipend of £20:—

"3358. Can you give the Committee any idea what proportion, upon the whole, the local payments to the schoolmasters bear to the receipts from the National Board?—I should say about equal. I find that, up to the date of the third Report, the Board's salaries amounted to £12,000, and there were in operation about 1,200 schools. Averaging, therefore, the local amount paid through those 1,200 schools, and keeping before me the few physical comforts which I know those men enjoy, I should not suppose the average of local subscription in those schools would exceed £10 a year.

"3359. You are of opinion that the moiety of the payment to the schoolmasters comes from local sources?—I should say so."[4]

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[1] Commons' Committee (1837), p. 18, note.

[2] *Ibid.*

[3] Lords' Committee (1837), p. 54.

[4] Commons' Committee (1837).

Masters allowed to add to their earnings.

Mr. Carlile adds that National schoolmasters were permitted to augment their emoluments by following other pursuits out of school-hours :—

> "1557. Do you make it a subject of inquiry whether a teacher has any other business or pursuit?—No ; we require them to attend at the hours of school appointed for him, and we take no further charge of his time.
>
> "1558. You do not mind what his other pursuits in life may be?—We have knowledge that many of them teach private classes after school hours, and we have had information that in after hours some of them employ themselves in other ways ; some of them, perhaps, have a little piece of ground ; but we put no specific question to that effect."[1]

Such was the general condition of the National teacher in the earliest days of the Board.

QUERY SHEETS used to spread information.

The means which, in the earlier years of its existence, the Board took to make known the principles of its administration, seem to have been confined to the issue of documents called "Query Sheets." To every applicant for aid from the Board was sent a Query Sheet, which set forth the fundamental regulations of the Commissioners, and put certain questions to be answered in accordance with the facts of the case. The forms of query sheets are printed among the rules and regulations of the Board, which we annex to our Report.

Query sheets quote from the original Stanley letter.

We consider it worthy of remark, that Regulation II., attached to the query sheet, employs the words of Mr. Stanley's original Letter, as preserved in the Irish Office, and not the words of that letter as subsequently published by the National Board, and that to Regulation IV. is added, between brackets, the proviso, which appears in the Irish Office copy, but was not printed until 1841, in the Letter as issued by the Board.

PRESBYTERIAN SYNOD OF ULSTER negotiates with Government.

We now approach a subject of some interest and much intricacy, viz., the negotiations between Lord Grey's Government and the Presbyterian Synod of Ulster.

The Presbyterians had, in the first instance, at a meeting of the General Synod of Ulster, specially convened at Cookstown, on 11th January, 1832, passed the following Resolutions condemning the proposed system.[2]

> "1. That, as Christian ministers and elders, we pray that Divine grace and blessing may descend abundantly upon the person and Government of our Sovereign, King William IV. ; as dutiful and loyal subjects, we declare our unshaken attachment to the constitutional principles which called the illustrious House of Hanover to the Throne ; and, as Presbyterians, we rejoice, with gratitude to Almighty God, in the distinguished part taken by our forefathers in the advocacy of the principles and the promotion of the measures which happily terminated in that great national event.
>
> "2. That we feel grateful for the countenance and support which the Presbyterian Church in this country has long continued to receive from Government, and more especially since the accession of His Majesty's august family.
>
> "3. That nothing can be farther from our thoughts than to embarrass His Majesty's Ministers by any demand upon their time and attention in the present critical state of the empire ; nevertheless, the principles and measures relative to education embodied in a letter from the Chief Secretary for Ireland, dated October, 1831, and addressed to His Grace the Duke of Leinster, compel us to approach the Government and Legislature with a dutiful and faithful statement of the Scriptural principles adopted by us, as a Church, upon the subject of popular instruction.
>
> They hold that the whole Bible must be the basis of National education, object to the Board's control over schools, and teachers, and books,
>
> "4. That it is our deliberate opinion and decided conviction that in a Christian country the Bible, unabridged and unmutilated, should form the basis of National education, as we learn from Deut. vi. 6, Psal. cxix 9, John xvii. 17, 2 Tim. iii. 14, 15, 16 ; and that, consequently, we never can accede to any system that in the least degree interferes with the unrestricted possession and use of the Scriptures in our schools.
>
> "5. That we have heard with deep regret that His Majesty's Government have proceeded to erect a Metropolitan Board of Education, vested with complete control over all schools and teachers receiving public aid, and an entire control over all school books, whether for literary or religious education.
>
> "6. That such an entire control, as by the constitution of the Board the Government have vested in the hands of one member of this body over all school books employed by ministers in the religious instruction of such children of their congregations as may attend the National schools, cannot, in our opinion, be transferred to, nor be exercised by any one, without innovating upon our constitutional principles, and creating a supremacy over a church, the absolute parity of whose ministers is, and ever has been, one of her distinguishing and essential characteristics.
>
> disapprove of encouraging Roman Catholic instruction.
>
> "7. That we cannot contemplate without peculiar disapprobation that part of the proposed system which requires any member of the Synod that may be called to the Board to 'encourage' religious teachers in the inculcation of doctrines which he must conscientiously believe to be directly opposed to the sacred Scriptures.
>
> "8. That, for the reasons embodied in the four preceding resolutions, the Metropolitan Board has not received the approbation, and does not possess the confidence of this Synod ; and that our ministers and people are earnestly entreated to keep themselves totally unconnected with it.
>
> "9. That being aware of the difficulties and embarrassments of His Majesty's Government, arising from the conflicting opinions, claims and interests of Protestants and Roman Catholics, which we believe it impracticable for the Legislature ever to combine under one system of education, except by concessions of principle upon our part which we feel it to be impossible for us ever to make, yet feeling anxious respectfully to suggest a plan that seems to us calculated to remove the difficulties and embarrassments of the subject, we do resolve earnestly to entreat of His Majesty's Government, that if they cannot patronise an unrestricted Scriptural education (the only system founded on Divine authority), they will be pleased totally to abstain from establishing any monopoly of control over teachers and school books, leaving these matters in the hands of parents, to whom the all-wise God has primarily committed the trust ; and if they cannot devise a plan of granting pecuniary aid, without requiring such 'complete and entire control' in return, that they will be pleased to leave the support of schools for the poor to the voluntary contributions of the friends of education, by which means both we and

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[1] Commons' Committee (1837).

[2] Commons' Committee (1837), q. 1209, sq.

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our people will be preserved from every compromise of religious principle; and by which, we doubt not, that under the blessing of God the progress of national education, as in many instances experience has already proved, will be happily and efficiently promoted.

and prefer the voluntary system.

"10. That we shall, by a loyal and dutiful and earnest address to the Lord Lieutenant, and humble petition to the Commons' House of Parliament, endeavour to dissuade His Majesty's Government from the establishment of a system founded upon a supreme Board, vested with absolute and despotic power; a measure which we believe to be contrary to the soundest principles of political economy, and which, by its contemplated interference with the integrity and unrestricted use of the Scriptures, we believe to be opposed to the positive declarations of the Word of God."

Negotiate with the Board.

It might have been thought that the establishment of a general system of combined secular and separate religious education left no room for separate negotiation with religious bodies. The Presbyterians, however, now sought modifications in their own favour. The Resident Commissioner was an active member of their governing Synod, and most anxious to promote a solid coalition. In the autumn of 1832 the Presbyterian Synod of Ulster embodied their objections in a remonstrance, and they proposed modifications.

Remonstrate and submit Propositions,

"REMONSTRANCE and PROPOSITIONS of the DEPUTATION of the GENERAL SYNOD of ULSTER, presented, after a Conference with the CHIEF SECRETARY in Dublin, 1st September, 1832.

"The deputation of the General Synod of Ulster, appointed to confer with the Right Honorable E. G. Stanley on the proposed system of Education for Ireland, have the honour to submit to his consideration the following propositions, which they would respectfully but earnestly press upon the favourable attention of Government, in order that the Presbyterian body may avail themselves of the advantages of that system. In presenting these propositions, the deputation, on behalf of themselves and their brethren, utterly disclaim all political motives as actuating them in their opposition to the proposed system of National education. On the contrary, they feel the deepest gratitude to His Majesty's Government for the public provision hitherto afforded, and now so liberally enlarged, to the congregations of the Presbyterian Church. But an imperative sense of duty compels the Synod to resist all interference with the great principle of liberty of conscience, or of their own Church discipline, both of which they believe to be infringed by the new system of education. The deputation beg leave respectfully to urge upon Mr. Stanley's consideration the following propositions, the first and fourth of which they consider as fundamental; and if fully conceded, they are willing that, if necessary, the others should undergo some modification:—

"I.—That His Majesty's Government recognise the right of all who choose it, to read the Scriptures in the National schools in school hours.

"II.—That no person superintending any school shall, in any case, prevent the exercise of this right when it is claimed by the children, their parents or guardians.

"III.—That while the deputation recognise the duty of every Government to provide the means of religious instruction, they conceive that all that can be expected in the circumstances of Ireland, of which the population is so widely divided in religious sentiment, is the privilege of free and uninterrupted access to the Holy Scriptures, in the divine origin of which all religious parties are agreed; and therefore, respectfully propose, and earnestly recommend to His Majesty's Government to abstain from all further interference with the religious instruction of children in the National schools; by which means every idea of compulsory reading of the Bible will be avoided on the one hand, and the fullest liberty of conscience will be conceded on the other.

"IV.—That it is inconsistent with the principles of Presbyterianism to admit, in any degree, the exercise of such a power over books of religious instruction as has been vested in one of their body, a member of the Board of Education; and the deputation are, therefore, directed to require that the selection of books for the religious instruction of the children of the Presbyterian people do remain, as heretofore, in the hands of ministers, subject merely to the control of the Synod.

"V.—That instead of having only one model school in Dublin, it be recommended to Government, as a measure highly conducive to the interest of education in this country, to establish four provincial model schools, and four provincial committees, with four depôts for books; and that all candidates for the office of schoolmaster shall be licensed by one of these committees appointed by Government; and that no one shall be eligible to the charge of any National school until he shall have been examined and approved of by one of these committees.

"VI.—The appointment and dismissal of schoolmasters shall be vested in the local patrons, whether individuals or committees.

"VII.—That the choice of books for literary education be vested in the patrons or local committees, subject to the approval of Government.

"Presented 1st September, 1832."

which were rejected in 1832.

They send a deputation to London, but again fail in May, 1833.

The Irish Government in 1832 was unwilling to accede to the seven propositions of the Synod of Ulster. In the spring of the following year a deputation was sent to London, and waited on Earl Grey, Lord John Russell, Mr. Spring Rice, and Mr. Littleton, then Chief Secretary for Ireland. To the Government this deputation submitted three propositions for changes in the Board's system, but failed in May of 1833 to secure their acceptance. The Government indeed then thought that the Presbyterian propositions would strike entirely at the principle of the system.

The three Propositions,

PROPOSITIONS for modifying the National System of Education, submitted to the Government in London, in May, 1833, by a Deputation from the Synod of Ulster.

"I.—That persons of all denominations shall have the right, either jointly or separately, of applying to the Board for aid.

"II.—That patrons of schools, on making application for aid, shall fix the ordinary period of school hours, and shall have the right of setting apart such portion or portions of said school-hours as they may deem sufficient for reading the Holy Scriptures.

"III.—That all children, whose parents or guardians may so direct, shall daily read the Holy Scriptures during the time appointed by the patrons; but that no compulsion whatever be employed to induce others to read or remain during the reading."

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EXTRACT OF REPLY.

"It will be impossible for me to recommend to His Majesty's Government any modification of the established system that would strike so entirely at the principle of that system as would the adoption of these propositions."

which were rejected as opposed to principle.

Dr. Cooke, who had served on the deputation to London, gives to the House of Commons in 1837, his account of the next steps taken by the Presbyterians, and the consequences which flowed from them.

are divided into four without changing their principle.

"6449. Mr. *Shaw*.—What was the next step taken?—The next step was to appoint a number of ministers for the purpose of modifying the propositions of the deputation so as to meet the wish of Mr. Carlile, who was most anxious that every effort should be made to meet the views of the Board; and to make them solidly coalesce with ours, Mr. Carlile himself was appointed on that committee; and we changed the three propositions, without changing their principle, into four, which were subsequently submitted to His Majesty's Government. This brings us up to the 2nd of July, 1833, when the committee of which I have spoken made the following report:—'That they had met agreeably to the appointment of the Synod, and agreed to recommend the following propositions for the adoption of the body:—1. That after examining the various documents in which the new system of National education was originally described, and subsequently modified, the mind of this Synod, as expressed and embodied in the resolutions of January and June, 1832, remains unchanged. 2. That we feel most anxious to obtain from His Majesty's Government such modifications of the system as may enable our ministers and people, without compromise of principle, to avail themselves of Government aid in the establishment and support of schools. 3. That having considered the three propositions submitted to His Majesty's Government in London by our deputation in May last, and approving and adopting the principle of them, we agree to submit them anew, in the following modified form:—Proposition I. That the ministers and people of this church, without the necessary concurrence of the ministers or members of any other church, shall enjoy the right of applying to the Board of Education for aid to schools, by a statement of the constitution and regulations of the schools, accompanied with an engagement to adhere to them; but in this proposition we recognise the right of the Board to consider the regulations and decide accordingly. Proposition II. That it shall be the right of all parents to require of patrons and managers of schools to set apart for reading the Holy Scriptures a convenient and sufficient portion of the stated school hours, and to direct the master, or some other whom the parents may appoint and provide, to superintend the reading. Proposition III. That all children, whose parents and guardians so direct, shall daily read the Holy Scriptures during the period appointed; but that no compulsion whatever be employed to induce others either to read or remain during the reading. Proposition IV. That every use of school-rooms be vested in the local patrons or committees, subject, in case of abuse, to the cognizance of the Board. 4. That our moderator and clerk, with Drs. Hanna and Cooke, Messrs. Stewart, Hay, E. Reid, John Brown, sen., Park, Morgan, Gray, and Barnett be a committee to submit these propositions to His Majesty's Government, and respectfully and earnestly to urge their consideration. 5. That whilst we entertain a well-founded hope that His Majesty's Government will be pleased to adopt the modifications proposed by this Synod, we do, in the meantime, and pending the negociations, exhort our ministers, elders, and people still to abstain from all connexion with the Board; and we do hereby declare, that whilst we desire not to interfere with the private judgment of individual brethren, yet no member of this Synod, at present connected, or that may in the meantime connect himself with the Board, is to be understood as acting in our name, or under our authority and sanction. 6. That should His Majesty's Government be pleased to accede to the modifications suggested by this Synod, our moderator and the committee are instructed to take the most efficient measures to communicate the matter to our several Presbyteries. It was moved and unanimously agreed to, That this Synod approve of and adopt these resolutions recommended by the committee. It was then moved and agreed to, That the committee appointed to act with the moderator in this matter be requested to meet forthwith, and prepare petitions to both Houses of Parliament, founded upon the foregoing resolutions, praying such modifications in the new system of National education as may meet the views of this Synod. That the petitions be entrusted to Earl Grey in the Lords, and to the Right Hon. T. Spring Rice in the Commons."

proposed as new basis entirely for Presbyterian schools,

"6450. Mr. Serjeant *Ball*.—Were those two last resolutions, the 5th and the 6th, transmitted to the Committee?—The four propositions are contained in our resolution No. 3; then, after this, followed two other resolutions.

"6453. Mr. *Shaw*.—Did this refer to the whole point in dispute between the Synod and the Board?—Those propositions afforded a modified system, setting aside, in our interpretation of them, every obnoxious principle of the system; according to our interpretation they embraced the whole system, which I am ready at any time to state to the Committee, so far as I am able to understand the matter, and to interpret the minds of my brethren; they neutralized everything that was obnoxious, and established a system on a new basis entirely for ourselves; and we acknowledged and recognised nothing in the system after those propositions, because those propositions neutralized or modified the whole.

and accepted.

"6454. There was a minute of the Board made with reference to those general propositions, in which they stated that the Commissioners were of opinion that the propositions did not contain anything inconsistent with the principles of the system of education committed to their charge, was there not?—Yes.

"6455. Did you conceive, in consequence of that, that those four propositions were acceded to by the Commissioners?—We should believe that our plan had been agreed to *bonâ fide*, provided the Commissioners had not, in the meantime, made a new system altogether. The Synod and Commissioners seemed to me to be like persons that proposed to come to peace, but were drawn up with their armies opposite and in hostility to each other, and they agree to make peace while holding the armies in the same position; but the one army in the meantime, in the night, turns the flank of the other. The Commissioners took a little time in giving an answer; and they took care in the meantime to make a new system, by which they turned every point we put forward, and they stood ready to say that they admitted the propositions, but then the propositions were made for the old system, and not the new one; we should have required to make new propositions before we could meet their new system.

Dr. Cooke thinks changes in Board's system,

"6456. Lord *Stanley*.—Have the goodness to explain what you consider the new system as contradistinguished from that to which your propositions were applied, and which you conceive to have been changed?—I shall do so, and state it only on the authority of facts which must be before the Committee in documents, for I presume the Committee have before them all the documents which have been the rules of the Board at any time: if they are, as I presume they must be, before them, the Committee will then see the changes the rules underwent.

"6457. Mr. *Shaw*.—Mr. Carlile stated, in his answer to question 42, that he considered and that the Commissioners considered those propositions were not inconsistent with the principle of the regulations of the

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neutralize the Presbyterian propositions,

Board, but that the acceding to those propositions rendered a modification of the regulations of the Board necessary?—That is the amount of what Mr. Carlile told me upon the occasion, when, to my great amazement, I saw the regulations of the Board, which came conjointly with a declaration that they had acceded to our propositions. I found that our propositions were never made for the new system; they were made for the original system, or at least such as we thought it then, either to neutralize or to modify it: but before they acknowledged that they had adopted or acceded to our propositions, they made changes by which they set aside everything we had previously gained.

by securing access to the priest,

"6458. Will you direct your attention to the first proposition, which was,—'That the ministers and people of this Church, without the necessary concurrence of the ministers or members of any other Church, shall enjoy the right of applying to the Board of Education for aid to schools by a statement of the constitution and regulations of the schools, accompanied with an engagement to adhere to them; but in this proposition we recognise the right of the Board to consider the regulations and decide accordingly'?—As we understood the original regulations of the Board, persons that were officially connected with the school, as clergymen of any denomination, had applied for the school,—it might be the rector or the Presbyterian minister, or the Roman Catholic priest, or any other who had applied for it,—but we considered the system as making the persons who had so applied the official overseers of the school. Now we negotiated for a right to apply to the Board by ourselves, and consequently a Roman Catholic priest had no right to interfere in the government of our schools. We have no objection to admit a Roman Catholic priest, as one of the public, into our schools; but the great body of us, I will not say all, have very strong conscientious scruples against recognising the Roman Catholic priesthood in any official form; but we found the Board had made a rule that completely destroyed our proposition, for before they accepted it, they made a regulation that a Roman Catholic priest was, *ex officio*, visitor of the school, with this exception, that he should not interrupt the business of the school, which of course he could not, consequently we were completely foiled; we had not got rid of what we considered a conscientious objection to the system; we must, before getting the public money, acknowledge the right of a Roman Catholic priest officially to visit our school whenever he pleased, and that we could not do.

even when not an applicant.

"6459. Lord *Stanley*.—Are the Committee to understand that the rule which recognises the right of clergymen of any persuasion to visit any National schools, not interrupting the business, was not to be found in the original plan?—What we understood, but we might be wrong in that, was, that the school was under the superintendence officially of those who established it. We never supposed that anyone was excluded; that we had any right to shut the door against the public while we received the public money: but we did not conceive any man had an official right to be a ruler or a governor of a school unless he applied for it. We might be wrong in that; but that was our idea.

"6460. In the original letter of instructions there was no distinct declaration that the clergy of different persuasions should be entitled to visit the schools?—So we understood, unless those who united to apply for the schools, who might consider them, in a certain degree, under their own tutorage.

"6461-2. It was in July, 1833, that alteration was made?—It was made immediately before the answer from the Board; it was made intermediately between the construction of our four propositions and the professed acknowledgment or recognition of those propositions. That is one of those modifications of which Mr. Carlile had told me, and one of those which now, it appears he has stated, became necessary in consequence of having acceded to our four propositions."

Acceptance of the propositions by the Government communicated by the Synod to the Board.

Thus the four Presbyterian propositions were accepted by the Prime Minister upon 30th July, and their acceptance by Government was communicated to the National Board by the Moderator of the Synod upon the 24th August 1833. Two days later the Commissioners acquiesced in them as containing nothing inconsistent with the principles of their system. The examination of Dr. Cooke before the House of Commons in 1837 establishes the dates and sequence of events.

"6654. Mr. *Shaw*.—Have you seen a letter signed by Moses Finlay, Moderator, bearing date the 24th August, 1833, dated from Lakeview, Newry?—Yes.

"6655. That was a letter written by Mr. Finlay, at the desire of the committee?—Yes.

"6656. That letter sets forth the four propositions to which you have already referred?—Yes.

"6657. It likewise states, that the committee have also instructed him, Mr. Finlay, to send forward to the Board, Earl Grey's reply to the above propositions, which was in these words, 'I have read with great attention the four resolutions extracted from the Minutes of the General Synod of Ulster, assembled in June and July, 1833, and am happy to say, I see nothing in them which may not be agreed to, as in perfect accordance with the general principles on which the new system of education is founded; I trust therefore, that all objections being now removed, we may look forward to the full attainment of those benefits for which that system was introduced?'—Yes.

Earl Grey's letter.

"6658. The letter then goes on to give a form of application, as the basis on which the committee would recommend the members of the Synod of Ulster to apply for aid for their schools, as follows: 'We, the undersigned, have been appointed a committee, to conduct the affairs of a school, and the following are the principles by which it shall be regulated: 1st. The school shall be opened at nine o'clock each day in the week, and be continued till three. 2nd. During the first hour, such children as are so directed by their parents, shall repeat a portion of the Westminster Catechism, and on Saturdays they shall repeat all they have learned during the week. 3rd. Parents shall be requested to state, when their children enter school, what portion of the day they may consider sufficient for them to employ in reading the Scriptures, and such arrangements shall be made as shall secure them that privilege; but no compulsion whatever shall be employed to induce others to read or to remain during the reading'?—Yes.

"6659. That letter was dated on the 24th of August, 1833?—Yes.

"6660. When does the minute of the Board, that refers to the four propositions, bear date?—The 26th of August.

"6661. Mr. Kelly, the Secretary of the Board, wrote a letter referring to that minute, beating date the 27th of August, 1833?—Yes.

"6662. Consequently the dates, both of the minute itself, that being the 26th of August, and Mr. Kelly's letter of the 27th of August, were subsequent to the letter of Mr. Finlay, which bears date on the 24th of August?—Yes."

Board acquiesces by a minute

"EXTRACT of the BOARD'S MINUTE thereon, dated August 26, 1833.

"The Commissioners having considered the propositions of the Synod of Ulster thus submitted to them, are of opinion that these propositions do not contain anything inconsistent with the principles of the system of Education committed to their charge; and His Excellency the Lord Lieutenant having approved thereof, they will receive applications from the patrons of schools in conformity thereto, and grant aid, upon having such queries as they shall deem necessary to put, satisfactorily answered.

"T. F. Kelly, Secretary."

"The following letter, addressed to a minister of the Synod of Ulster, will further explain the previous views of the Commissioners on the substance of these propositions :

"Education Office, July 25, 1833.

and explanatory letter in the Temple Meeting-house case.

"Sir,—I had the honour of submitting to the Commissioners of Education your letter of the 16th instant, in which you desire to know whether aid can be extended by them towards the Temple Meeting-house school, the business of which you state to be conducted in the following manner, namely, that it opens at ten o'clock and closes at three; that the attention of the pupils, until two each day, is confined to the usual literary education; that the books used by the children are those formerly supplied by the Kildare-place Society; that the last hour is employed in reading and instruction in the Holy Scriptures, by such pupils as are advanced to an Old and New Testament class, if permitted by their parents to join in such an exercise; and those who are not so advanced, or who are not allowed by their parents to read the Word of God, may either pursue the usual routine of business of the school, or retire if they please, and that Saturday is employed in directing the attention of those who have not entered a Scripture class, to what they may have been doing during the week, and in catechising those who have, in their knowledge of the Scriptures. The Commissioners having considered your letter, desire me to state that the regulations of the Temple Meeting-house school appear to them to agree in principle with those by which they are governed. The rule that the hour from two till three of each day, except Saturday, should be employed in reading and instruction in the Holy Scriptures is quite compatible with the regulations of the Commissioners, provided that such children only as are directed by their parents to attend be then allowed to continue in the school, and that all others do then retire; and with respect to the exercises on Saturday, it also is compatible with their rules, provided that those children only shall attend upon that day whose parents direct that they shall join in reading or receiving instruction in the Holy Scriptures; so that an opportunity be thus afforded for all others to receive such religious instruction, at that time, as their parents or guardians shall provide for them. As you mention that you occasionally visit the school, to mark the progress and administer such instruction as the circumstance and capacity of the children may require, the Commissioners desire me to observe, that it is of the essence of their rules that religious instruction should be given only at the time specifically appointed for that purpose; and that children whose parents do not direct them to be present at it, should previously retire. The Commissioners having thus explained their views, and anticipating that you will conform to them, direct me to signify their readiness to make a grant towards the support of the Temple Meeting-house school on your returning the paper which I herewith transmit, properly filled and signed.

"I have the honour to be, Sir, your most obedient servant,

"(Signed) Thomas F. Kelly, Secretary."

Recapitulation with dates.

The course of these negotiations demands close attention. In May, 1833, the Government rejected three propositions offered by the Presbyterians, because they considered them to strike entirely at the principle of the system. Upon this the Synod of Ulster appointed a committee of ministers, including Mr. Carlile, the Resident Commissioner, and they "changed the three propositions, without changing their principle, into four." The four propositions, though identical in principle with the three propositions which had been rejected in May as "striking entirely at the principle of the system," were accepted in August as "in perfect accordance with the general principles on which the new system of education is founded." Proceedings so inconsistent and contradictory create a surmise that the proposals of peace must have been offered in one sense and accepted in another. And such appears to have been actually the case. The Board in accepting the Presbyterian propositions saved the right to have "such queries[1] as they shall deem necessary to put satisfactorily answered." But the Presbyterians founded a claim to exemption from all such queries upon the reply[2] of Lord Grey, 30th July. They held that in consequence of the approval of their propositions, they were bound solely by the constitution and regulations of their schools, as set forth in their applications for aid, and not by the "printed regulations and directions of the Board,[3] in which there were several matters which appeared to be incompatible with the spirit and meaning of their propositions." But the Board decided that—

Misunderstanding between Board and Synod.

> "Their rules and regulations must furnish the standard by which they will judge of all applications made to them for schools, and that by consequence, if the answers made to the queries in any application appear to them inconsistent with the spirit and meaning of those rules and regulations, aid must be withheld."[4]

Charges against Board.

The consequence was that the Presbyterians accused the Board of neutralizing the benefit of concessions made in their favour by the Government. Dr. Cooke adduces[5] proof of these complaints :—

"6504. Mr. Serjeant *Ball*.—You were understood to say you did call their attention to the subject?—I think we did call their attention to the whole subject sufficiently in the letter dated February 18th, 1834, addressed to T. F. Kelly, esq. :—'Sir,—The letter of the Board of Education has been submitted to the committee of the General Synod of Ulster, and I have been instructed by them to return the following reply :—When the Synod submitted their four propositions, it will be obvious that they were intended as the sole basis on which they proposed to put schools under the management of the Board; yet while His Majesty's Government has fully and unreservedly complied with these propositions, the Board has appended to them such conditions as not only to neutralize but to destroy them. The correctness of this statement will appear from the following contrast, to which the committee beg the attentive consideration of the Board :—1st. The Synod requires, in proposition first, that their ministers and people should have the right of applying for aid, by a statement of the constitution and regulations of the schools, accompanied with an engagement to adhere to them. In addition to this the Board demands an answer to queries, thereby annexing a new condition annulling the Synod's right of applying by a statement, &c., and rendering the propositions perfectly nugatory.' "

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[1] Board's Minute of August 26, 1833.
[2] Commons' Committee (1837), q. 6601.
[3] *Ibid.*, 6548.
[4] *Ibid.*, 6577.
[5] *Ibid.*, 6504.

And likewise the Moderator of the year, Rev. J. Brown :—

" Do you wish to give any explanation of what you said as to your believing that the Board had misconceived your propositions ?—With respect to the reading of the Scriptures, I was interrupted when I stated that we thought we had secured to the people of our persuasion the right of having their children taught during the whole of the stated school hours to read the Scriptures, and we found by the instructions given by the Board that there were four hours during which the Scriptures could not be read."[1]

Dr. Cooke says :—[2]

" 6543. Mr. Serjeant *Ball.*—The very first objection you state is your objection to answering the queries ?—The objection is not to our answering, but to the Board's asking. I am glad the Committee have asked me so many questions, for it helps my memory ; it was perfectly known to the Board that our objection was not to the schools being open to the public. I now distinctly recollect that Mr. Carlile was in the Synod at the time when the matter was discussed about the openness of the schools ; when we were discussing the proposition of which he was the *bona fide* framer ; he was in reality the father and mother of it ; and that in that discussion it was distinctly stated that our objection was to recognising the priests of the Church of Rome as such ; but that we had no objection to leaving our schools open to the public ; that His Majesty's Government had a right to require the inspection by the public ; that was distinctly discussed when he was present."

Presbyterians exempted from answering the queries put to them.

The Presbyterians obtained that the obnoxious queries, though asked, need not be answered. Mr. Kelly, the Secretary, explains this :—

" 3149. Mr. *Shaw.*—The Committee understood from Mr. Carlile, a member of the Synod of Ulster and a member of the Board, there were certain queries which it was conceived might give rise to jealousy and bad feeling on the part of the members of the Synod of Ulster if specific answers were required ?—I gave my answer with reference to what I considered the Board's agreement as to the propositions of the Synod. The first of those propositions involves, certainly, a concession to the Synod of Ulster, as applicants, which no other body of applicants has ; and on that ground, if the answer to query No. 15 was found to be left blank, I should not return the queries to that Presbyterian clergyman to have it answered.

" 3150. If you turn to page 134, query 15, you will find that query has reference to that very point, namely, the concurrence of the ministers or members of any other Church, and that is the only query among the entire number to which in italics is noted or appended 'Answer this specifically' ?—I see that is so.

" 3151. Notwithstanding that note to that query, it is a query you allow to be, in the case of the members of the Synod of Ulster, passed over without any specific answer ?—Yes ; the Board have agreed, by minute, to the adoption of those propositions ; and though the Synod as a body have professed to break off from any connexion with the Board, the members of the Synod, as individuals, have from time to time applied and received aid ; and in regard to them this question has, for the reason stated, always been suffered to remain unreplied to.

" 3152. You still retain the same forms, there being still those words in italics, 'Answer this query specifically' ?—Yes, they may reply to it ; we do not like to send them a set of queries without it, but if they do not answer it, in consequence of their propositions being acceded to, we do not notice it."[3]

Presbyterian objections removed by adoption of the four propositions in the meaning of the Synod,

The four propositions of the Presbyterians were designed to remove these causes of complaint. By establishing the right of Presbyterians to apply for aid to their schools without the concurrence of the ministers or members of any other Church, they conceived that the parish priest would have no official relation towards the schools ; and, by applying for aid by a statement of the constitution and regulations of their schools without the concurrence of others, the Moderator imagined that, while a portion of the stated school hours was set apart for reading the Holy Scriptures (which was one of their demands), children would be free at any of the other hours to produce and read their Bibles, under their parents' direction.[4] In undertaking to employ no compulsion to induce other than Presbyterian children either to read the Bible or remain during the reading, they considered that the responsibility of withdrawing themselves during the convenient and sufficient portion of the stated school hours set apart for reading the Holy Scriptures, was thrown upon the Roman Catholic pupils ; and that by claiming for the local patrons or committees every use of Presbyterian school-rooms, they had refused the priest any right to give religious instruction in the school-house to the children of his flock attending the school, and had secured to their own ministers the privilege of preaching or praying therein.

but not in the interpretation of the Board.

A sense widely different was put by the Board upon the four propositions. Mr. Carlile considered that, since no explicit objection was stated in the propositions, the Presbyterians consented to grant the use of their school-rooms to the priest for the purpose of giving religious instruction to the pupils belonging to his flock :—

" 360. Mr. *Shaw.*—Do you conceive they would have been parties to an agreement by which other religious instruction than that which they approved ; for instance, that by Roman Catholic clergymen in their schools, would have been allowed ?—I conceive by their presenting those modifications as the only ones they desired, they did agree to that.

" 379. Will you refer to No. 6 of the explanatory document, in page 15 of the book : 'The Board understand that the times for religious instruction are to be determined by the local patrons and conductors of schools ; the power vested in the Board on that subject being merely to see that at least one week-day in the week is set apart for that purpose ; they also understand that the religious instruction given may or may not be in the school-room, the choice of the place being left to the pastors of the children, but that liberty is to be secured to them to assemble the children of their respective flocks in the school-room, if they see fit.' Do you conceive that the Synod of Ulster would agree to that restriction?—It appears to me they did agree to it by not objecting to it. They did not object to it in their propositions, therefore I am bound to suppose they agreed to it.

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[1] Lords' Committee (1837), p. 190.
[2] Commons' Committee (1837).
[3] *Ibid.*
[4] Lords' Committee (1837), p. 185.

"380. You being a member of the Synod of Ulster yourself, do you conceive that, consistently with their principles, they would agree to securing a liberty to the members of the Roman Catholic persuasion to assemble the children with their ministers, in the school-room of the National school, for religious instruction?—Many of them would have no objection to be patrons of a National school in which that regulation was enforced; others, I apprehend, would.

"381. And to allow a liberty to the other pastors to instruct the children in that manner?—Unquestionably; the children belonging to the National school being children of all denominations.

"382. Do you conceive the propositions of the Synod of Ulster would be properly construed in putting that construction upon them?—I conceive so.

"383. According to their principles?—I know nothing of their principles on that subject, but by their propositions.

"385. Mr. *Shaw.*—By the fourth of their propositions they require, 'That every use of school-rooms be vested in the local patrons of committees, subject, in case of abuse, to the cognizance of the Board'?—Precisely so.

"386. In conformity to that fourth proposition, do you conceive they would have permitted persons of different religious persuasions from themselves to give separate religious instruction on the days set apart to the Roman Catholic children?—I can only say that, having reference to the propositions, they made no objection to that regulation.

"387. Do you believe that in any instance they have complied with it?—I do not know that they have in any instance refused to comply with it.

"388. Do you know of any instance in which they have complied with it?—I cannot say that I know an instance where it has been either complied with or refused.

"389. Do you believe it would be consistent with their principles to comply with it?—I can know nothing about their principles on that point, further than as they appear here."[1]

Dr. Cooke would not admit priests,

Compliance was unlikely; for Dr. Cooke tells the House of Commons:—

"6470. Lord *Stanley.*—Are you to be understood that you would not object to a clergyman of any persuasion being allowed to come into the school, provided he did not interfere in the ordinary business?—I have no objection to stating, that the school must, at all times, be open to all persons; but the official visitor cannot be a Roman Catholic clergyman in a school established by Presbyterians; that is a principle too lax for me."

and contradicts Mr. Carlile.

And when asked concerning Mr. Carlile's assumption of the Synod's concurrence, he gives an emphatic negative:—

"6770. Do you think they would agree to it?—There is no point on which I am more confident than that they never agreed to it, never contemplated it, and never will agree to it; and as a test whether I am right or wrong, the Synod meets to-morrow, I put Mr. Carlile to the test to move such agreement, and I am satisfied if he does move it, he will not find twenty ministers or elders to vote for it out of 500 or more who may be present."

Agreeing with Dr. Cooke, Mr. Rogers, Moderator, will afford no facilities for teaching Roman Catholic doctrines in schools to Roman Catholic children.

And Rev. H. W. Rogers, Moderator in 1837, tells the House of Lords at length:—[2]

"Is your objection that you do not think you could be a party to allowing a religious education to be given by persons of a religion different from your own, or is it to the Roman Catholic religion exclusively you confine that principle?—I apply that principle to the Roman Catholic religion.

"That religion is not consistent with your conscientious principles, and you do not consider that any Board of Education ought to allow religious instruction to be given by Roman Catholics?—My religious feeling is, that uniting myself to the National Board would bind me to be indirectly a party in teaching Roman Catholic doctrines.

"Though it were out of school hours, and the whole of the children of your community were absent?—I have given my answer.

"Did you think that if you agreed to that query you should be bound to approve of the teaching of Roman Catholic doctrines?—I believe it would bind me to afford every convenience, and so far give my countenance, to principles I disapprove of.

"Is it your opinion, as a religious person, that it would be a violation of Christian duty to be instrumental in having any religious instruction given to Roman Catholics by ministers of their own persuasion?—Perhaps your Lordship will put the question in this form—to be party with a Roman Catholic in teaching what I believe, as a Protestant, to be error.

"You say you object to being made a party to it; but does your principle go to the Board of Education directing separate religious instruction to be given to Roman Catholics by individuals of their own persuasion?—I could not be a party to such an arrangement, conscientiously.

"That is, you could not put yourself into communication with a board which maintained such a principle as that?—What I mean to state is, that I conscientiously could not feel myself justified in entering into arrangements that would bind me to open a door, and to provide facilities, and give countenance so far to any individual in teaching the peculiar doctrines of that denomination.

"It comes to this, that you would not suffer your school to be in communication with the Board of Education unless they gave up the notion of separate religious instruction being given by ministers of the Roman Catholic religion?—I believe it would relieve us from a great difficulty if that were given up.

"You state this with respect to the Roman Catholic religion; you would not apply it to other religions; the members of the different classes of Dissenters, for instance, an Unitarian congregation; would you connect yourself with a board which allowed separate religious instruction to be given by an Unitarian minister to the child of a person professing Unitarian doctrines?—I would object to whatever would in any way require others who had conscientious objections to be parties to such teaching.

"In short, you would object to being in connexion with a board which sanctioned the teaching of any system of religion differing from your own?—In the essential doctrines.

"In what you consider to be the fundamentals of Christianity?—Yes.

"Is your meaning that you should object to be a party in affording facilities to the teaching any religious doctrines which you consider to be at variance with the fundamentals of Christianity?—Certainly.

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[1] Commons' Committee (1837).

[2] Lords' Committee (1837), pp. 213–216.

1832–4.

"You have been asked whether you would refuse to connect yourself with a board which had anything to do with the religious education of Roman Catholics; that query sheet is addressed to particular persons, many of them requiring aid towards building, therefore they must be themselves contributors towards the building of the schools; they must supply funds for the erection of schools. Is it your meaning that you would not assist in supplying the fund for the building of schools in which doctrines which you consider fundamentally incorrect are taught?—I should conceive that were I to answer the question of the Board which relates to separate religious instruction in the affirmative, coupled with the circumstance of my having erected or aided to erect the school-house, my conduct would be still more inconsistent and equivocal in relation to duty.

"Do you confine your objection to cases in which you have been called upon to assist in the building of schools, or do you object to those built by Roman Catholics, and where the Roman Catholic children are taught by their own ministers?—If I may be allowed to explain my meaning by fact, I feel conscientious difficulties against aiding in the erection of houses for the inculcation of a system that I believe to be radically erroneous; and I do not generally ask contributions from persons attached to such systems, lest I should be brought into the awkward circumstance of having to refuse such persons again.

"The Committee refer to houses for schools?—The principle, I apprehend, is of general application.

"Do you object generally to the system of religious instruction of Roman Catholics by their pastors, and to be in union with a school which does that?—I do.

"If the principle is laid down that no conscientious Protestant, such as you are, can be a party, in the sense in which you use the word 'party,' to give facilities for the teaching Roman Catholic children the principles of their own religion by Roman Catholic pastors, will not the consequence of that be, that there cannot be a joint system of education for the Protestants and Roman Catholics, and that it will shut out the Roman Catholics from religious education in their own creed?—According to my view it will shut out teachers of that system from the opportunity of propagating it in the National schools.

"Would not that have the effect of defeating the scheme of joint National education, unless by excluding the Roman Catholics?—My own convictions in respect to the National system of education are, and have been, that from the heterogeneous materials of society, religiously viewed, in Ireland, it is, I might almost say, impracticable to bring all parties together in one combined system of education.

"What do you understand by 'religiously viewed in Ireland'?—I speak of the members of the different religious denominations, and their attachments to their respective denominational opinions.

"Are you to be understood to say that you have decidedly recently come to the opinion now that the Board of Education have not conceded the point that was asked by the synod?—That the propositions, in the spirit in which I view them, have not been granted.

"Your opinion is decided upon that?—Yes.

"Are the Committee to understand, from the general tenor of the opinions you have now stated to them, that you object in general to instruction being given in the Roman Catholic religion to Roman Catholic children, or that you only object to Protestants being parties to it?—To Protestants being parties to it; I object to any persons being taught those principles.

"Do you imagine that Roman Catholics could tolerate or partake in any system of education with the members of the Church of England or Presbyterians in which the children of members of the Church of England and of Presbyterians should be taught by their own pastors, and the Roman Catholic children should not be taught by theirs?—That of course will just be a matter of opinion.

"In 1834 you thought that the Commissioners of Education had agreed to the terms of the synod?—I did.

"Did you think at that time there was to be no religious instruction intended to be given to Roman Catholics?—I believed at that time that the Government and the Board of Education would have conceded to us what is embodied in the propositions of the synod on that point; and that we, under those circumstances, might not have been bound to any connexion, however indirectly, with the countenancing or affording facilities to the Roman Catholic instructors to enter into those schools to inculcate their peculiar religious system.

"Even on the day set apart, and at the hours set apart?—That those days should be occupied as all the other days of the week should be, and that those opportunities should be dispensed with entirely.

"What ground had you for thinking that the Commissioners or the Government had consented to withdraw this regulation?—The information that the propositions of the synod had been acceded to.

"Would the principle you have now announced go this length, that you think it would be much better that persons should have no religion at all than that they should have the Roman Catholic religion?—I am not prepared to give an answer to that question. Charity is a principle, which I, as a Presbyterian, am disposed to countenance and encourage; an opposite course would bind me to sit in judgment in a way I am not prepared for."

Presbyterians assumed to set apart one day for religion,

The Board considered that the Presbyterians had agreed to set apart one of the week-days wholly for religious instruction, because their four propositions expressed no direct objection to the rule upon that head, although the regulations of the Temple Presbyterian Meeting-house School, as communicated to the Board, provided that on Saturday those children who had not entered a Scripture class should have their attention directed to what they had been doing during the week. Mr. Carlile says:—[1]

though known to object.

"452. Mr. *Chancellor of the Exchequer.*—Can you inform the Committee whether this objection to the separate day for religious instruction was raised chiefly, and in the first instance, by Roman Catholics or by Protestants?—I think it has been stated as a serious objection exclusively by Protestants—by the Synod of Ulster.

"453. Mr. *Shaw.*—Do you think, with respect to the Synod of Ulster, it is a proposition which is quite insuperable with them?—No, not insuperable; I think they have agreed to it."

Mr. Kelly adds:—[2]

"3573. Mr. *Shaw.*—The question refers to that query which calls for the co-operation of other clergymen?—I conceive that the Board did make a concession with respect to that to the Synod of Ulster, and the fact being such, it ceased to be my duty to look to the answer to that query when any application came from that body.

"3574. Did not the members of the Synod of Ulster make a strong objection to the rule as to the setting

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[1] Commons' Committee (1837).

[2] *Ibid.*

> apart one day in the week for religious instruction?—I know they did; but in the four propositions they submitted to the Board they did not allude to that."

Although he is aware of objections and their source:—

> "3587. Mr. *Shaw.*—What is your opinion as to this setting apart one day being felt objectionable by clergymen and conductors of schools?—I do not think it is objectionable; I know it has been objected to by members of the Synod of Ulster; that they have nicknamed those days set apart as 52 popish holidays; I mean that individuals have so done, but I know the Synod as a body have not done that."

Mr. Brown, Moderator, explains the Presbyterian claim to use Bibles at all hours.

The Presbyterian claim for the introduction of Bibles by pupils at all hours is explained by the Moderator, Mr. Brown:—[1]

> "You stated that you consider it essential to religious liberty that the parents shall have the right to introduce the Scripture at any time they think proper?—Certainly; in this sense that they shall have the right of saying to the master, we wish our children to be taught to read the Scriptures, but not to interfere with the rights of others; that they shall send a Bible or a Testament, and all the Bible or Testament classes shall take their turn with the other classes, and the child may be instructed to attend to a lesson in arithmetic or reading besides; of course during that time it would not be reading the Bible, but when not employed on other lessons it would take the Bible to its bench or form, and be reading over its lesson and preparing for reading it; that is just what we have been accustomed to have, and which we now seek to continue to the children of our persuasion.
>
> "You are understood to say that you conceive the exclusion of the sacred writings at any time, or for any period, is a violation of Scripture rights, and a despotism which, with the grace of God, you will never submit to?—I am still of that opinion, with the explanation I have given.
>
> "Are you to be understood that your objection is, that a Roman Catholic is, according to the rules of the Board, permitted to require an exclusion of the Bible as a reading book for those children whose parents wish them to use it as a reading book as their reading lessons during the ordinary school hours?—Yes; and that in opposition to those propositions which they said they conceded.
>
> "What is the difference you see between fixing certain hours for any other branches of education, not being the study of the Scriptures, and allowing the study of the Scriptures in the way you have described?—We see in the whole matter and thing a despotic, and, in our views, speaking with all submission, an improper and sinful character; trenching on our privileges and the rights we have always enjoyed; depriving us of that which we inherited from our fathers, and which those who have children are determined, by the grace of God, to give to their children.
>
> "Then the Board would have no right to interfere in the matter to see that that was a known time, so that the business of the school should not be interrupted?—They would have no right to say that there was any portion of the day during which the Scriptures might not be read.
>
> "You think that as matter of arrangement, by the desire of the parents, the Bible may be prohibited at a certain period?—Not prohibited, but arranged for the convenience of all concerned, that they may read it with greater advantage.
>
> "Do you not consider that a violation of Christian faith or an act of despotism on the part of those who so arrange?—No; on the contrary, that the persons would retire to their Bible from other studies and would be reading it while other lessons were going on."

Misunderstanding complete on all points of the four propositions.

Thus there existed between the Board and the Synod a complete misunderstanding respecting the religious rights of non-Presbyterian children in Presbyterian schools. The Board ordered that one of the week days should be set apart for separate religious instruction; the Synod would not grant it: the Board held that the pastor as such had the right to assemble the children of his flock in the school-house, and give them religious instruction; the Synod would not allow it: the Board considered that the reading of the Bible was a part of the separate religious instruction; the Synod would not separate it from ordinary instruction: the Board determined that reading the Bible and separate instruction generally must be confined to such children as are directed by their parents to attend, that they only be then allowed to continue in the school, and that all others do then retire; while the Synod would neither compel the non-Presbyterian children to remain during separate religious instruction, nor yet to retire from it, but would only leave them free to retire or to stay on their own responsibility. Upon the latter point, which has raised much controversy, Mr. Blake gave notable evidence in 1837, both to the House of Lords[2] and to the House of Commons:—

Mr. Blake's explanation of religious rule as to Bible reading.

> "As to the Scriptures, the reading of them is recommended in the preface to the first number of our extracts; and our rules expressly say, 'the reading of the Scriptures is considered a religious exercise, and as such is to be reserved for the time of religious instruction,' thus recognising it as a practice that is then to take place. But it has been said, 'You do not authorize the Scriptures to be read during the school hours;' that again is a mistake. We do authorize the Scriptures to be read during the school hours; but during the time that the Scriptures are read children are not to be compelled to attend, if their parents do not direct that they shall do so. Whenever the reading of the Scriptures is desired, we require that a certain time shall be appointed for it; and in order that that may be a convenient time, we wish it to be at the beginning or at the close of the school hours, so that those children whose parents may not wish them to be present may either not come until that exercise is over, or, having come, may go away before it is begun. In order to show your lordships that what I now state is not a new construction which I am putting upon our rules, I beg to read to your lordships a letter addressed in the year 1833, by our direction, to a Presbyterian minister who applied to us for information as to what he might do with respect to reading the Scriptures.[3] This letter is signed by our Secretary, but it was in fact written by me, and approved by the Board. Your lordships will observe that it was written in the year after we commenced acting.

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[1] Lords' Committee (1837), p. 185.

[2] *Ibid.*, p. 63–68.

[3] See letter upon the Temple Meeting-house School, *supra*, p. 31.

1832–4.

"By whom is the religious instruction which is mentioned in that letter to be on Saturday contemplated by the Board to be given?—The Board leave that entirely to be arranged by the parents of the children; of course we presume that they will act in communication with their pastors.

"Then you consider that the whole of the religious instruction contemplated to be given on Saturday is to be given by the religious pastors or by the persons whom the parents may choose for that purpose?—Just so.

"And not by the master of the school?—No, unless he should be chosen for that purpose by the parents or the pastors.

"You at first made use of the expression, that the religious instruction was 'chosen by the parents' and afterwards you said, 'by the pastors'?—I said by the parents, who we presume act in communication with their pastors. No master should have a right to direct that any child should attend whose parents do not think proper that he should do so.

and school hours,

"By what regulation do the Commissioners authorize the Scriptures to be used in school hours, with the proviso that has been mentioned?—We state, I think, in our regulations, that the reading of the Scriptures we consider a religious exercise and that it should take place at the time appointed for religious instruction. We require that there should be a sufficient portion of each day allotted for general literary instruction, and an opportunity afforded for religious instruction.

"Will you read the regulation in the instruction to the Inspectors?—This is the regulation:—'In all schools receiving the ordinary rate of salary, aided by the Commissioners, a certain number of days, at least four in each week, and certain hours, at least four in each day, are understood to be set apart for moral and literary education, during which children of all denominations are to be educated together. During these hours no book inculcating or countenancing peculiar views of religion is to be used. As the Holy Scripture is itself unhappily a subject of controversy in this country, both in regard to the books which constitute Scripture and to the translation of it, and as the introduction of the Bible into schools for common education has created much contention and dispute, and prevented a very large proportion of the poorer classes of Ireland from sending their children to schools receiving Government aid, it is not to be introduced during the hours set apart for common education, but every facility is to be given for the reading and explaining of the Scriptures either before or after these hours, that is to say, the hours of common instruction, or for any other mode of communicating religious instruction by such pastors or other persons as are approved by the parents or guardians of the children. One week day at least is to be set apart for religious instruction, under the same restriction, namely, that it be given by instructors approved of by the parents or guardians of the pupils.'

"Is that the regulation to which you allude as giving the authority for the Scriptures to be read in school hours?—Yes. I state that the reading of the Scriptures during one of the school hours is not inconsistent with our rules, if done in the way I have mentioned; and I have shown your lordships that this view of the subject is not now taken for the first time, for that it was taken and declared so long ago as in 1833.

"You will bear in mind that you said—'We do authorize the Scriptures to be used in school hours, with that proviso.' This is the regulation upon which you consider you are justified in authorizing the Scriptures to be so used?—That is the rule upon the subject.

"Do you consider the term 'school hours' as applicable to no other hours but the four hours which you have stated to be devoted to moral and literary instruction?—I do not. I consider that the school hours may be five, six, or seven hours. A sufficient time must be set apart for giving to the children moral and literary instruction, so that those parents who do not wish religious instruction to be given to their children in the schools may thus have the benefit of it for those other purposes; but this being done, as large a portion of time as is thought right may be given to religious instruction.

which has been announced in Ulster,

"Do you think that any perplexity has arisen from an ambiguity in the use of the expression 'school hours,' from it being sometimes taken in one sense and sometimes in another?—Such difficulties have arisen.

"Has the purport of the letter that was sent to the minister of the Synod of Ulster been communicated in any general notice throughout the country?—The Synod of Ulster in 1833 sent proposals to the Commissioners, which appeared to me to suggest in effect the same practice as that of the Meeting-house school about which we had been written to; we were desired to state our opinion upon them, and we stated in answer that we had examined them, that we did not think them inconsistent with our rules, and that we should be prepared to make grants accordingly, upon having such queries as we deemed necessary satisfactorily answered; our meaning being to ascertain by the answers to our queries whether the applicants would act in a way consistent with our principles. We have thus, I consider, given public notice, that we do consider that the Scriptures may be used in the way mentioned in the letter I have read. As the letter itself was written in answer to a particular application, it was not originally published, but it was last year, with our reports and other documents. The correspondence between us and the Synod of Ulster has been, I think, laid before Parliament, and thus publicity has been given to it.

if not in the other provinces.

"But in no formal document has the Board announced any such regulation in Munster, Connaught, or Leinster?—I think the Board does announce it in its printed and published rules. We have never considered it necessary to give any particular explanation beyond these, unless where a particular question has been put, because we consider that the rules speak for themselves. The Board never felt any difficulty upon the subject; the Board has always understood its rules in the way I have now expressed them.

"Is it the fact, as to authorizing the Scriptures to be read in school hours, with this proviso, that there is nothing in the regulation of the Board which would contradict it, neither would there be if any other special religious instruction were in like manner given in school hours, with the same proviso?—Most certainly not.

"Do you consider that there is any distinction between the use of the term authorizing and directing?—It makes the whole difference. I would not be party to directing any particular religious instruction so as to enforce it on all, for conscience should be left free; but neither would I object to any religious instruction being given that the parents of children procure for them, provided it were founded upon the principles of Christianity. We have no right at all,—no power whatever is given us,—to prohibit any religious instruction; but I have no hesitation in saying that I understand by religious instruction such only as shall be of a Christian character.

"Then in fact, according to the regulation of the Board, any religious instruction, whether in the Roman Catholic religion or any other, may be given in the school hours, with the proviso that has been mentioned?—With the proviso that no children shall be compelled to be present.

"That is, religious instruction founded upon Christianity?—Yes, founded upon Christianity, and that should be given at a convenient hour of the day, so that the children whose parents may not wish them to be present shall not be bound to attend. The correspondence with the Synod that I have referred to does not go merely to the reading of the Scriptures, but to the use of a Catechism also, for the Synod required, not merely that they should have the right of hearing the Scriptures read, but of teaching the approved Catechism of the

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Church of Scotland. This being done at the period set apart for religious instruction, and there being no compulsion used for the purpose of bringing the children there, we did not consider it inconsistent with our rules. In fact it appears to me that the minister of the Established Church, the minister of the Presbyterian Church, and the minister of the Roman Catholic Church may in our schools give strict religious instruction, each to the children of his flock, according to the principles of his Church. The Protestant minister may require that there shall be a time set apart in any school within his benefice, for enabling him to give religious instruction to such children of his flock as may attend. In the course of that religious instruction he may have the children read the New Testament or the Bible ; he may interpret it to them, and examine them in it, and in the Church Catechism and Liturgy also. The other ministers of religion may do likewise. We are not authorized by the State to give any directions with respect to this religious instruction, nor are we furnished by the State with the means of providing any ; but any clergyman who wishes to base the education of the children of his flock in our schools upon strict religious instruction in the creed or faith of their Church may do so. I can only say, that I should be better pleased to have the children of each persuasion brought up with strict religious instruction than without any.

"You have stated that this authorizing of Scripture to be read in school hours, and authorizing any religious instruction to be given in school hours, with the proviso, is equally applicable to all ; will you state how it is possible for this regulation to be carried into effect without giving an exclusive advantage to the applicants for the school in respect of the children of their religious persuasion ?—The applicants for the schools are in general persons of different religious communions ; the great majority of the applications made to us are from persons of different religious communions.

"Can this, which is proposed by the Synod of Ulster, and which was granted to the Synod of Ulster, and which you say may be done anywhere else on application, be done without giving an exclusive advantage to one class of religion. In the case of the Synod of Ulster the reading the Bible is the instruction that is specially to be given in school hours, with the proviso of teaching the Catechism according to the Church of Scotland ; would it be possible, in schools that are arranged according to that plan, for equal advantage to be given to the children of other persuasions in those very schools ?—I think it would ; for a clergyman of the Established Church or a Roman Catholic clergyman may require, at a certain period of the day, that he shall have an opportunity, by himself or by such person as he shall appoint, to give instruction to the children of his communion.

and secures facilities for every pastor to teach his own flock in school.

"Then this concession to the Synod of Ulster, of having the first and last hours of the schools for their special religious instruction in all cases, would appear to you to imply no unfairness whatever in respect to the children of other persuasions ?—I do not consider that it was a concession to the Synod of Ulster ; I consider that what we did was in strict adherence to the principles of our rules. I do not think that the proposal of the Synod of Ulster was to have the first and the last hours ; they were to have a convenient time set apart for religious instruction ; and if in a school established by any minister of the Synod of Ulster the rector of the parish desired that he might have an opportunity to give religious instruction or cause it to be given to the children of the Established Church, we should require that the patron of the school afforded him an opportunity of doing so ; and if he did not, we would not allow him to remain in connexion with us.

"Then, as the committee understand you, the Board would not assent to arrangements of one religious persuasion having, as the primary rule of the particular school, the assignation to them of any special hours for their special religious instruction ?—We require that the patrons shall give a certain time for literary instruction ; it remains with them then to appoint any other time that they think proper for religious instruction ; and we require that all persons who wish to have religious instruction given to the children should have full opportunity so to do, and that every facility shall be afforded to them for that purpose. I have already read to your lordships our rule upon the subject. I should consider that if any clergyman of the Established Church or of the Roman Catholic Church desired that there should be a convenient time set apart for him he may take the very portion of time for his flock that the Presbyterian minister chose for his.

"Is it practicable for the instruction by persons of different persuasions to go on at the same time ?—I have seen instruction on different matters—I do not mean in religious matters—going on at the same time.

"You do not consider the making a concession to one party interferes with making it to another ?—No.

"Do you recollect one instance in which the children of one persuasion were called into one of the rooms, and those of another into another of the rooms ?—I have seen that done, and it may be done with great ease ; or you may take a portion of the children to one side and another portion to the other.

"Have the majority of the schools more than one schoolroom ?—I do not think they have ; but if the difficulty were felt of giving religious instruction in one room I should most heartily concur in giving another.

"Have you not known different religious instructions given in different rooms ?—I have ; and I have seen literary instruction on different matters given in the same room, so that I have no doubt different religious instruction could be so given also.

Religious instruction to members of different creeds may be simultaneous in the same or different rooms.

"You have no doubt that in many schools the instruction of the Protestant minister and of other denominations is given in the schools ?—Undoubtedly it is.

"In the second of the resolutions of the Synod of Ulster, which are admitted to be agreeable to the regulations of the Board, it is stated, 'That it shall be the right of all parents to require the patrons and managers of schools to set apart for reading the Holy Scriptures a convenient and sufficient portion of the stated school hours, and to direct the master or some other whom the parents may appoint and provide to superintend the reading.' You have also stated, that it would be equally conformable to the regulations of the Board, if any other sort of religious instruction were given during a convenient and sufficient portion of the stated school hours ; that is, that as regards the same school in respect to which by the Synod of Ulster there had been a demand of this kind, that the Roman Catholics might have demanded that a convenient and sufficient portion of the same stated school hours, not the same portion, might be assigned to them and the Church of England in the same way ?—Yes.

"So that when the Board told the Synod of Ulster that they saw nothing inconsistent with the principles of the system of education, committed to their charge in the propositions which that Board had made, they included also the power of telling Roman Catholics and members of the Church of England that in the same schools in which the time was to be given to the Holy Scriptures of the stated school hours, time should be also given for the instruction in the different religions ?—I so meant it, and I think the Board meant it, and was bound so to mean it, according to Lord Stanley's letter.

The Board secures the right of the priest to teach his own flock in school,

"Do you conceive that the hours which are set apart for united education must be continuous ?—I think it more convenient that they should be.

"There is no actual rule of that kind ?—No rule beyond what I have stated.

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"Is the practice to that effect?—I think it is.

"Has the Synod of Ulster determined to come in under your system?—No; but Presbyterian ministers have come in to a considerable extent. I stated just now, that the Synod of Ulster required that the Catechism of the Church of Scotland should be used. Now I have just looked into their propositions, and I cannot see any thing about it in them; but I am quite sure that in some communication with us they insisted upon it.

and judges each Presbyterian application upon its own merits.

"You answered them, that you did not see any thing inconsistent in their demand with the principles upon which you acted; after that was there any misunderstanding between you?—There was a long correspondence between the Board and the Synod; and it appeared to us that the Synod was claiming more than we could yield to any body of persons; they seemed to require that we should enter into some specific compact with them. We had made no particular arrangement with the Established Church or with the Roman Catholics, and we could make no particular arrangement with them. We said, I think, in effect to them, 'Your principles appear to us to be accordant with ours; but we must see, with respect to each application for aid from us, whether the particular school is to be conducted in such a way as we can approve of. With that view we shall send queries to each applicant from your body, as we do to all others, and we shall judge from your answers what you mean to do. Your saying there shall be a convenient time set apart for reading the Scriptures might mean with one man quite different from what it would mean with another.' Supposing we saw that an applicant was setting apart a greater portion of time than we might think proper for the purpose, having regard to what was necessary for common instruction, we should make an objection. We considered, in short, that their principles might be acted upon according to our rules; but we reserved to ourselves the right, in every case, to see whether the parties intended so to act upon them or not."

To the House of Commons he is even more explicit; and as the actual writer of the letter in the Temple Meeting-house case, to which the Board referred the Synod when accepting their four propositions, his interpretation of the meaning and object of the Board's religious rule at this time is important:—

Mr. Blake declares that children must not receive religious instruction in school without the express consent of their parents,

"1474. Mr. *Gladstone*.—Supposing a case in which a Scripture class has been recognised under the regulation of the Board, and in which that Scripture class is carried on at an hour previously fixed according to the regulations of the Board, would the entrance of the priest during the proceedings of the school, and his interruption of those proceedings for the purpose of ordering Roman Catholic children to leave that class, be regarded as an offence against the regulation of the Board?—If the Scripture class consisted of children whose parents had given directions for the children to attend it, the Scripture class would be formed according to the rules of the Board, and in that case I should think a Roman Catholic clergyman who attempted (against the assent so given by the parents to the attendance of the children) to compel them to withdraw, acted improperly. The master of a school may form a Scripture class composed of Protestants and of Roman Catholics without the assent of the parents; if he did that he would act improperly, and I think that a Roman Catholic clergyman would be warranted in objecting to such a course, and in recommending the Roman Catholic children to withdraw. In like manner, if in a school a Roman Catholic catechism class was formed, or a class for religious instruction was formed, and a Protestant clergyman found that there were any Protestant children in that class whose parents had not directed them to attend, he would be warranted, I think, in desiring or recommending those children to withdraw.

"1475. Is the Committee to understand from the answer you have just given, that you would expect the master of the school to ascertain affirmatively the consent of the parents for the children to attend the Scripture class or not; would you consider him as fulfilling his duty if he permitted all those children to attend whose parents had made no objection?—I should consider that he violated his duty if he attempted to have a Scripture class for any class of children whose parents did not direct them to attend that class. Our rule is perfectly clear upon the subject, and so clear I think that nobody of ordinary intellect can misconceive it. The rule is, that such children may attend as are authorized by their parents in so doing, or to that effect; and I consider it particularly necessary that the rules should require the approbation of the parents, for otherwise tricks might be played, and I apprehend would be played, perhaps on both sides; Protestant children may be induced to remain in the school while a Roman Catholic catechism is being taught; the child is not left to remain or not at his discretion, but the parent must assent to his remaining; so with respect to the Scriptures—the child is not to remain at his discretion. We consider the reading of the Scriptures as a part of religious instruction, and we do not consider that any religious instruction should be given to the children unless with the express assent of their parents, and therefore we require that public notice shall be given of the hour.

"1476. Recognising your principle that the parent, and not the child, is the competent judge of the instruction which the child is to receive, is the Committee to understand from your answer that that assent must be positive, and that a tacit assent is not enough to justify a schoolmaster in allowing them to remain?—A tacit assent might be given under circumstances which would render it as perfect and complete as an express assent. It is impossible to say *à priori* what I should consider as an assent; there must be a *bonâ fide* assent, and I should be very much inclined to require an express assent.

"1477. You would not be inclined to say that the mere absence of dissent constituted an assent sufficient for the purpose?—I should not consider the absence of dissent as a sufficient justification.

"1478. Mr. Sergeant *Ball*.—The absence of dissent may have arisen from ignorance of the fact?—Yes; I have heard, for instance, within a few days, that in a school in which there is a Roman Catholic master, an attempt was made to teach the Roman Catholic catechism in the presence of Protestant children; a direction has been given to make strict inquiry into it; it did not come to us as a complaint; if that was done I should recommend the man to be dismissed.

"1479. *Chairman*.—Should you think an express assent necessary where the parents were of the persuasion in furtherance of which the lecture was read?—I should not think it required an express assent from Protestant parents to give their children instruction in the Scriptures; I should consider that consent there was implied.

and explains his meaning in the Temple Meeting-house letter to be, that no children shall be allowed to be present at it without their parents' affirmed assent

"1480. Mr. *Gladstone*.—In the letter of Mr. Kelly in reference to the Temple Meeting-house School, these passages occur:—'The last hour is employed in reading and instruction in the Holy Scriptures by such pupils as are advanced to an Old and New Testament class, if permitted by their parents to join in such exercise; that those who are not so advanced or who are not allowed by their parents to read the Word of God, may either pursue the usual routine of business in the school, or retire if they please; and that Saturday is employed in directing the attention of those who have not entered a Scripture class, to what they may have been doing during the week, and in catechising those who have, in their knowledge of the Scriptures. The Commissioners having considered your letter, desire me to state that the regulations of the Temple Meeting School appear to them to agree in principle with those by which they are governed.' The second passage is—'The rule that the

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hour from two to three of each day, except Saturday, should be employed in reading and instruction in the Holy Scriptures is quite compatible with the regulations of the Commissioners, provided that such children only as are directed by their parents to attend, be then allowed to continue in the school, and that all others do then retire.' Does there appear to you to be any want of entire correspondence between those two passages, out of which ambiguity might arise as to the nature of the assent required?—No; I do not think there is any. In point of fact that letter was written by me. The minister stated to us what his rule was, and it appeared to be a matter of indifference to him whether the children remained or went away during the time of religious instruction. Our rule is, that the children shall go away unless their parents direct them to attend; his principle therefore did not clash with ours. He did not require them to attend during the period at which we considered they ought not to attend, unless their parents directed it; it was a matter of indifference to him whether they attended or not. We therefore stated to him that his principle might be acted on consistently with ours; his principle appeared to be that the children of his communion should receive religious instruction at a certain time of the day, to wit, from two to three o'clock on every day in the week, besides Saturday; and that on Saturday they should also receive religious instruction from him, that religious instruction consisting in reading the Scriptures, and in being examined in what they had done in the course of the week. We considered that his principle was consistent with ours; but in order to prevent the possibility of any mistake, we, in our answer to his letter, state distinctly what it is that we will allow to be done. We state distinctly that he may give religious instruction, and that that religious instruction may comprise reading the Scriptures, and I believe it says instruction in the Catechism, but I am not certain, provided those children only are allowed to be present whose parents shall direct them to be so. Our object is, in short, both with respect to Protestants and Catholics, to prevent anything like tricking the children of the one communion into attendance when religious instruction is being given to the other.

"1481. Adverting to the second of the two paragraphs which have been quoted, it would appear distinctly from its terms, that the Commissioners consider there ought to be an affirmative assent, and not merely a tacit assent by the parents?—The letter, I think, contemplates the necessity of such an assent as I have stated in the course of my evidence I considered necessary.

This rule affords the minimum of protection to minorities.

Thus, the regulations of the Board are stated by Mr. Blake, the Roman Catholic Commissioner who drafted the letter which interpreted them, to have been designed for the protection of minorities by imposing upon school-managers the obligation of dismissing from separate religious instruction the pupils of another creed. To the children of Roman Catholic parents in attendance at a Protestant school the protection seems to be the least which could possibly be afforded in any system pretending to be general. On this point Mr. Carlile and Mr. Blake, when examined together before the House of Commons in 1837, substantially agreed. The former says:—

"The principle of the Board is, that the children who are not engaged in religious instruction cannot be present; that is the principle of the Board.

"337. This has reference to the instruction on ordinary days?—It has.

"338. The minister of the Synod of Ulster says, that their practice was, 'that those who are not so advanced, or who are not allowed by their parents to read the Word of God, may either pursue the usual routine of business of the school, or retire if they please.' You add to that your previous view; you say you think it is consistent with the rule that with respect to this separate hour of instruction such children as are directed by their parents to attend only be allowed to continue, and that all others must retire?—I think the view of the Board was that the rules substantially agreed in principle, but that that particular direction must be attended to; that when religious instruction was going on of the one party there were to be no others present."

And the latter adds:—

"The Board consider that the patron of the school may fix what hours he pleases for general school business, that a portion of that school business may consist of religious instruction, including in it the reading of the Scriptures, provided that, during the hours appointed for that purpose those children only shall be allowed to be present whose parents direct that they shall be so; and that the hours appointed shall be, for the sake of convenience, the first or the last, always taking care that there shall be a sufficient time also appropriated for general moral and literary instruction."

Rule violated on both sides, *e.g.* at Ballinrobe

Yet the rule seems not to have been observed on the one side or the other. Thus Dean Burgh described to the House of Lords in 1837 his practice in the Ballinrobe National school:—[1]

"Was it the fact that the Protestant children received their religious instruction up stairs and the Roman Catholics down stairs?—I will say how far it was the fact. The school-house consisted of two large apartments; the upper one was the female school. On the Saturday I attended there uniformly for the sake of giving religious instruction to the Protestant children, or to any others who might choose to come there to receive instruction exclusively on Protestant principles.

"Did you find that any of the Roman Catholic children upon any occasion attended the separate religious instruction which you gave?—I think invariably they did.

"Not all, but some?—Some.

"Did any considerable number of them attend?—No. On the Saturday the girls met in this upper schoolroom for the purpose of being catechised by the mistress, after which, and on my arrival, they were, or some of them, employed in learning to work, and when I came in at the particular hour I do not remember that they withdrew. If any went away I do not think it was on account of my coming in there; and in that way they heard my instruction."

and Esker.

Similarly Father Smyth, at Esker, contented himself with permitting Protestant pupils to retire at the time of religious devotions:—

"The following Extract is read from the Report of the Inspector, T. J. Robinson, upon the Esker National School, dated the 27th, 28th, 30th of June, and the 3rd of July, 1832.

"Is there anything in the aspect or regulations of the school which tends to confine it to any one denomina-

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[1] Lords Committee (1837), p. 882.

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tion of children; if so, describe it?—I think not. During the prayers and religious exercises, which are usually performed by one of the friars of Esker, those of a different persuasion, by the rules of the school, are expected to retire to another apartment, but are not compelled. These rules are written and hung up in a conspicuous place in the school-room.

But at Esker it appears doubtful whether any religious minority attended the school:—

"The following EXTRACT is read from the REPORT of the Inspector, JAMES KELLY, upon the ESKER NATIONAL SCHOOL, dated the 12th and 13th of March, 1834.

"Is there anything in the aspect or regulations of the school which tends to confine it to any one denomination of children; if so, describe it?—I understand that mass is celebrated in the school-room each day before the school hour, but I do not consider that can have any tendency in that way, as the entire population of this neighbourhood are Roman Catholics."

Right of parents to require separate religious instruction for their children within the school-house.

Besides the protection which the Board aimed at affording to minorities by throwing upon the manager the onus of excluding them from special religious instruction differing from their own creed, the Commissioners also desired to secure for parents the right to require that religious instruction in their own creed should be imparted to their children within the school-house. Such is the evidence of Mr. Carlile and Mr. Blake to the House of Commons (1837):—

nominally secured by Board.

"299. So far as the Board interferes, controls, and regulates it, it is instruction merely of a moral and literary kind, unconnected with religion?—So far as the Board interferes by way of compulsion, but not by way of recommendation. Mr. *Blake*.—The Board would insist upon the right of the parents to have religious instruction given to the children in the school, and they would interfere to have it given.

"300–1. *Chairman.*—You do not interfere by compulsion, but you do by sanction and by preparing for religious instruction?—Yes, and interfering against the patrons, if they refuse."

Similarly Mr. Robertson, the Board's Inspector, before the House of Lords, 1837:—[1]

"The Board has not laid down any regulation about the time or the place for giving religious education; they only require that such religious education should be given?—They require that an opportunity for giving that should be always afforded, and they expect the pastors to give it; but they cannot require them to do it if they do not wish.

"Has it come to your knowledge that the Protestant clergyman has attended to give instruction in any of the schools attached to Roman Catholic chapels?—I do not recollect an instance of it.

"Are you to be understood as saying that the Board does not require that access shall be given to the schools to the master of each denomination of the children to teach on a separate day the religious instruction?—They do require that such access shall be given.

"Is that access prohibited?—Not at all. I should consider it a violation of the rules to prohibit it."

but generally contested by Protestants in the case of Roman Catholics.

The right of access to the youth of his flock, on the part of the priest, was vigorously contested. Mr. Boyton, Fellow and Tutor of Trinity College, Dublin, and Incumbent of Tullyagnish, when examined before the House of Commons in 1837, considered that, among graver errors of the Board, this rule excited the most general dislike among Protestants:—

"7636. You object to the principle of the Board, which requires separate religious instruction to be given?—Yes; I think that is an arrangement of the Board that has caused more unpopularity to it than any other thing. I think, though it is not so objectionable in point of principle as some other points I have mentioned, such as those with regard to the extracts and the restriction upon the Scriptures, still it is objectionable; but I think it has caused more actual dislike to the Board, having the priest in those schools teaching the children on a certain day or at a certain hour, than any other point.

"7637. Lord *Stanley.*—Your objection to the system, then, is not that it includes religious instruction, but that it requires it?—It requires false religious instruction.

"7638. *Chairman.*—When you say that the Board requires religious instruction, what do you mean by its requiring it?—I believe the system set out with requiring that the children should attend places of worship, but that was soon put an end to; it is a very different thing permitting people to do a thing, and requiring them to do it.

"7639. Lord *Stanley.*—They did not require them to do it, but required an account of those who did?—That was requiring them to do it, as far as they could.

"7640. Mr. *Shaw.*—That was soon given up?—Yes, that point was given up very early.

"7641. You conceive that there is a strong objection to the Roman Catholic priest being permitted to give separate religious instruction in the school-rooms?—Yes, I say so, believing the thing to be exceedingly wrong and mischievous in a religious sense; though the Government does not require, it encourages the thing to be done, and what I deem to be an essential error is promoted; they encourage the inculcation; there is a distinction taken between doing it and permitting it.

"7642. Mr. *Gladstone.*—Do you think that objection is very generally entertained by the Protestant clergy in Ireland?—Yes, very generally.

"7648. And by the Protestant laity?—Yes, it would be hard to reconcile the lower orders of Protestants in the north of Ireland to letting the priest go into the school to teach those things, where you might reconcile them to objections of much more importance."

and in practice denied.

Mr. Cross suggested an easy mode of setting aside the rule:—[2]

"Is it true that in the schools of the National Board, according to the rules of the National Board, the Roman Catholic priest has a right to insist upon liberty being secured to him to assemble the children of his flock on one day in the week in the school-room, for separate religious instruction?—He can insist, but it is in the power of the committee to refuse him that right, for the majority of the committee may come to a determination that it would be more eligible to have the religious instruction in the separate places of worship.

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[1] Lords' Committee (1837), p. 779.

[2] *Ibid.*, p. 1117.

"Is that the construction which you put upon the words of the rule which has been read?—We know the fact.

"Do you construe that rule so as not to leave to the Roman Catholic priests, if they think fit, a right to claim liberty to be secured to them to assemble the children of their respective flocks in the school-room, if they see fit?—Certainly."

Further proceedings of Presbyterians, who hold a Synod at Derry and again reject the National system

The Presbyterians remained dissatisfied. Their Synod met at Derry upon 27th June, 1834, and the proceedings taken were related to the House of Commons in 1837 by Dr. Cooke:—

"6686. 'It was then moved and seconded, that it is the opinion of this Synod that the ministers and people of our Church, if they see fit, may now make application for aid out of the funds for National education, strictly adhering to the propositions which were agreed upon at last meeting of Synod, and which have been subsequently approved by the Government and the Board of Commissioners.' That was the original motion.

"6687. Was that agreed to?—To this it was moved and seconded, as an amendment—'That ever since the blessed Reformation, in all the common schools of evangelical Protestants without exception, but especially in the schools of the Church of Scotland, and in those of the Synod of Ulster and other Presbyterian bodies in Ireland, children have enjoyed the free and unrestricted use of the Holy Scriptures, and have been till lately generally accustomed, where their parents so directed, to learn to read in the sacred volume. Second, that the authoritative exclusion of the Bible from the National schools during ordinary school hours, seems to have originated not from any desire of Protestants, but out of deference to the opinions and objections of the Roman Catholic hierarchy, who have always discovered such jealousy and dread of the Sacred Scriptures, that, whenever they have had the power, the have denied their unrestricted use to the laity in general, and to children in schools in particular; and further, that experience demonstrates that, in whatever country the use of the Scriptures has in anywise been restricted, the progress of Protestantism has been proportionably retarded, and the domination of the Church of Rome extended and confirmed. Third, that for the above, amongst many other reasons, this Synod, as a witness for the Lord Jesus and the word of His truth, did, in the years 1832–33, most explicitly declare their disapprobation of the system of National education, and did earnestly seek to have it reformed; but that, from the correspondence of our committee with the Commissioners, and from their report to the Government, it appears that the original system remains unchanged, and consequently the reform sought by the Synod still unattained. Fourth, that this Synod therefore now renews its exhortations to the ministers and elders of this body to refrain from connecting themselves with the Board, and resolves to continue to employ every means to obtain from His Majesty's Government such a *bonâ fide* recognition of our propositions as will enable our people, without surrender of principle, to obtain for their schools a portion of the public funds.'

by a majority.

"6688. What became of that amendment?—After a lengthened debate the Synod adjourned for an hour, and then the adjourned debate on the amended motion was resumed 'Friday, June 27th, seven o'clock, evening,' and after a long discussion the roll was called, and the amendment carried.

"6689. Was there a division upon it?—There was; there were fifty-six ministers and twenty-five elders voting for the amendment; sixty-two ministers and twelve elders voting against it.

"6690. Mr. *Sheil.*—There was a majority of ministers against the amendment?—Yes, a majority of six.

"6691. Did you vote for the amendment?—I moved it, and I think it a great honour to have been concerned in doing so, and I assisted in drawing it up.

Protest of Mr. Carlile and others.

"6692. Mr. *Shaw.*—Was there any protest?—Yes; 'against this decision Mr. Carlile and others protested, and promised to assign their reasons in due time, which is our order of proceeding.'

"6698. Have the goodness to read the entire protest.—'We, the undersigned, on our own behalf, and in behalf of such other members of Synod as may unite with us, protest against the amendment for the following reasons: First, that the Synod having at its last meeting agreed upon certain propositions, and presenting them to His Majesty's Government and to the Board of Education, as containing those modifications of the new system of education, which, if granted, would enable the members of this Church to avail themselves of it; and the Government and the Board having acceded to these propositions, the only course which, in their opinion, the Synod could consistently pursue, was to intimate to Government and the Board their satisfaction with the result of the negotiation, and to the members of this Church the full acquiescence of the Synod in their availing themselves of the grant made by the legislature for the education of the poor of Ireland. Second, that the resolutions of the amendment convey the disrespectful insinuation that His Majesty's Government and the Board have not *bonâ fide* acceded to the propositions of the Synod, which we have no reason whatever to suspect; and that such an insinuation must tend to exclude this Synod from any friendly communication with His Majesty's Government. Third, that if this Synod conceived that a more explicit recognition of its propositions was requisite on the part of His Majesty's Government and the Board, its only just and consistent course was to make a representation to Government and the Board to that effect. Fourth, that the resolutions of the amendment, totally departing from the propositions of the Synod, and introducing matter altogether unconnected with them, must give to His Majesty's Government and to the public a very unfavourable impression of the steadiness and consistency of this body, and afford just ground of suspicion that the Synod did not *bonâ fide* present its propositions as the grounds on which it was prepared to co-operate with His Majesty's Government in their proposed system of National education. Fifth, that the first resolution appears to them not to be founded in truth, seeing it intimates that in the schools of the Church of Scotland children have generally been accustomed, where the parents so directed, to learn to read in the sacred volume; whereas in the parochial schools in Scotland parents are not, and never have been, consulted upon that subject. Sixth, that this Synod is not entitled to pass any resolution declarative of its own practice on that point, seeing it has not, and never has had, schools in connexion with it conducted upon principles which, as a Church, it could approve, and subject to its jurisdiction. Seventh, That the second resolution of the amendment imputes to His Majesty's Government motives in the formation of the National system of education, which they have not avowed, and which, therefore, it is contrary to the principles and precepts of the Word of God to impute to them. Eighth, That the authoritative exclusion of the Bible during the ordinary school hours mentioned in the same resolution of the amendment, has been relinquished, conductors of schools being now left at liberty to introduce it during these hours. Ministers: S. Hanna, D.D., John Barnett, William Wauchope, William Smyth, John Orr, W. J. Raphael, David Cochrane, John Henderson, James Phillips, A. Macaldin, M. Heron, George Hay, John Dill, Richard Dill, tertius, Daniel G. Brown, Robert Gray, Alex. Patterson, jun., Hugh W. Rodgers, Hamilton Dobbin, Henry Jackson Dobbin, John D. Morell, James Carlile, Robert Allen, John Bleekley, John Geddes M'Gowan, James Denham, William Scott. Elders: James Ferrier, John Cochran, Carey M'Clelland, John Smith, M.D., William Park.'

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Majority answer protest.

"6699. Was there any answer given to that protest?—Yes.

"6700. This answer probably was signed by those who originally supported the amendment?—Our mode is for any person to protest in his own name, and in the names of those who sign it.

"6706. Have the goodness to put the entire in evidence?—It runs thus: 'The undersigned, on behalf of themselves and the majority of the ministers and elders who passed the amended resolutions, beg leave to present to the Synod the following answer to the protest of the minority; first, the first proposition in the protest assumes "that the Government and the Board of Education have acceded" to the Synod's four propositions. Now this assertion contains one truth and one error combined, viz.: The fact is, Government have acceded, the Board have not acceded to the propositions. The Synod proposed that the ministers and people of their communion should have the right to apply for aid to schools by a statement of their constitution and rules, and an engagement to abide by them. The Board still insist on replies to a query sheet, which they assert to contain all the original principles and regulations of the system, with the addition, moreover, of a new and most offensive rule, which was not communicated to the Synod till after the propositions were submitted, a rule forbidding to preach in a school-house, and annexing for such an offence the penalty of deprivation of aid. Second, the second proposition of the protest accuses the majority of uttering a disrespectful insinuation against His Majesty's Government, as if they (the Government) had not *bonâ fide* acceded to the Synod's propositions. Now this insinuation the majority utterly disclaim having either purposed or expressed. They admit and believe that His Majesty's Government have *bonâ fide* acceded to the Synod's propositions, and they do not insinuate, but declare their conviction, that the kind intentions of the Government have been frustrated by the Board; and the object of the majority is to urge upon His Majesty's Government to direct the Board to give aid to their schools upon the propositions, and the propositions alone. Third, the majority must express unmixed astonishment at the third proposition of the protest. Let the protestors read the correspondence of the Synod's late committee with the Board, and they will see that an explicit recognition of the propositions was from them sought in vain, and it is to obtain such explicit recognition, and nothing more, that the majority now propose again to apply to His Majesty's Government. Fourth, the resolutions do not depart from the propositions, but, on the contrary, form a chain of irresistible argument against connexion with the Board until their system be modified. The three introductory resolutions were absolutely necessary as a basis for the fourth, in which the Synod seek a *bonâ fide* recognition of their claims as embodied in the propositions. The charge of unsteadiness, the majority can well endure, especially as their brethern have set them such a notable example; and the charge of inconsistency comes but with an ill grace from protesters, a number of whom have publicly declared in synod that they cannot fully approve of the new system of education, and do not think the Synod's propositions have been explicitly recognised by the Board. As to the charge on suspicion, the majority leave their brethren at liberty to suspect what they please. If charity, however, permit the minority to make the charge, patience will enable the majority to bear it. Fifth, the majority deeply regret to find their brethren, in the fifth reason, so carried away by their angry feelings as grossly to charge them with a violation of truth in their statement concerning the schools of the Scottish Church. The majority will not offend against charity, brotherly kindness, and good manners by retorting the charge, but cannot omit to remind their brethren that the charge is supported solely by their own dogmatical assertion, and signed by several who never set foot in Scotland, and should therefore have been better informed before they put forth such a grievous accusation. The majority are aware that, in the parochial schools of Scotland, other books than the Scriptures have of late been provided as daily or ordinary school books, and that reading in the Bible has been commonly confined to stated portions of the day; but, at the same time, the majority assert, on the best authority, that till within these few years the Old and New Testament were school books in the parochial schools of Scotland, that they are so till this day in country parishes, and that even in Edinburgh and Glasgow, should a parent send the Bible, there is no rule forbidding his child to learn to read in it. This the majority assert, on the authority of an individual who has lately visited Scotland, and of a member of the General Assembly well acquainted with literary statistics. Will not then the minority blush to have charged their brethren with uttering an untruth, especially when it appears the untruth lies really at their own door? Sixth, the Synod is surely competent to declare a fact as to the manner in which schools were conducted in Ulster during their own times, or that of their forefathers. And though, as a synod, they may be said to have had no schools, yet, as individual ministers, they had many. Some of the majority have superintended a dozen schools literally parochial and exclusively Presbyterian; and they do assert, on their own personal knowledge, that in these schools the children were frequently accustomed to learn to read in the Scriptures, that some of the majority themselves did so learn to read, and that a rule for the exclusion of the Bible during any part of the day was never heard of in their schools or in the country at large, until the establishment of the Board and the new system of education. Seventh, the majority impute no motives to His Majesty's Government but what have been most openly avowed. Let the protesters read Mr. Stanley's original letter to the Duke of Leinster, in which he charges the reading of the Bible as the defect of the former system, and proposes to supply this defect entirely out of deference to the opinions of the Romish hierarchy. Now the majority are unable to discover how it can be contrary to the Word of God to impute to Government what Government have, as appears, most openly and explicitly avowed. Yet it may be well to remind protesters, that while imputation of motives to His Majesty's Government is charged against their brethren as a grievous crime, contrary to the principles and precept of the Word of God, although the motives imputed have been openly and officially avowed, yet it seems no crime in their eyes to impute motives to their brethren, though their motives have been openly and explicitly denied. Let the protesters, therefore, try their own practice by their own principles, and it is hoped in future they will be more tender in their accusations. Eighth, if the authoritative exclusion of the Bible during the ordinary school hours be withdrawn, and if conductors of schools be left at liberty to introduce it, and if the Board explicitly declare so, the opposition of the majority to the new system will speedily terminate; freedom to the Bible, freedom to parents, is all the majority claim. But the correspondence of the Synod's committee with the Board will demonstrate that this freedom has not yet been obtained. As the assertion, however, in the protest, that the authoritative exclusion of the Bible has been relinquished, may be considered demi-official, from the fact of its being signed by a member of the Board, the majority have the more hope of final success in their negotiation with the Government, and they would expect ministers, elders, and congregations to stand by them firmly, until the freedom of reading the Bible during the ordinary school hours shall have been explicitly avowed and permanently secured. H. Cooke, D.D., Marshall Moore, Robert Adams, Robert Stewart, J. A. Canning, Thomas Ellison, Robert Park, J. Elder, John Steel, R. Dill, sen., George Steen, W. K. M'Kay, on behalf of themselves and remanent brethren of the majority.'

"6707. How many signed that?—Twelve.

"6708. Did the majority of ministers sign the protest or the answer?—The majority of ministers signed the protest, but it does not follow that the larger number would not have signed the answer if they had been applied to; twenty-seven ministers and five elders signed the protest; twelve ministers signed the answer; no elders, they were not asked.

"6709. Did they sign on behalf of themselves or others?—They signed on behalf of themselves, and the majority of the whole of the ministers and elders who sanctioned that document; the members appointed drew it up.

"6710. Mr. Serjeant *Ball*.—Does it appear by any document, that the majority sanctioned that answer?—Yes; this is the document given in to the Synod, 'The undersigned, on behalf of themselves and the majority of ministers and elders who passed the amended resolutions, beg leave to present to the Synod the following answer.'

"6711. What is there to amount to the authority which those twelve persons took upon themselves to speak in the name of the majority?—They did not take it upon themselves, they were appointed; it was by the resolution of the Synod on the 1st of July.

"6712. What is the date of the order?—The date of the protest was the 1st of July, the date of the order for answer is the same, which I shall take the liberty of reading; I cannot state the date of the answer. 'The protest against the decision of Synod on the subject of National education, of which notice had been given, was now read, and ordered to be inserted in the appendix, and the above committee were empowered to prepare an answer to it, to be submitted to Synod before the close of the meeting.'

"6713. Are those the twelve persons who signed it?—They are a part of the majority in whose name it was drawn up. When a protest is given in, there is no right, according to our law, to press it; it is by the vote of the house whether it is thrown out, or *in retentis*, or whether it be inserted in the minutes; if it be disrespectful, or frivolous and vexatious, to use those terms, we throw it out; if it be tedious and unnecessary, but still establishing a principle which the party thought valuable, it would be *in retentis*, so that in any future time our clerk could produce it. If it were thought something in which the public were deeply concerned, we should print it. According to our order, the parties opposed have no right to answer without the leave of the house. Supposing it was thought inconvenient to answer, they would not direct it to be answered; but if they think it of public importance and interest, it is entered on the minutes, and a number of the members are directed to prepare an answer, which answer the Synod may deal with on the same principles as they may deal with the original papers.

"6714. Mr. Serjeant *Ball*.—Are the twelve persons who signed that protest permanent members of the committee?—Some of them were, and some were not.

"6715. What authority had those persons to speak on behalf of the committee; what document is there to authorize those persons coming forward in that manner?—The committee were empowered to draw it up; if the majority had not liked it when presented, they would not have taken it; but if the house approve of it, that is to say, if the majority in whose name it is drawn up, approve of it, then they adopt it.

"6716. What document is there to show that the twelve persons who took upon themselves to speak on behalf of the Synod, were empowered to do so?—Nothing but the clerk's signature.

"6717. It is the clerk's signature which authenticates it?—Yes; we have no higher authority; we have no evidence for the whole of our proceedings but the signature of the clerk.

"6718. Mr. *Shaw*.—He being the recognised officer of the Synod, he does the act on behalf and under the authority of the Synod?—Yes; the answer is attested by James Seaton Reid, Doctor of Divinity, Clerk of Synod; he is sworn as our clerk to be faithful; he receives his office as clerk, swearing *more Scotico* with the uplifted hand, that he will be faithful; it is attested by him as the act of the Synod."

Thus the Synod of Ulster, though divided in opinion, yet by a majority finally determined to break off negotiations with the Board, and to establish an independent school system of their own. They met at Belfast in December, 1834, and passed a set of resolutions, which were subsequently confirmed, as testified by Dr. Cooke to the House of Commons in 1837; "and a great many schools were in consequence withdrawn from the National Board."[1]

Presbyterians break off negotiations, withdraw many schools from the Board, and resolve to set up a separate school-system of Scriptural and Presbyterian education for themselves.

"6727. Have the goodness to give in a copy of the whole of the resolutions passed on that day on that subject?—'As it is the acknowledged duty of this Church to provide for the children of the people under its care a system of Scriptural and Presbyterian education, superintended by its ecclesiastical courts, the following regulations for conducting schools to be established under this system in each congregation was drawn up, and ordered to be published and transmitted to presbyteries with all convenient speed. 1st. In these schools, the Scriptures, in the Authorized Version, and the standard Catechisms of the Presbyterian Church, shall be daily taught to the children of our communion; the time to be occupied in these Scriptural and catechetical exercises to be regulated by the parents, under the advice of the session of each congregation. 2nd. In these schools, due care shall be taken that the ordinary branches of a sound literary and mercantile education shall be efficiently taught. 3rd. The children of other denominations may avail themselves of the literary advantages afforded by these schools, without being compelled to join in the religious exercises prescribed for our own children. 4th. The management of the schools, the rates of payment, the choice of books, and the regulation of school hours, shall be vested in the parents of the scholars, aided by the advice of the session; and the session shall use their best efforts to secure the regular payment of the school rates to each master whose school is under their care. 5th. The appointment of the teachers shall be vested in the parents of the scholars, or in persons deputed by them; but no one shall be appointed to that office who has not been previously examined, and his competency sustained by the session of the congregation within whose bounds he is to teach, and whose moral and religious character has not been fully approved by them. 6th. These schools shall be regularly visited and inspected by the ministers and elders, or by persons deputed by them; the scholars of all the schools within each congregation shall be examined at least once every year in the meeting-house, before a committee of the presbytery, and regular annual returns of the attendance and progress of the scholars, and the general state of the school shall be made by each session to the presbytery, and by each presbytery to the synod. 7th. As it is one especial object of this system to diffuse education among the poor, particularly among those under care of the synod, the school-rates of the children of all such as are not able to pay them shall be defrayed, either wholly or in part, according to the ascertained means of the parents, out of the school fund of the synod; but before any payments be made on account of such children, the session of each congregation shall, either by themselves or persons appointed by them, inquire diligently into the attendance and progress of these scholars, and forward quarterly returns to the directors, stating their names and proficiency, and the sums to be severally

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[1] Lords' Committee (1837), p. 181.

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paid on their account. 8th. To provide adequate funds to carry this system into effect, the ministers, elders, and members of this Church are expected to become annual subscribers; and all our people, it is hoped, will contribute more or less, according as God has prospered them, to this great object of providing for their families an efficient Scriptural and Presbyterian education. Application shall be made to the landed proprietors and others to afford assistance; an address shall be prepared and circulated, explaining and recommending this system; and the directors, about to be appointed for carrying it into effect, shall be empowered to take all other suitable means to obtain sufficient funds, and to employ a general agent for promoting the interests of these schools. 9th. For the management of the funds thus collected, the directors of the synod's missions for the present year shall, until the next annual meeting of synod, be constituted the directors of the synod's schools, and empowered to carry into immediate effect these regulations; a treasurer for the school fund shall be appointed, and Mr. William Blackwood, who is shortly to be ordained minister at Holywood, shall be requested to act as secretary. N.B.—Mr. Blackwood, who was present at the meeting, signified his willingness to assist the synod in this important work, and was accordingly appointed secretary. 10th. The directors are especially requested to inquire, without delay, into the best means for providing an adequate supply of suitable school books, and the practicability of establishing in Ulster a central model school for the training of the teachers of the synod's schools, and they shall report the result of their inquiries on these important matters to the next meeting of synod. 11th. Although the synod in drawing up these regulations have had specially in view the instruction of their own children, they think it their duty to empower the directors to receive communications from any other Presbyterian church in Ulster holding the standards of the Church of Scotland who may wish to cooperate in carrying into effect the synod's plan of Scriptural and Presbyterian education. 12th. Finally, to promote the peace and unity of our Church on the subject of education, and to ensure the religious instruction of our children on a more complete and efficient plan than can be obtained under any existing system, this synod expect, and do earnestly recommend that ministers, elders, and people will cordially unite in giving a decided preference to the plan of education embodied in these regulations, and to such schools as may be established in conformity with it under the care and superintendence of our own ecclesiastical courts.'

They again condemn the Board and adopt a system of their own.

"6728. When was the next meeting of the Synod of Ulster on that subject?—The next meeting was at Belfast in June and July, 1835.

"6729. Was any resolution passed at that meeting on the subject of the Board, or education generally?—The first resolution passed at that meeting on the subject of National education was on the 3rd of July; it was moved and agreed, 'That inasmuch as this Synod has unanimously adopted a system of education for itself, and has repeatedly borne its testimony against the system of National education, and as its mind on this subject remains unchanged, it is not necessary to repeat the discussion of this question at the present meeting.' From this decision there was one dissent.

"6730. Did you give any notice on the subject of education, or the Education Board, at that meeting of the Synod?—At that meeting I gave notice that I purposed at the next meeting of Synod to move—'That inasmuch as this Synod has unanimously agreed to establish a system of Scriptural education upon Presbyterian principles, and inasmuch as it has repeatedly lifted up a testimony against the new system of National education, which testimony it has now reiterated in the statement that its mind on the subject remains unchanged, it shall be most earnestly recommended to the ministers, elders, and people of this body, that for the purpose of advancing the interests of religion, and securing the peace of their body, none of them in future shall remain patron or correspondent for any school under the new Board, or be in any way connected with the system.'

"6731. The resolution of which that is a notice was taken into consideration by the Synod, at Belfast, on the 15th of September, 1836, was it not?—On that day that resolution was moved and discussed.

"6732. Was that a regular annual meeting of the Synod which occurred on the 15th of September, 1836?—That was a regular annual meeting, adjourned from time to time, according to the rule of every regularly constituted body.

"6733. It was not what can be properly called a subsidiary meeting?—Certainly not.

"6734. Show in what manner it was regular, as a member of the Synod has thrown some doubt upon it; was it by regular adjournment?—Yes; on the 1st of July, 1836, the Synod was sitting at Omagh; it was moved and seconded, 'That a special meeting of Synod be held at Cookstown on the second Tuesday in August next, at 12 o'clock, to take into consideration the declaratory overture of last year, and to receive the reports of the committee in correspondence with the Church of Scotland, and of the directors of the Synod's schools.'

"6735. Did that meeting take place on the 12th of August at Cookstown?—Before the Synod left Omagh, on the 2nd of July, the following resolution was passed:—'The remaining business before the Synod was postponed to the special Synod to meet at Cookstown on the second Tuesday in August, at 12 o'clock.'

"6736. Did that Synod meet at Cookstown?—That Synod met at Cookstown, according to appointment, and the following resolution was passed on the 12th of August:—'A considerable arrear of business still remaining, which it was found impracticable to issue at this meeting, the Synod again adjourned its sittings to Belfast, to meet on the second Tuesday of September, in Rosemary-street church, at 12 o'clock. The Synod having been closed with prayer, was adjourned accordingly.'

"6737. Did they meet accordingly?—They did.

"6738. You are speaking of a meeting on the 15th of September, 1836, at which the resolution of which you had given notice in July, 1835, was considered?—Yes.

"6739. What was done upon that resolution?—The motion is in the terms of the notice of the previous year. The previous question was moved upon it; the debate upon the previous question continued for a considerable time, and after protracted discussion the roll was called, and the previous question negatived; thirty-four ministers and two elders voting against the previous question and five ministers and two elders voting for it.

"6740. There were 36 against the previous question, and seven for it?—Yes.

"6741. Do you conceive those 36 to be in favour of the resolution?—Yes; the original motion was then put in regular order and carried.

"6742. That Synod ended the proceedings with regard to the Board of Education?—Yes."

ATTITUDE OF THE RELIGIOUS BODIES.

At this point it will be convenient to inquire with what feelings the new plan of education was received by the great sections which divide the people of Ireland; and as so much has already been said of the Presbyterians, what more is necessary respecting the attitude assumed by them may well be introduced here.

1832–4.

Presbyterians from the first oppose Board,

The opposition was coeval with the establishment of National schools. Mr. R. Sullivan, then Inspector, gives the following history to the House of Commons (1837) :—

"7687. Mr. *Wyse.*—When did the opposition to those schools commence?—It commenced, if I may so say, even before the schools were in existence. As soon as the system was announced by Lord Stanley, meetings were got up in almost every town in Ulster. The great meeting at Rathfryland, at which Lord Roden presided, was the first. The people were led to believe that the Government were about to send round the police to take possession of their Bibles. To this meeting they carried their Bibles and flourished them over their heads, expressing their determination to die in defence of them. After this meeting gun clubs were established, for the purpose of furnishing the peasantry with guns to protect their Bibles.

"7688. Was this connected with the establishment of the National schools?—There were no National schools established at that time. The system had been just announced. The teacher of the first National school established in that neighbourhood was expelled by an armed body from his school, and the manager, a Presbyterian minister, Rev. Mr. Porter of Drumlee, assaulted.

"7689. Was this in any degree attributable to any portion of the Presbyterian clergy?—No; it was attributed to the effects of the Rathfryland meeting, in the early part of that year.

"7690. Was the subsequent excitement produced in any degree by any Presbyterian clergymen?—It was; in the lower part of the county and about Belfast the opposition was attributed in a great measure to one or two Presbyterian clergymen."

Mr. M'Knight, editor of the *Belfast News-Letter*, gives to the House of Lords[1] a sample of the speeches delivered at these Ulster meetings :—

"At the very first meeting to which I refer in 1832—I think it was on the 17th of January—the very principle of making selections from the Scriptures for the use of schools was denounced as an expurgation of the Bible. The example of Satan himself was quoted as being the first expurgator of Scripture, and the National Board of Education, in attempting to form a compilation from Scripture, was represented as making itself the god of God, and attempting an awful dictatorship to the Holy Ghost.

"Were those persons of any rank or consequence who made those representations?—The gentleman that used the words that I have now quoted was a person of very high standing in the ecclesiastical body with which he is connected, and has since signalized himself as the most distinguished opponent of the system.

"Was that Dr. Cooke?—It was."

Dr. Cooke describes to the House of Commons the origin and progress of the organized opposition to the new Board :—[2]

and organize opposition,

"Mr. Stanley's letter to the Duke of Leinster, I think, was dated in October, 1831, without a particular day; so soon as we had the letter ministers and elders met together for the purpose of consulting what was to be done, knowing that to meet anything which we thought evil in the beginning was the right time, or to consult with as many as we could meet, to examine whether it was a system so bad as some of us supposed it to be. We resolved to take our constitutional mode of calling the Synod together, viz., three of our Presbyteries to petition the moderator to convene an extra meeting. An extra meeting was duly called by summoning every member of the Synod personally. That meeting was held in Cookstown in January, 1832, when the matter was discussed at length, and as far as I recollect it was unanimously decided."

Opposition was by no means confined to Presbyterian ministers :—

Presbyterian flocks force ministers to withdraw schools from Board.

"5757. Mr. *Shaw.*—Did not the flocks of some of the Presbyterian clergy object very strongly to their giving their approbation to the system, and have not some of the clergy withdrawn themselves from the Board in consequence of the protest and interference of their flocks?—In my immediate neighbourhood two clergymen signed the document necessary to be signed in order to the connexion of a school with the Board; one was a seceder, the other a member of the Synod of Ulster. Such was the opposition on the part of their flocks to the course they adopted, they were both obliged to give an explanation of their conduct to their congregations from the pulpit, and to withdraw from connection with the Board."

Ministers who joined the Board were persecuted by their congregations and called by nick-names. Mr. Patterson states his own case to the House of Lords :—[3]

persecute and nickname them,

"I mentioned in my former examination that my congregation had generally disapproved of the system of education, and I am now bound to state that in consequence of the part which I took in the Synod at Derry, the great majority of my congregation most essentially disapproving of my conduct, and strongly disapproving of the system of education, I found myself in a very unpleasant situation.

"What inconvenience were you subjected to in consequence?—A great number of the congregation became so dissatisfied, that for a considerable time they would scarcely listen to my preaching; they would scarcely continue under my ministry in the first place, and in the next place there were the public resolutions in the newspapers disapproving of the part that I took at the Synod of Ulster upon the subject.

"The term 'New Board Minister' had relation to the Education Board?—'New Board Minister' was a term by which we were all designated at that period."

Violence was resorted to, and a minister named M'Clelland made himself conspicuous, insomuch that he was even censured by his Synod. Mr. R. Sullivan continues his narrative :—

attack National schools,

"7717. Did those placards produce any feeling in the public mind?—Yes, in consequence of them, hundreds of people—Mr. M'Clelland himself states upwards of 5,000 congregated. At the head of these mobs Mr. M'Clelland proceeded to all the National schools in the district, and turned the children out of them.

"7718. What schools particularly did they attack?—The schools are mentioned in the placards, to which the committee can refer.

"7719. What occurred in the Laymore School?—The magistrate of Ballymena, Mr. Gihon, manager of the school, got there just in time with a party of police, to prevent Mr. M'Clelland from getting possession; they then contented themselves by damaging the outside of the house, defacing the inscription National school, which was painted on the wall, and painting crosses and P's on the doors and windows, to denote Popery."

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[1] 1837, p. 1353.

[2] 1837, q. 6105.

[3] 1837, p. 1308.

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The witness before the House of Lords adds :—[1]

threaten master,

"I remember stating in one of my reports that one of the schools that I visited had all the appearance of having stood a siege; that the board had been taken down and the windows injured, and that crosses and P's, for Popery, were painted on the doors and windows. The master stated that Mr. M'Clelland, at the head of several thousands of persons, had come there and had used threats; indeed I recollect, although I did not state it in my report, that some of them threatened to make soup of him if he did not give up the school; and at another school in that neighbourhood, Tannybrake, the master sent up an affidavit which describes Mr. M'Clelland as coming into the school and dismissing the children, and taking down the board upon which the words 'National School' were painted, which he endeavoured to break; but finding that he could not, he (Mr. M'Clelland) went into a neighbouring house and asked for an axe or a hatchet, which having obtained, he cut up the board and put it into the fire, and having asked for a pair of bellows, he (Mr. M'Clelland) blew up the fire till the fragments of it were consumed."

Mr. Kelly, the Secretary, says :—[2]

"In the correspondence that has passed through your hands, has any intimation of extraordinary violence committed on school-houses or schoolmasters been brought under your notice?—There have been many instances, and from an early date.

wreck and burn school-houses,

and beat teacher.

"Will you state any particular cases of that nature?—In the year 1832, which was the year after the Board was formed, the Dromlee school-house in the county of Down was wrecked by the violence of a mob, and, as I understood from the Inspector's report, the day or immediately after a political meeting had been held in the neighbourhood; in January of the year 1834 the Dressage school-house in the county of Tyrone was burnt down; in the September of 1835 the Beltoney National school-house in the county of Tyrone was burnt down; in the month of November in the year 1835 the Armaloughy National school-house in the county of Tyrone was wrecked. There were other schools which were not destroyed, but closed because of the intimidation from collected mobs of people—namely, Laymere, Clinty, Galgorn, and Bridge-end, in the county of Antrim, and Drummaway in the county of Down. I have also letters from the correspondent of the Corbolly National school, County of Tyrone, stating that violence was used with regard to the schoolmaster there, to induce him to discontinue the school and to prevent the children from attending it. There is another case of intimidation with respect to the Upper Tannybrake school in the county of Antrim, which occurred in the year 1834; the teacher of this school was beaten, and notices of a threatening nature were posted up. The teacher, however, brought the matter before the Quarter Sessions, where the person who assaulted him, being found guilty, was condemned to one month's imprisonment."

This opposition continued until the proposition of the Synod of Ulster had been accepted by the Government and the Board.

MEMBERS OF ESTABLISHED CHURCH object also.

Opposition on the part of members of the Established Church was not less strenuous. Mr. Carlile declares that the chief opponents of the Board were the clergy of the Establishment :—[3]

"You mentioned that the system of the Board has met with great opposition in Ireland?—Yes.

"Can you state from what quarter that opposition has proceeded?—It has proceeded from various quarters; chiefly, I think, from the clergy of the Establishment; they have been the greatest opponents to it.

"Have the prelates of the Established Church given any opposition to it?—There was, in their names, a document issued—whether it really came from them or not I cannot say—but there was a document issued with the names of a large number of the bishops of the Establishment, printed in the *Christian Examiner* for April, 1832, which was very much calculated to prevent the clergymen of the Establishment acceding to the system.

Archbishops and bishops condemn system, and recommend voluntary effort.

"What does the paper profess to be?—'The undersigned Archbishops and Bishops of the United Church of England and Ireland, having taken into their consideration, with a solicitude due to the importance of the subject, the system of National education recently proposed by His Majesty's Government for adoption in Ireland, submit to the clergy of their respective dioceses, the following observations with regard to it.' They are observations on the National system of education, and 'they recommend to the clergy of their respective dioceses to endeavour to support the schools, now under their management, by such means as they may themselves possess, and with such assistance as they may be able to procure, trusting in the blessing of Divine Providence on their humble endeavours to work unmixed good, even if it should be within a more confined circle, rather than to engage in the support of a system which is exposed to many just objections, and which, as it should seem, cannot be carried into effect so as to secure the co-operation of the Roman Catholic clergy without a compromise of Protestant principles, and without retarding the progress of Scriptural knowledge, which is now making large advances in Ireland.' Purporting to be signed by seventeen, I think, of the bishops."

He goes on to explain :—

Opposition evidenced by public meetings,

"There has been very considerable opposition, in collecting large meetings, and making violent speeches against us, and there have been in some instances combination of landlords to discourage their tenantry from sending their children to the schools. There have been a considerable number of cases in which violence was used with respect to our schools; in one case a school-house burnt, and in another instance ransacked, and the master forced out, masters beaten, and other acts of violence of similar description. I have a list of eight or ten schools that have been attacked.

Resolutions of Grand Orange Lodge,

"Do you recollect an instance, about 1832, of a resolution come to against the schools:—'27th April, 1832. At a numerous and highly respectable meeting of the Grand Orange Lodge of the county of Tyrone, Josiah Girder, esq., Grand Master, in the chair, the following resolutions were unanimously adopted (*inter alia*)—1st. That as Protestants we reprobate the new system of National education, and that we will not listen to any pastor whom we see to encourage it, or whom we know to approve of it?—That was sent to us, but by whom I cannot now recollect."

Mr. Cross mentions that in Belfast the question was made political :—[4]

and Belfast Conservative Society.

"The triumph, as it was called, of the friends of the Bible over infidels and Papists who supported the National system of education, was celebrated in the Belfast Conservative Society on a subsequent evening; a toast was prepared for the occasion, and a violent speech delivered to commemorate the victory which the friends of the Bible had obtained that day in preventing the connexion of the Brown-street School with the Board of Education; that is a fact which I believe can be proved."

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[1] 1837, p. 683. [2] 1837, p. 94. [3] Lords' Committee, 1837, p. 43. [4] *Ibid.*, p. 1171.

Censures of Dr. Trench, Protestant Archbishop of Tuam,

When Dean Burgh had placed the Ballinrobe school in connexion with the National Board, Dr. Trench, then Archbishop of Tuam, under date "The Palace of Tuam, 4th February, 1832," remonstrated in the following terms:—[1]

"At your ordination you have *solemnly engaged* 'to be ready with all faithful diligence to banish and drive away all erroneous and strange doctrine contrary to God's holy word.'

"How then can you, in *perfect consistency* with your *principles* and *obligation* as a *clergyman* of the Established Church, *instead* of *endeavouring* to be *so* ready with all faithful diligence to *banish* and *drive* away all erroneous and strange doctrine contrary to God's Word, as you so *solemnly engaged to be* at your ordination, subscribe to and *adopt* a system of education for your people from which must be banished even a *suspicion* of *proselytism,* and which enjoins that 'the most *scrupulous* care should be taken *not* to *interfere* with the peculiar tenets of any description of Christian pupils,' and which professes 'to *encourage* the clergy to give religious instruction to the children of their respective persuasions'?

"Is this, I would ask, a *faithful observance* of the articles of the religion you profess, and to which articles you have subscribed? Is it, I would ask, *Christian charity,* not only *not* to interfere to rescue the immortal souls of poor Roman Catholics from those doctrines which you have declared to be *superstitious and idolatrous,* but to *subscribe* to a *system* under which *encouragement* is to be given to instil into their minds those *very superstitious and idolatrous* doctrines? And is this a due and conscientious discharge of the *solemn engagement* into which you entered at your ordination, 'to be ready with all faithful *diligence* to *banish* and *drive away* all erroneous and strange doctrine contrary to God's holy Word'?

"At your ordination you have engaged reverently to obey your ordinary and other chief ministers to whom is committed the charge and government over you; and when you were collated to your benefice of Ballinrobe you solemnly swore that 'you would pay true and canonical obedience to me and my successors in all things lawful and honest.' If then it be not my lawful and honest command to one of my clergy 'to come out from among them, and be ye separate, and touch not the unclean thing'—this *effigy* of a *system of National Education*—I know not what is; and under such impression I command you (I use this word although not consonant to my feeling, because it is the one used in the oath which you have taken,) to quit a connexion which, for the reason I have given, is unhallowed; and to adopt such a system of education for your people upon which a clergyman of the Established Church can alone hope for the blessing of the Almighty, founded upon the *whole unmutilated Bible;* a system which I know by experience the Roman Catholics *can receive, do receive, and rejoice in receiving.*

"I am not aware that any temporal penalty awaits the minister who in such case resists 'the powers that be,' and *thus* violates his sacred oath of canonical obedience to his superior; nor indeed am I sufficiently versed in the intricacies of the law to say that in *its* eyes *such* may be considered my *lawful* and *honest* command; but were I to venture to judge of you by myself, I solemnly protest before God I *could* attach to it *no other* sense to satisfy my conscience; and, taking the whole case in its plain and simple, and unsophisticated and disinterested meaning, I would leave it to a *Christian* conscience whether he can otherwise interpret it. The Lord direct and guide you. Amen."

Dean Murray adds that all the clergy upon full knowledge concur with the Archbishop:—[2]

in which all the clergy of his diocese concur,

"They knew that the schools were very much disapproved of by the Archbishop of Tuam?—Yes; and by every one of the clergy of the diocese, as far as I know.

"Does your knowledge of the Irish Protestant clergy who are opposed to the schools induce you to think that they are very ignorant of the rules of the National system?—I think if they know anything in the world they know the rules of the National system right well.

The Rev. G. R. Gildea, of Kilmain, county Mayo, includes the landlords among other Protestant opponents of the Board:—[3]

and the landlords.

"Almost throughout the whole county have not the Protestant clergy set their faces against having any communication with the National schools?—They have no communication with them.

"And it is perfectly well known that the Archbishop of Tuam is strongly opposed to the system?—It is; but I do not believe that influences them in the least.

"The Protestant clergy being known to be hostile to the system, and the great majority of the landlords being opposed to it, do you think it at all extraordinary that the patronage of the school should fall into the hands of the Roman Catholic priests?—I think it is the necessary consequence.

"Would not they be to blame if they did not take it?—Judging from their own principles I think they would."

Protestants support schools of their own,

The clergy of the Established Church proved their sincerity by maintaining their own schools. Mr. Carlile attributes to this circumstance the small number of Protestant pupils in National schools:—[4]

"1336. Mr. *Gladstone.*—You stated, in a recent answer, that you did not infer that the Protestant population were hostile to the system from the small number of Protestant children to be found in the schools; how would you account for the absence of the poor Protestant children from your schools; would you account for it by the fact that they are already sufficiently provided for in other schools?—Chiefly from the fact that they are already provided for in other schools. I have stated that a very large proportion of the clergy of the Establishment are hostile to the Board, for various reasons, which they have avowed. They have sufficient influence to withdraw Protestant children from our schools, and they have schools of their own, in which they can very easily educate the comparatively small number of poor Protestants that are to be found in the southern provinces.

"1337. Do you consider that there are a number of poor Protestant parents who withhold their children from the schools through prepossessions against the schools, but that they act not so much from their own con-

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[1] Lords' Committee, 1837, p. 921.

[2] *Ibid.*, p. 1061.

[3] *Ibid.*, p. 1130.

[4] Commons' Committee, 1837.

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viction as from the influence of Protestant clergymen?—I think a very large number of the poorer Protestants withhold their children under the influence of their own clergy, and of the gentry and proprietors of the neighbourhood, many of whom are also hostile to the system.

"1338. Do you think that the opinions of the Protestant parents, with reference to schools for the education of their children, are derived from the Protestant clergymen to anything like the same extent that the opinions of Roman Catholic parents are derived from Roman Catholic priests?—I should think the opinion and conduct of Protestant parents is influenced in that respect quite as much by the clergy of the Establishment, and by their landlords and the gentry in the neighbourhood, as are the Roman Catholics by Roman Catholic priests."

The Rev. G. Dwyer affirms that these circumstances had led to a line of demarcation more distinct than ever between Protestants and Catholics:—[1]

"Did the Protestant clergyman attend that school?—No, he did not; the Protestant clergyman had a Protestant school that was considered to be set up in opposition to it, and it is one of the circumstances that is to be lamented, the line of demarcation between Protestants and Catholics lately having been drawn so much more distinctly than it was."

and drew Roman Catholic children into them,

Into their schools the Protestant landlords and clergy succeeded in drawing a large number of Roman Catholic children. "There is," says Mr. Carlile, "a vast influence in Ireland in favour of all Protestant institutions; and it does not surprise me to find that they should succeed in bringing children to their schools."[2] Proselytism by means of schools was held to be the duty of Protestant clergymen, as Dean Burgh experienced in his own case:—[3]

regarding proselytism as a duty.

"Will you mention what is the general impression you have received of the causes which have led some persons to oppose the progress of the National system of education?—I was found fault with, and one of the grounds was, the absence of proselytism from the National system, under the impression that it is the duty of Protestant clergymen to endeavour to proselyte.

"Was it then distinctly avowed that the object of education was to proselyte the children?—It was impressed upon me in consequence of the obligations of our engaging that we will endeavour to drive away all erroneous doctrines from the Church. I replied to that, I considered the way to do that was by holding up the Light of Truth, and by endeavouring to introduce the Scriptures, as far as it was possible to do so, in all cases.

"You were found fault with by whom?—I have a great objection to mention names, unless it is my duty; but if it is considered imperative on me I have not the least objection.

"Was it from the Archbishop of Tuam?—It was."

Protestant clergy would not enter a National school, or communicate with the Board.

So far was the objection to National schools carried that parochial clergymen would neither enter them nor hold communication with the Board even when abuses came to their knowledge. The Rev. A. B. Rowan testifies to this effect:—[4]

"You are understood to state that the Protestant clergy in the county of Kerry have set their faces against this system; that you yourself never examined the National school, even in your own parish, till last January; and that the other gentleman that went with you in another parish to see the school had never before been in the school in his parish?—No; we object to the principle.

"So that even abuses that might have been remedied by mentioning them to the Board you thought it your conscientious duty not to attempt to remedy?—We did not think it right to help them to work a bad principle.

"Are all the schools you have mentioned in that predicament, viz., that they are situated in parishes the clergymen of which have set their faces against them?—Yes.

"In order to ascertain the working of the system have you examined any schools in parishes in which the Protestant clergy do not set their faces against them?—I do not know any such schools in my part of the country."

Dean Dawson considers it contrary to duty to attend a National school:—[5]

"Do you think that the Protestant clergyman would be violating his duty if he attended the National schools?—I should conceive that I was violating my own duty if I did."

The Protestant laity disapprove and oppose as strongly as their clergy.

Among the Protestant laity opposition was as general as among the clergy, as Dr. Elrington bears witness:—[6]

"1981. Have you any reason to know whether the Protestant laity in Ireland approve, to a considerable extent, or disapprove of the system?—I think they disapprove.

"1982. Do you speak of the great body of Protestant laymen?—I do; I think the great body of them do disapprove of it."

And Mr. Robinson:—[7]

"5758. Lord *Stanley*.—My question referred to members of the Established Church, and not Presbyterians?—I think I answered that question, and stated, the opposition was fully as powerful and strong on the part of the lay members of the Established Church as on the part of the clergy; I think the clergy did not lead the way in the opposition the system has met.

"5759. You mean to say, you think the clergy did not put themselves forward, and become leaders in the opposition to the system?—Certainly not in my neighbourhood.

"5760. Viscount *Ebrington*.—The Protestant landowners and gentry have been, in your opinion, as much opposed to it as the clergy?—Yes, I think in general they have."

Their chief objections.

The Protestant party objected to the "exclusion of the Scriptures[8] and the admission of the priest;" they condemned the Scripture extracts;[1] they have "no confidence in the Board,"[2] which was regarded as "establishing Popery, and promoting infidelity;"[3] they insisted upon the "inculcation of Scriptural truth,"[4] and upon the "reading of the Protestant Bible by all pupils as a condition of education, *sine qua non*;"[5]

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[1] Lords' Committee (1837), p. 1241.

[2] Commons' Committee (1837), q. 1346.

[3] Lords' Committee (1837), p. 907.

[4] *Ibid.*, p. 818.

[5] *Ibid.*, p. 948.

[6] Commons' Committee (1837), q. 1981.

[7] Commons' Committee (1837), q. 5758.

[8] Commons' Committee, qq.; 1841–2, 3600, 7641. Lords' Committee (1837), p. 272.

"Do you think that general education is impossible upon the principle of united instruction?—I think it is quite impossible, in any system of education where the clergyman cannot go into every school, and take the Word of God when he pleases, and instruct the children upon it.

"Are you prepared to say what system you would join of general education?—No, I am not; I see so many objections to all that have been started.

"Are you of opinion that perhaps it would be better that the Protestants should have their own schools for them, and the Catholics theirs for them?—I confess that that is what I should like to see myself.

"That would be more advantageous to both parties?—I think it would."[6]

Some landlords refuse sites for schools.

In some instances there was a combination of landlords to discourage their tenantry from sending their children to the schools. The Inspectors reported instances of landlords refusing to give ground for school-houses. Mr. Carlile says:—

"I hold in my hand a letter from a clergyman—he signs himself as Vicar of Errigle Glebe, Aughnaclay—in which he transmits to us resolutions that were entered into by several landed proprietors, in which they declared their determination not to give encouragement to their tenantry who shall send their children to schools connected with the Board; this is a printed copy which I have of them. The letter came to us before the printed copy, by which the clergyman intimated to the Board that he was connected with it. The resolutions communicated to us in that letter have been printed and circulated in a handbill:—'We, the resident landed proprietors of the parish, Errigle Trough, feel ourselves called upon to declare—1st, That we view with regret the practical working of the new Board of Education in this parish; though we have ever encouraged and promoted a system in which all denominations did willingly unite, we find our schools opposed, a suspicion thrown on our motives, an unusual disunion produced, and a rival influence upheld, which claim more than we can concede—2nd, that regarding the pure Word of God as the only ground on which all parties as Christians can meet, we deem it dangerous, in an age of irreligion and infidelity, to throw aside that Word, or even weaken its influence; we therefore declare that none of our tenantry will receive encouragement from us who are opposed to schools founded on a religious basis. We look for moral and religious men; we value in them knowledge with principle, and would give a view of God's Word to the industrious and poor.'"[7]

"You read a statement some time ago of a meeting of the landed gentry of a parish who declared against the system of National Education, and endeavoured, in a certain degree, to intimidate their tenants; have you any other instance of that kind to state, or is that the only one?—It is not by any means the only one, but I cannot state all the instances. We have had instances in Inspectors' reports of landlords refusing to give ground for school-houses, and otherwise opposing the Board. I have before me letters to that effect, received since my arrival in London, but which, perhaps, it would scarcely be proper to bring forward, because we have not yet had an opportunity of investigating the cases by our Inspectors."[8]

Bishop Denvir says:—

"8733. Lord *Fingall.*—Are you aware that in many cases it has been found impossible to obtain land on which to build schools from a lay proprietor of the Established Church?—I am too well enabled to answer affirmatively to that question; but I trust the committee will not ask me to mention names.[9]

ROMAN CATHOLICS not adequately represented on the Board,

The attitude of the Roman Catholics, the main body of the Irish people, remains to be noticed. In presenting the new plan of education to the House of Commons, Mr. Stanley had said:—"It was evident that as the Catholics formed five-sixths of the population of that country, the tutors, if fairly appointed, ought to be in the proportion of five Catholics to one Protestant." Yet, of the seven members of the Board, only two were Roman Catholics. Mr. Carlile acknowledged the inequality of representation at the Board:—[10]

"1393. *Chairman.*—Do you conceive that the Roman Catholics of Ireland would be dissatisfied when an archbishop of theirs and an eminent lawyer of their persuasion were upon that Board?—I should think they had more reason to be dissatisfied than the others, because the number of Roman Catholics on the Board is smaller.

"1445. Do you not think it leans very much towards the Establishment?—I think so.

"1446. Do you not think it leans very much towards the Establishment, when the great majority of the children to be educated must be Roman Catholics, and a comparatively small minority must be of the Established Church, that there should be three Protestant members upon the Board and only two Roman Catholics?—It was under that feeling that I said the Roman Catholics seemed to me to be more imperfectly represented in the Board than the other denominations."

yet raised no opposition,

Yet the Roman Catholics raised no opposition, as the same Commissioner tells the House of Commons:—

"1363. Mr. Serjeant *Jackson.*—Do you consider the Roman Catholics are satisfied with the constitution of the Board?—I have no means of knowing; they have not objected to it."

And the House of Lords:—[11]

"Is there any opposition to the system on the part of the Roman Catholic clergy in Ireland?—I have not found any opposition from them.

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[1] Commons' Committee, q. 1836; and Lords' Committee, 1837, p. 11. [2] Commons' Committee (1837), q. 1844.
[3] Lords' Committee, 1837, p. 268. [4] *Ibid.*, p. 565. [5] *Ibid.*, pp. 597, 606, 819.
[6] See Dean Dawson's Evidence before the Lords' Committee of 1837, p. 958.
[7] Lords' Committee, 1837, p. 44. [8] *Ibid.*, p. 46. [9] Lords' Committee, 1854.
[10] Commons' Committee, 1837. [11] Lords' Committee, 1837, p. 10.

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"Not in the province of Connaught, where there are fewer applications made?—No.

"You do not attribute the small number of applications to that reason?—No; I think the small number of applications is owing to the poverty of the people, who cannot contribute the one-third to the expense of building of school-rooms; we have had repeated intimations that that has prevented the establishment of the schools in many of the poorer parts of the country; that they cannot collect the one-third of the expense of the building which is required by the Board."

In proof of the acquiescence of Roman Catholics, the Board appended to their report for 1839, the following letter from Dr. Doyle, who in 1831 was Roman Catholic bishop of Kildare and Leighlin:—

as proved by Bishop Doyle's letter of 1831.

"COPY of a CIRCULAR LETTER addressed by a late Roman Catholic prelate to the clergy under him, upon the first announcement of the National system of education.

"Carlow, December 26, 1831.

"You have been made acquainted, through advertisements in the public newspapers, with an outline of the plan or terms on which the funds placed by Parliament at the disposal of the Lord Lieutenant, to promote the education of the children of the Irish people, will be dispensed.

"These terms had been long sought for, by repeated applications to Government, and by petitions to Parliament, and have at length, with much difficulty, been obtained. They are not perhaps the very best which could be devised, but they are well suited to the especial circumstances of this distracted country. They provide for the religious instruction of children by their respective pastors, or persons appointed for that purpose by them, as often as those pastors can deem it necessary. This instruction shall be given on one or two days in the week, and may be given, as I hope it will, every day.

"The school-house, to be built at the public expense, is to be secured to the public. This is all the Commissioners require, and this is just, nay, it is necessary, in order to guard against individual rapacity.

"The Commissioners claim to have control over the books to be used in schools. This appears an assumption from which evil, as well as good, might follow. It is good, that useless or immoral books be utterly, and by authority, excluded. This precaution is idle in our regard, but it may not be so elsewhere, and 'Law,' says the apostle 'is placed not for the just man, but for the unjust.' It gives no trouble to the man who acts properly; it gives pain and brings punishment only to him who omits or transgresses his duty.

"This assumption would produce evil if the Commissioners sought to corrupt the education of the Irish people. We defy them to do so, even if they were so minded; but they are not. Their purpose is upright; their views are to promote education, religious as well as literary, and to preserve full and entire freedom of conscience. Should bad men succeed to the present Commissioners, and attempt to corrupt the education of youth, we are not dumb dogs who know not how to bark; we can guard our flocks, and do so easily by the simple process of excluding the Commissioners and their books and agents from our schools. We might, by doing so, forfeit the aid which they would, if the supposition were realized, be entitled to withhold, but in withholding it they would be answerable to Parliament, to which we also would have access.

"The lesson on Christian charity which the Commissioners wish to have inculcated is one dear to our hearts; I hope they will have it printed as a heading to all their spelling and reading lessons, and placed as a frontispiece to all their books.

"The rule which requires that all teachers henceforth to be employed be provided from some model school, with a certificate of their competency, will aid us in a work of great difficulty, to wit, that of suppressing hedge-schools, and placing youth under the direction of competent teachers, and of those only.

"The power claimed by the Commissioners to fine, suspend, or remove teachers is somewhat exorbitant, but the exercise of it might, in certain cases, where religious differences or religious parties arose, be salutary. If this power were exercised to the detriment of any well-conducted school, which is scarcely possible, we have the same remedy against its exercise that we could resort to in the case of the introduction of improper books; this claim, therefore, is not one to which we are called upon to object.

"During the many years in which education has been in this country a source of religious dissension, our school-houses have been built, and generally attached to our places of worship, whilst the school-houses built by Parliamentary aid, have been raised in detached places.

"Some years past it would have been easy to combine education and have only one school-house in place of two; not so at present, and time only can effect that union which has hitherto been prevented at great sacrifice, and at great expense. I notice this, that you may be enabled, in your application or reply to the Commissioners, to point out the true and very sufficient reason, why in these dioceses so well supplied with school-houses, few requisitions for aid to assist schools can, as yet, be made in that joint manner, by Catholic and Protestant Clergymen, which the Commissioners so justly recommend.

"Having premised this much, I now beg you will, without unnecessary delay, apply to the Commissioners before mentioned, for aid, whether to build or to furnish, or to support, as the case may warrant, each of your parochial schools."

They at first received it.

In general they received the new system willingly. Dr. Crolly, Roman Catholic Bishop of Down and Connor, afterwards Archbishop of Armagh, placed his school in Belfast under the Board, immediately after it was formed.[1] But Dr. MacHale, the Roman Catholic Archbishop of Tuam denounced it, the Christian Brothers, except as to the school at Ennistymon, soon withdrew from connexion, and Mr. Dwyer, a clergyman of the Established Church, informs the House of Lords that in 1837 it is falling into disfavour:—[2]

but gradually grew dissatisfied.

"Then do you believe that the system is getting out of favour with the Roman Catholics?—I have reason to think that the system has not been latterly viewed with so much favour by the Roman Catholics as it was. I have had some opportunities of knowing it with reference to National schools. It put me upon asking the question in several instances. I asked, 'How was the school supported before the Board was established?' I was told, by public subscriptions and charity sermons. I asked, 'Are the subscriptions and charity sermons as liberal now as they have been before?' and the answer was, that it was a great misfortune to the school that they had become connected with the Board; 'the people and subscribers now think that we are receiving public money, and therefore they withhold the subscriptions that they freely gave us before.'

"Was it from the masters of the schools that you heard this?—This was from the senior master of the

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[1] Lords' Committee (1854), q. 8604.

[2] Lords' Committee (1837), p. 1247.

1832-4.

school in Lombard-street, Galway. In many other instances I afterwards obtained the same answer. The schoolmaster of Athy parish told me that the school was worth to him £80 a year before it was connected with the Board, and that it was not then worth £30 a year.

"Where is Athy?—In the county of Kildare; it is one of the Assize towns of Kildare.

"Then you think that the system is getting into disrepute with the Roman Catholics?—So far as I have had an opportunity of knowing it.

"With the Roman Catholic schoolmasters?—With the Roman Catholic masters especially, and the patrons. The public money being applied, it was conceived that what was given by the public was sufficient, and the voluntary contributions have fallen off in consequence.

"Do you think it is getting out of favour with the Roman Catholic population?—I do, as far as my acquaintance with the Roman Catholic population goes; and it is extensive."

The new system pleased no party,

Thus the National system, though justly described by its author as "capable of great flexibility, so that it may be managed[1] locally by the patrons of different persuasions," yet failed to give general satisfaction. It was violated on both sides, according to Rev. Mr. Robinson:—[2]

was violated

"7193. Mr. *Shaw.*—You have already stated that in the schools to which your attention was particularly directed, you found, as you conceived, no proofs of the system of the National Board producing united education, but that you did find many instances where there were in one school a number of Roman Catholics, and very few Protestants; and in another school you found a number of Protestants, and very few Roman Catholics?—Just so.

by E. C.

"7194. Taking the schools which have a great preponderance of Protestant children in attendance, and next those which have a great preponderance of Roman Catholic children in attendance, do you conceive that either in one or the other the rules of the Board were strictly adhered to?—No; I found very considerable departures from the rules of the Board."

And Rev. G. R. Gildea:—[3]

by R. C.

"With respect to the time of religious instruction, did you find the rules of the Board strictly attended to?—Scarcely at all, and never, almost, in the country districts.

"Do you mean that they were teaching the Catechism at times appointed for general instruction?—Yes; I do not think I visited any school in a country district in which I did not find religious books at the time of general instruction.

"Were all the teachers in all those forty schools Roman Catholics?—Yes.

"Did you ascertain that?—Yes.

"And all the children?—Not all."

Mr. T. Stewart relates his experience in King's Inns-street school, Dublin:—[4]

"Did you make any inquiry respecting the religion of the children that attended there?—The question I asked them was, were there any Protestants in the school; and the answer was, that they believed there were, but that they made no inquiry as to what religion they were.

"Did they tell you that they taught them all alike?—They did."

And the Rev. G. Dwyer more generally:—[5]

"Did you find many instances of violations of the rules of the Board in the National schools that you visited?—I did.

"What class of violations; did you find religious instruction going on at the time that was devoted to general instruction?—I found in most of the schools belonging to monks and nuns that, with the exception of the schools of the Christian Brothers, the instruction in religion occupied them almost entirely; that it was the principal matter. There were no hours, no periods that I went into the school, that I did not find them occupied with the general catechism, copies of which I have here."

Mr. J. C. Colquhoun, M.P., specifies instances:—[6]

by Presbyterians.

"I can state some facts, allowing it to be understood that those facts by no means represent the whole reasons which weighed upon my mind. I found, in my examination of the schools in Ulster, that it generally depended upon the patrons of the school what the character of the school was, and that the observance of the rules of the Board depended in like manner upon the patrons and the masters of the schools. For example, I found, where the patrons of the schools were Presbyterians, there the Scripture extracts were in use, but where the patrons were Roman Catholics I did not find the Scripture extracts to be in the same use. I found two schools in Armagh, one of them the Charlemont National school. I found there a master, a Scotchman, a Mr. Johnston, selected by the Rev. Mr. Henry, who, I believe, is a Presbyterian, or at all events a Protestant clergyman, and in that school I found not only the Scripture extracts, but I found, as I should have found in a school in Scotland, the Bible in the hands of the children, though it was then eleven o'clock in the forenoon, and upon observing that it was scarcely regular, it was admitted to me that it was not regular. On the other hand, I visited the Armagh National school, close to the Roman Catholic church of Dr. Crolly. I saw of course there no Bible, and I was merely told that they used the Scripture extracts; but upon inquiry of the master I was told by him that whilst he was master of the Market Hill National school he made the children read the Bible, he being then under the patronage of a Presbyterian minister, and it being esteemed desirable to conciliate the Presbyterians. I was informed that in the parish of Derryloran, near Cook's Town, that the Scripture extracts were not formerly used in the school, not till a very recent time, because the children thought it a loss of time to read them. That school was under the patronage of a Roman Catholic priest and two Roman Catholic laymen. In the Belfast National schools I was informed that on the books of one there were a thousand children, only nine of whom were Protestants, while, at the Frederick-street National school in the same town, out of 850 children there were 250 Roman Catholics; and in that, being under the superintendence of an active Scotch schoolmaster, I found that the Bible or the Scripture extracts, I am not sure which, were read from two to three o'clock every day. I was informed further, that in the National school near New Mills,

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[1] Commons' Committee, 1837, q. 2390.

[2] *Ibid.*

[3] Lords' Committee, 1837, p. 1120.

[4] *Ibid.*, p. 1190.

[5] *Ibid.*, p. 1211.

[6] *Ibid.*, p. 336.

1832–4.

which is managed by Presbyterians, the Bible is read, and that all the books of the Board were put away in the drawer, locked up, and not used. I further heard of ten schools in one rural deanery, and those schools being under the management of Roman Catholic patrons or priests, in none of them the Scripture lessons were read; and on the other hand I heard of ten schools in another rural deanery in which the Bible was read, those schools being under the management of Presbyterian patrons or clergymen. It was from these facts, and such as these, that I came to my conclusion. Mr. Price stated, with regard to a National school at Balliboy, King's county, he found the Scripture extracts covered with dust, and never used."

Dr. Elrington's opinion.

Dr. Elrington concluded a combined system to be impracticable:—[1]

"2389. Mr. *Shaw.*—Upon the whole, have the goodness to state what is your opinion as to the practicability or impracticability of any one system of combined education prevailing in Ireland?—I believe, upon that subject, I perfectly agree with Mr. Baron Foster and Mr. Glassford, in the last letter they wrote on the subject, in which they stated that no one system would do for Ireland; that no one system could be rigidly acted upon, inflexibly acted upon, in Ireland."

And after a long experience, Mr. Lewis Mills, Inspector of Kildare-place Society, and of Erasmus Smith's schools, reached the same conclusion:—[2]

Religious combination unattainable, according to several witnesses.

"I am bound to declare this. I have had now eighteen years' practical experience of the schools of Ireland from one end of the kingdom to the other; in anything I say respecting the schools of the Board, I have no earthly object but to tell the truth, and to strive to be of use to the country, and it is my deliberate opinion and conviction, that no one system of education whatever will answer for Ireland. I think there must be two."

In fact, the combination was often merely nominal, as Mr. Carlile repeats to the House of Commons in 1837:—

"431. Mr. *Shaw.*—Have the goodness to refer to an answer of your own, in your evidence before the Committee of the House of Commons, to be found in p. 76 of the report, question 2542, is in these terms—'Have you found in practice, that the setting apart of one day in the week has a tendency to produce a marked division among the children of parents of different persuasions?' Answer—'That is a practice we have found considerable objection to in some quarters. The setting apart of one day in the week does not appear to be regarded as a matter of much consequence by either party, and most, I think, would rather not be bound to it. We are not, however, yet prepared to recommend its discontinuance, for the indifference respecting the setting apart of a day for religious instruction arises partly at least from this circumstance, that though applications are made for schools by persons of different persuasions, there is a sort of understanding. We often find that the schools are to belong to one of the denominations; that it is to be the priest's school, or the school of the clergyman of the Established Church of England, and school of the Protestant dissenting minister; and that they are not to interfere with each other; and each minister thus having his school in his own management, he is satisfied with going and giving religious instruction on the usual days of teaching, out of or in any school hours, and does not care for having a day set apart for religious instruction.' Do you still abide by that answer?—I do. It will be found, in point of practice, precisely as I have here stated; not in all cases, by any means."

Mr. T. Stewart gives the House of Lords an example from Clondalkin:—[3]

"Are both those schools at Clondalkin connected with the National Board?—Both of them; one of them is in the monastery of the monks (Grand Carmelites, I think), and the other is called the Parson's school.

"In the school where the majority were Protestants, was the Protestant clergyman favourable or unfavourable to the National system?—He is favourable, for it is called the Parson's school.

"Then one of the schools was called the Parson's school, and the other the Monks' school?—One was called the Parson's school, and I believe the other was called the Monks' school.

"Both receiving aid from the State?—Both.

"Did you understand that in Clondalkin there was one school called the Parson's school, in which there were no Roman Catholics, and another school called the Monks' school, in which there were no Protestants?—Yes."

Identical is the testimony of the Rev. R. Bell:—[4]

"Did you direct your attention specially to this point, whether these National schools have failed or succeeded in giving united education to Protestants and Roman Catholics?—I did.

"What was the general result?—The general result was that it had decidedly failed.

"Were there many schools in which there were absolutely no Protestants?—Yes; there were no Protestants in nineteen of those schools which I visited."

Mr. Ingham, M.P., while expressing a favourable judgment upon the National schools, allows that in the south and west of Ireland they produce no mixture of creeds:—[5]

"In the south and the west, wherever I saw it, it seemed to me that it fully satisfied one object of its institution, namely, that it was giving to the children, as far as my means enabled me to judge, very sound useful education; but I think, in the south and west of Ireland, that it for the present fails in what I consider to be one object for which it was instituted; that is, the bringing the children of different religious persuasions as class fellows into the same school. I found in the south and west of Ireland, with perhaps some exceptions, that the general rule was that the schools there were exclusively attended by Roman Catholic children; but still the masters seemed to be conducting themselves in strict conformity to the rules of the Board. Whenever I entered I found the children attending to the business of the school with great cheerfulness and alacrity; I always heard some portion of them examined, and they seemed to me to be profiting a great deal by the instruction they received."

The Hon. and Rev. Baptist Noel speaks of all parts of Ireland:—[6]

"I found there was a great separation; generally, that where the patron was a Protestant there were few Roman Catholics, if any, attended, and the whole aspect was Protestant, and where there was Roman Catholic superintendence, there I found scarcely any Protestants in attendance, and there was a Roman Catholic aspect about the whole.

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[1] Commons' Committee (1837), p. 2389.
[2] Lords' Committee (1837), p. 648.
[3] *Ibid.*, pp. 1193, 1196.
[4] *Ibid.*, p. 731.
[5] *Ibid.*, p. 794.
[6] *Ibid.*, pp. 856–7.

"Will you state whether you consider the system, as it is now at work, if properly attended to, is calculated to promote the object of a joint education of Roman Catholic and Protestant children?—I could not say, from the few observations I was able to make, that it seemed to me to be likely to effect the object of a joint education. For instance, I found that everywhere, according to the nature of the patronage, the children were separated. I found that in the few instances in which there were schools conducted by Protestants the Roman Catholic children had been withdrawn; and in schools where the predominating influence was Roman Catholic the Protestant children were for the most part withdrawn. Therefore I could not say that, as far as I have seen, it has tended to promote the object of a joint education.

"Did you see anything in any of these schools which would induce you to believe that if the Protestant clergy and the Roman Catholic clergy were inclined to co-operate together, and if the Protestant gentry would superintend the schools established by the Roman Catholic clergy, there is any thing that would prevent its acting as a system of joint education?—I never saw any symptom of a union of the Roman Catholic with the Protestant clergyman.

"No one case?—I did not see one.

A chimera.

"Was not the principle of joint instruction an essential feature of the system?—I have no doubt it would be most desirable to get joint instruction; but I am afraid that object is at present a chimera. But my wish is to get the people instructed; and it seems to me of such immense moment that the dense ignorance of those millions of the Roman Catholic peasantry who are otherwise placed under such very frightful circumstances should be alleviated by any means in our power which are consistent with principle."

The Rev. L. H. Robinson states that National schools do not effect combination, and that the Resident Commissioner's figures cannot be relied on:—[1]

"Few, if any, of the National schools can be said to unite the children of different creeds in the same school for most of the schools where Protestants are in attendance are of as sectarian a character and as exclusive as any schools can be conceived. The general character of the National schools in the county of Armagh is that they are either exclusively Protestant or exclusively Roman Catholic. There may be one or two exceptions, but that is the general rule.

in spite of the questionable returns of the Board.

"Have you seen the return that has been made to the Committee by Mr. Carlile respecting the number of children of different denominations attending the National schools?—Yes, I have.

"Have you looked at the returns in the county of Armagh?—I have.

"Have you found those returns as stated to Mr. Carlile agree with the returns that were made to you?—No, I have not.

"Have you found the difference to be great?—Very considerable, in some cases."

The Rev. C. Boyton thinks the system exclusive and ruinous:—[2]

"I think the ruin of this is, that it is now a system of exclusive education of the Roman Catholic classes as distinguished from the Protestants; an education by the Roman Catholic clergy. I think it has every possible evil that can attach to a separate system of education."

Consequences of Presbyterian negotiations

The negotiations of 1832-33 between the Government and the Board on the one hand and the Presbyterians on the other, although they ended in a rupture as regarded the majority of the General Synod of Ulster, yet were not barren of result. Some of their body considered that the substance of the four propositions had been adopted by the Board, and the Presbyterian school named after the Temple Meeting-house became a typical case, and other Presbyterian schools followed it in seeking grants from the National Board. Some of the ministers who managed these National schools did not fare well. One of them, as has been noticed, was exposed to violence. In the typical case of Temple Meeting-house, the Board's system attained but moderate success. There was little, if any, mixture of creeds according to Rev. Mr. Robinson:—[3]

illustrated by Temple Meeting-house school.

"5767. Mr. Sergeant *Jackson*.—You visited, you say, Temple Meeting National school?—Yes, I did, on the 19th of January.

"5768. How many Roman Catholic children did you find in that school?—Four Roman Catholics on the rolls of the school.

"5769. Were there any present at the time you visited?—So far as I recollect there were three present; two or three.

"5770. Are there any on the roll now?—None.

"5771. Did you visit it a second time?—I visited it on the 24th of May, and there were at that time no Roman Catholics on the rolls.

"5789. What is the average daily attendance in the school?—The average daily attendance, for the last six months, was 47 in the Temple Meeting-house school. With regard to the Temple Meeting-house school, I may observe, it was a school which had been connected with the Kildare-place Society, and afterwards connected itself with the National Board. I asked the master the question, whether he found the school had increased since its connexion with the Board? He said, No, that it had diminished very considerably. I stated to the master that, of course, refers to Protestants; I suppose the number of Roman Catholics has increased since you have become connected with the Board. His reply was, No, he had as many Roman Catholics in the school when he was connected with the Kildare-place Society as he had since he became connected with the Board.

"5790. Mr. *Gladstone*.—Had there been any diminution among the Roman Catholics, or was the diminution merely among the Protestants?—He did not specify which, but I supposed it related to the Protestants.

"5791. Mr. Sergeant *Jackson*.—You stated that you found but two Roman Catholic children on the roll the month preceding?—During the time previous to my visit there were fluctuations in the attendance, as I understood from the master; for instance, at the present moment there are no Roman Catholics in attendance;

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[1] Lords' Committee, 1837, p. 1080.

[2] *Ibid.*, p. 1282.

[3] Commons' Committee (1837).

1832-4. perhaps in the course of three or four months, four, or five, or six may return again; but on the 24th of May there were none on the roll.

"5792. In the return made by Mr. Carlile of the attendance of the Roman Catholic children in the school how does it appear?—The return is 108 Protestants and 6 Roman Catholics; the return of the master was 58 Protestants and 4 Roman Catholics; from what the master told me of the fluctuation of the attendance of Roman Catholics I should not be at all surprised if the number, within six months, may have gone as high as six Roman Catholics.

"5793. Did you examine the books to see whether the master's report was correct?—Yes."

The reading of the Scriptures was not confined to the hour from two to three, P.M., set apart for the purpose, and the fear of driving away the Protestant children prevented the manager from employing the Board's new books, although he had received a gratuitous supply of them and was ill furnished with other books. The same witness tells the story:—[1]

"In the Temple Meeting-house school I found children reading the Scriptures at eleven o'clock in the day. By the regulations by which the managers bound themselves to the Board they were to read the Scriptures only from two to three o'clock in the day. With regard to that school, though it has been connected with the Board, and deriving a salary for the last three years, it does not use its books. It had received a grant of books from the Board, but they have never been unpacked, but have been lying in the school for three years; while the books of the Kildare-place Society have been used. On the day of my attendance they did not use the books of the Board.

"Did you see those books packed?—I saw them in a packed state.

"Did the master state his reason for not opening them?—Yes; he said that if he introduced the books of the Board not a single Protestant in the neighbourhood would enter the school. His school was, *quam proximè*, exclusively Protestant. There were four Roman Catholics on the roll of the school in the course of the winter; at present there are none. At Temple Meeting-house school the master told me that in consequence of the union with the National Board there had been a very great withdrawal of the Protestants, and no increase whatever of Roman Catholics. He told me, further, that had he introduced the books of the National Board into his school not a single Protestant would have attended the school.

"Were you rightly understood that in this school you were told by the teacher that the Protestant children would go away if the books of the Board were introduced into the school?—Yes. He received a grant of books from the Board shortly after the connexion with the Board, and that grant had remained unpacked up to the date of my visit. I remarked that the school was very badly off for books. The master justified himself by saying, 'Sir, if I use these books a single Protestant child would not enter the school.' This man has been receiving a salary from the Board upwards of two years.

"Were there any books at all in the school?—The school was very badly supplied with books; the books that were there were a few spelling-books of the Kildare-place and Sunday School Societies, and Testaments."

Withdrawal of query sheets, Upon the acceptance of the four propositions, it followed that Presbyterian applicants for aid, although they might receive the usual query sheets from the Board, were free to answer the questions or not at their pleasure. For three years these query sheets were still maintained in use, but in 1836[2] the duty of obtaining information for the Board upon applicant cases was transferred from the managers to the Inspectors.

and modifications of Another more important change occurred when the modifications conceded to the Presbyterians necessitated, as Mr. Carlile explains,[3] the adoption by the Board of a new code of rules.

Lord Stanley's letter, "Is it to be understood that Lord Stanley's letter contains the constitution which the Board was to carry into effect?—Lord Stanley's letter gave the original constitution, but that has been to a certain extent modified, partly by Lord Stanley's subsequent communications, and partly by other communications with Government. No modification has been permitted but with the consent of Government, but there have been small modifications since that letter was written; and I now speak of the system of the Board as it is explained and modified. There was a very important letter of Lord Stanley's, as I have said, of which I believe we have not a copy in London and a correspondence with the Synod of Ulster, which is in London, in which some of those explanations appear.

"You are aware that the general impression in the country is that the regulations of the Board are founded on Lord Stanley's letter?—Of course they are founded on Lord Stanley's letter; but the Synod of Ulster, which occupies so prominent and important a station in the province of Ulster, presented certain propositions to Government, during Earl Grey's administration, which were acceded to, and which caused a modification in the regulations of the Board.

"What means were taken to notify that modification to the public?—I cannot enumerate all the means that were taken; but our old rules were changed and modified, and all our schedules for applications since that time have been in a different form from those previously circulated.

"The Synod of Ulster's propositions were granted to the Synod?—They were accepted as a part of the general rules of the Board from that time, but not particularly to the Synod.

"It was announced to the Synod of Ulster?—Certainly; a resolution to that effect can be produced.

"Whether the concession of the Synod of Ulster's propositions was announced to the public you do not know?—It was announced in this way, that all our letters sent out in answer to applications were altered in conformity to the propositions of the Synod, and it was announced by me in a circular to every individual member of the Synod.

"The paper that went forth to the public as the terms on which the Board acted after that time contained the terms of the propositions?—They embodied the Synod's propositions.

"That is to say, that the new formularies were drawn up in conformity to those resolutions?—Certainly.

"Did you not announce that you had changed your formularies?—I cannot recollect whether we did give any public intimation of that or not."

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[1] Lords' Committee (1837), p. 1092.

[2] *Ibid.*, p. 973.

[3] Lords' Committee (1837), p. 15.

1834.

are embodied in a new code of rules.

The new code does not appear to have been approved by the Government in any formal way, but it was appended to the second report which the Commissioners of National Education shortly afterwards presented to Parliament.

Mr. Carlile is under examination[1] :—

> "473. Viscount *Ebrington.*—Before you acted upon those regulations, you considered that they had received the sanction of the Government, and subsequently of Parliament?—That is my full impression; we have never taken any step of that kind without consulting Government, and I am only puzzled by not finding any minute on the subject. At that time probably we were not receiving applications from schools during the short interval between those rules being adopted, and their being appended to our report in 1834.
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> "474. Do you consider that you were fully justified in adopting any deviation, or any modification, which those regulations might exhibit of the original conditions of Lord Stanley's letter in the previous regulations of 1832?—Certainly; we considered that we were, in deciding on applications, to judge by our rules, and not to go back to Lord Stanley's letter. We had many communications with Government, which I could show, on the various subjects. Preserving the great principles of the letter of Lord Stanley, we represented that there were certain difficulties in point of practice. Some modifications of an important character were specially submitted and acceded to; but we considered in drawing up the rules we were to embody the spirit of Lord Stanley's letter, and at the same time to modify particular expressions that we found likely to be disadvantageous to the system, and presenting those rules to the Government and to the Legislature, we presented to them the modifications which were necessary to carry the principles of the letter into effect, and we have not since felt it to be necessary to go back to the strict letter of Lord Stanley's letter.
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> "475. In what month were those modifications made?—I think in October.
>
> "476. Was Lord Stanley Secretary for Ireland at that time?—No."

FIRST REPORT OF BOARD

analysed.

The first report of the "Commissioners appointed to administer the Funds granted by Parliament for the Education of the Poor of Ireland," bears no date, but purports to be a report for the year 1834. It does not state how many schools the Board had assisted to build between 1831 and 1835, but it tells the public that in the beginning of the latter year, the Commissioners had, in connexion with them 789 schools, attended by 107,042 children; that they had already struck off 52 aided schools, and that they had promised assistance towards the building of 199 schools, not then completed. Neither Mr. Stanley's letter, nor the Board's explanatory document, nor the propositions of the General Synod of Ulster, contain any reference to "school libraries." Yet the Commissioners report that an important part of the duty intrusted to them is the preparation of books for the use of the schools and school libraries. They add that they have hitherto devoted their attention chiefly to the compilation of books for schools only. They had already published four reading books, treatises on arithmetic, book-keeping and geometry, and two numbers of a series of Scripture lessons. All these books are designed for combined instruction; but the Commissioners "take care that sufficient time be set apart for separate religious instruction, and that the ministers of God's Word, of all Christian creeds, and those approved by them, shall have the fullest opportunity of reading and expounding it, and of seeing that the children of their respective denominations do read and understand it, not only weekly, but daily, if they think proper." The Commissioners undertake "that it shall be, as it ever has been their constant object so to administer the system of education, as to make it acceptable and beneficial to the whole of His Majesty's subjects."

In order that the actual condition of primary schools at the institution of the new Board may be fairly estimated, it seems desirable to introduce here a portion of the report presented to the Commissioners in February, 1833, by Dr. J. F. Murray, their Inspector for Leinster, who draws a gloomy picture of the popular education of that day:—

Condition of schools in 1832.

> "The defects I observed in the several schools, both connected and unconnected with the Board, were such as might have been anticipated, from the want of proper accommodation, the ignorance of the teachers, the poverty of the people, the absence of efficient superintendence, and the inability of the local patrons in many cases to understand and enforce the approved system of instruction.
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> "The want of proper accommodation I notice first, as being the first thing to be attended to. I found schools in stables, in unroofed and seatless chapels, in the kitchens of the teachers, and in one instance, the master's house being too small to hold a sixth of the boys and girls; the desks and forms were placed at the shady side of the house, and being shifted from wall to wall as the sun or wind became too strong, in this way the poor creatures made an attempt to get instruction. Any endeavour on my part to introduce system in such cases as these would have been quite useless. In my reports, however, I took care to recommend such cases strongly to the favourable consideration of the Board.
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> "The want of proper books and requisites I may here observe is one of the main impediments to the diffusion of knowledge. Tablets are in many schools unknown, and books of very equivocal reputation used instead. It is not uncommon to see a house full of children squatted round the walls on the earthen floor, each with a dirty, dogs'-eared, illegible primer in his hand, gaping about and waiting all day for a chance of being taken up for a moment to the master's knee, and sent back again. When a little further advanced, the Universal Spelling Book is bought by those who are not too poor, and very generally used: I may observe, there cannot be a more objectionable book than this. The desks are usually few, and of a bad construction, the books seldom uniform, the slates bad, and the cutters or pencils put into the children's hands so short, that it is a miracle one out of a dozen succeeds in writing a legible hand. The slow progress in many of the schools is the best proof of their inefficiency; the children are allowed to remain for months and months at their A B C, and if they do succeed at last in learning it, it is often without other assistance than that afforded by the primer. In many

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[1] Commons' Committee (1837), q. 473.

1834.

> places where the monitorial system has been adopted, and not properly attended to, the children are in a worse condition than if no monitors were employed; and it is but too common to find the information of the monitor inferior to that of the class he attends to.
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> "The ignorance of the teachers, generally speaking, is another barrier to improvement; to an arrogance and self-conceitedness peculiarly their own, many of the country schoolmasters and mistresses unite an innocence of every thing except reading and writing, with occasionally a smattering of mathematics. I found few who knew anything of English grammar; fewer still who were acquainted with geography. However I might lament the limited extent of their information, I could not but regret the wretched judgment displayed by them in communicating the little they knew.
>
> "The method usually is, to bring up the children seriatim, hear them spell, and read the lesson of the day; and if the lesson be got by rote, though not a word of it be understood, they consider this amazing proficiency. I had too often to complain that the boys and girls, the latter especially, were not taught the use of the mind, but of the tongue, not to understand the meaning, but to know the words of their lessons, much in the same way as parrots are usually educated.
>
> "The want of proper superintendence is also a great evil; the visitors at the schools are, I am sorry to say, few in number, and their visits of little use in increasing the general efficiency, however the interest of a pet class or pet child may be forwarded thereby.
>
> "The poverty of the people is another great evil, as is also their pride. The poor man who cannot afford 1*d.* per week is content to let his child be for ever without learning, lest his pride might be hurt at the idea of a charity school. This feeling is universal. Those children who are too young to learn are sent to school, where they learn little or nothing, and those who are old enough to benefit by school are sent to work where they learn nothing at all, and even those who continue at school lose as much in the intermission as they gained while in attendance.
>
> "Lastly, the inability or carelessness of many of the local patrons is a serious loss to the interests of education."

New code of rules appended to SECOND REPORT (1835).

Before the publication of the second report, which purports to be for the year 1835 but is dated 13th June of that year, the Commissioners had adopted new regulations and directions, which we print in their proper place among the Rules of the Board.

Synopsis of first code of rules.

Conscience clause.

Difference between VESTED and NON-VESTED schools.

In regulating the amount of aid towards building schools, these rules maintain the sound principle that "one-third, at least, of the expense must be locally contributed;" and they lay down that "the Board do not contribute towards the erecting of apartments for the teachers." Towards conducting schools they require that "a portion of the different expenses, such as providing school furniture, repairing the school-houses, and paying teachers' salaries, be locally raised," but in each case the Board will determine what that proportion shall be; all schools, however, may obtain the Board's books at half-cost price. The ordinary school business must consist exclusively of instruction in those branches which belong to a literary or moral education, but the Scripture extracts are earnestly recommended to be used as a part of the ordinary school business. One week-day must be set apart for religious instruction, when pastors or other persons approved by parents, whether they have signed the application or not, shall have access to the children. If parents desire it, managers are expected to afford facility for religious instruction before or after ordinary school business upon other days of the week; but any such arrangement must be publicly notified, *in order that those children, and those only, may be present at the religious instruction whose parents and guardians approve of their being so.* The reading of the Scripture and prayers are confined to the time set apart for religious instruction. No books are prohibited but those that contain matter objectionable in itself, or objectionable as peculiarly belonging to some particular religious denomination; but no aid will be given towards the purchase of any books excepting those of the Board. Local patrons select and superintend their teachers; but the Commissioners require testimonials, and, if they see fit, insist upon training and examination. The "gratuity" granted to teachers is now called "salary," a "portion of salary," and is held to be personal. The Government and the Commissioners earnestly wish that the clergy and laity of the different religious denominations should co-operate with one another in conducting schools, but they make no stipulation beyond this, that clergymen of all denominations, even although they may not have signed the application for aid, shall have free admission to the school, as visitors, to observe how it is conducted. The difference between VESTED and NON-VESTED schools is carried somewhat further than before. If an unqualified or objectionable teacher be found in a non-vested school, the portion of salary will be withheld; if he be found in a vested school, he must be dismissed and another teacher provided. In a non-vested school the inscription "National School" must be put up conspicuously; in a vested school the same inscription cut in stone must be built into the wall. If a vested school be used for political meetings or public worship, such use "will be held to be a violation of the principles of the National education system;" if a non-vested school be so used, the Board will withhold further aid and dissolve the connexion.

Mr. Blake regretted[1] that the Commissioners were not empowered to take land for schools, and to aid the erection of teachers' houses:—

Board should be empowered to take land for schools, and to build teachers' houses.

> "3536. What is the course which the Board have pursued in applying money to the building of schools?—The Board requires that one-third of the expenditure be locally provided for; the Board never gives more than two-thirds.
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> "3537. Does that include the schoolmaster's house, as well as the room for teaching?—The Board gives no

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[1] Commons' Committee, 1835.

1835.

aid towards building a house for the schoolmaster. I think it very unfortunate that the Board is not authorized to build houses for schoolmasters. I think that every schoolmaster should be provided with a house; and that, in order to render the system effectual for the good of Ireland, it is most desirable that the character of the schoolmaster should be raised, and persons of a better class than we are now provided with induced to undertake the office.

"3538. You would, therefore, recommend that the Board should be authorized to contribute, in the same proportion, to the erection of suitable schoolmasters' houses, as the instructions to the Board at present authorize their doing in the case of school-rooms?—I would.

"3541. In what way is the land provided for the erection of school-houses?—The applicant for the school is obliged to provide the land as well as he can; there are frequently great difficulties in obtaining land for the purpose.

"3542. But the Board is at no expense in procuring the land upon which the schools are to be built?—No.

"3543. Would you give authority to the Board to procure the necessary land, either by purchase or otherwise, for the purpose of erecting schools?—I would; in like manner as authority is granted to different public Boards to take land where necessary for public purposes, paying a due price for it."

Shows progress.

This report takes the form of answers to several queries transmitted by the Lord Lieutenant to the Board upon 19th May, 1835. In it the Commissioners maintain that the general result of the new system has been highly satisfactory, that they have in operation 1,106 schools attended by 145,521 children, and that "the system has already been very generally adopted under the auspices both of Protestant and Roman Catholic clergymen, and of Protestant and Roman Catholic laymen." They mention their new books as having "met with general approbation." They consider the schools formerly existing in Ireland as defective mainly in two points (*a*) as exclusive, 'Roman Catholic schools were of course objectionable to Protestants,' while Protestant schools were equally objectionable to Roman Catholics, and "being regarded by Roman Catholics as adverse establishments, they tended, when under the patronage of Government, and supported by public money, to excite in the bulk of the population feelings of discontent towards the State and of alienation from it," (*b*) as having neither competent teachers nor proper books. They have already supplied books, and they have no doubt whatever that with adequate means from the State "a new class of schoolmasters may be trained whose conduct and influence must be highly beneficial in promoting morality, harmony and good order in the country parts of Ireland." To accomplish this object they mean to establish five professorships in the training institution, and they—

Proposes to train teachers.

"Propose that no person shall be admitted to the training institution who does not previously undergo a satisfactory examination in an entrance course to be appointed for that purpose; and that each person who may be admitted shall study in it for at least two years before he be declared fit to undertake the charge of a school; that during this time, he shall receive instruction in the different branches of knowledge, and be practised in teaching the model school; that in addition to the general training institution, thirty-two district model schools should be established, being a number equal to that of the counties of Ireland; that those model schools should be under the direction of teachers chosen for superior attainments, and receiving superior remuneration to those charged with the general or primary schools; and that, hereafter, each candidate for admission to the training establishments should undergo a preparatory training in one of them; that the salary of the teacher of each model school should be £100 a year, and that he should have two assistants, having a salary of £50 a year each; that the teacher of each primary school should have a certain salary of £25 a year; and that the Commissioners for the time being should be authorized to award annually to each a further sum, not exceeding £5, provided they shall see cause for doing so in the Inspector's report of his general conduct, and the character of the school committed to him; and that each teacher should be furnished with apartments adjoining the school."

and to build schools,

Assuming the population of Ireland at 8,000,000, they estimate that about a seventh, or 1,140,000 are between the ages of seven and thirteen years, that one-half of these requires National schools and that, as a school should not much exceed 100, so 5,000 National schools are wanted, each under a competent teacher. They think that it would take about nine years to build 5,000 schools, including 32 model schools, that then the building of school-houses would cease, and the sum thenceforth required to maintain the system would be about £200,000 a year. They base these suggestions upon the recommendations of the Commissioners of 1812 and 1825, and of the Committees of the House of Commons of 1828 and 1830.

and to maintain the system for £200,000 a year.

Mr. Blake[1] considered the Commissioners' estimate to be ample:—

"3534. Referring to the second report of the Board, just printed, do you consider that £200,000 a year would amply provide for the elementary instruction of the people of Ireland?—I believe that it would."

Model schools first opened in Merrion street,

Shortly after this time the Commissioners removed from their temporary house in Merrion-street, into the more commodious premises which they still occupy. Mr. Carlile[2] and Mr. Blake give details:—

"853. Lord *Stanley*.—Will you have the goodness to state to the committee what progress has been made in the formation of that model school during the five years the Board has been in operation?—There was a house allotted to us in Merrion-street soon after our establishment; that house had connected with it a range of offices, which we altered and enlarged, so as to convert them into two model schools, and made some alterations in the hay-loft to receive part of our model school, and we had there two schools, one for boys and one for girls; and having established these schools we have brought up as many masters as we could accommodate with that limited room from time to time, and kept them for three months, for the purpose of giving them such instruction as we could give them in that time.

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[1] Commons' Committee, 1835.

[2] Commons' Committee, 1837.

1835.
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"854. At whose expense were they sent up?—They were sent up at our expense; we have had no means of lodging them, but we have allowed them 12*s.* a week during their residence in Dublin.

"855. Those were masters appointed in different parts of the country?—Yes.

"856. In what manner were those masters selected?—We generally selected young men in preference to old men. The head master said that there was very little hope of improving the old teachers; they were selected, taking care that there should be teachers brought from different parts of the country, so that specimens of our training should be diffused as widely as possible.

"857. Were they selected by your Inspectors?—Upon the Inspector's reports, but on the recommendation of the head master.

"858. Of course there was no distinction made between Roman Catholic and Protestant?—None whatever. We then got larger premises, and have built our model schools, one for boys and one for girls, and one for infants is in the course of erection.

then transferred to Tyrone House

"859. When did you obtain larger premises?—(Mr. *Blake.*) We first requested the architect of the Board of Works, Mr. Owen, to look out for premises for us; either he informed us, or we learnt in some way, that Lord Blessinton's house, in Henrietta-street, with some land annexed to it, could be had. We entered into a treaty for it, and, to the best of my recollection, concluded the treaty as to price; but a good title could not, at that time, be made, and a good deal of time was thus lost. It was then intimated to us, through the architect of the Board of Works, that we might have Tyrone House: as soon as he informed us of the terms, which, I think was in 1834, we made application to His Majesty's Government to know whether we might conclude a contract for that. We were authorized to purchase these premises; but I do not think that for twelve months afterwards the vendors were enabled to make out such a title as would warrant our concluding our agreement, or paying the money. We were so anxious, that we had an application made to the Court of Chancery for leave to pay the money into court to the credit of a cause that affected this property, that we might get possession of it for our purpose. This was done at the end of the year 1835; we lost not a moment after that in pressing forward with the buildings.

"860. Then up to the latter end of the year 1835 you were subject to all the inconvenience arising from the deficient premises you possessed?—Certainly, until the last year.

"861. What progress has been made with regard to the model school since the termination of 1835?—(Mr. *Carlile*). We have opened a school for boys and another for girls, rather in unfavourable circumstances, from the state of the ground, it not being put in order. We have had some masters up, and received them into such rooms as we could set apart for that purpose, independently of the school-rooms; for we still have not sufficient accommodation to bring up a large number of masters. We are limited by the size of the rooms in the number we are able to bring up. In the meantime we are erecting the house for the training establishment, which will contain lecture rooms and various accommodations, which, we hope, will be finished in the course of the present year. (1837.)

The temporary substitute for a training institution had been opened for male teachers on March 8th, 1833, and for females on April 15th in the same year. The model schools in Merrion-street had been begun still earlier. Mr. Carlile[1] says:—

"What steps have you taken to establish a model school?—There is a model school at present, but not a training establishment; that is, an establishment for educating and training teachers.

"Why was not that established sooner?—For want of funds. We had a model school nearly from the commencement of our operations, on a very limited scale, in consequence of the limited accommodation we then possessed. We took as many masters as we could, and brought them up fifty or sixty at a time, giving them three months' education; but neither the accommodation we possessed in house-room, nor the funds granted to us, would allow us to go further."

at a large outlay.

The removal to Tyrone House involved a large outlay. Mr. Kelly, Secretary, delivered to the House of[2] Lords a statement of the expenses.

Statement of the Expenses incurred and required to complete the several Buildings of the National Education Establishment at Tyrone House, Dublin.

—	Amount actually incurred.			Estimate to complete the buildings, which are chiefly in progress.			Total.		
	£	s.	d.	£	s.	d.	£	s.	d.
For the purchase of premises, including law charges of conveyance,	6,631	8	4	—			6,631	8	4
For repairs and alterations to Tyrone House, including the fittings, &c.,	3,730	8	1	—			3,730	8	1
For furniture, office desks, &c.,	—			—			1,156	3	11
For the model school for boys,	3,131	6	1	77	14	0	3,209	0	1
For the model school for girls,	2,807	10	11	235	4	0	3,042	14	11
For the model infant school,	550	0	0	1,209	16	0	1,759	16	0
For porter's lodge, iron railing, book store, gateways, drains, footpaths, &c.,	1,232	16	0	315	0	0	1,547	16	0
For recreation sheds for children,	443	3	6	—			443	3	6
For lecture room, museum, class room, &c.,	870	11	9	5,404	4	3	6,774	16	0
For furniture and fittings for ditto,	—			500	0	0			
For the purchase of land for an entrance from Talbot-street for female children and infants, and for a house for the master and mistress, and other purposes of the establishment:—									
Land,	—			660	0	0	1,310	0	0
For building,	—			650	0	0			
N.B.—To this is to be added £300, for a right of way into Gardiner street, at the rear of premises							29,605	5	11

11th April 1837. J. Owen.

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[1] Lords' Committee, 1837, p. 21.

[2] Lords' Committee, 1837, p. 1043.

1835.

Size of aided schools.

The First Report, for 1834, represents 789 National schools as then in operation with an attendance of 107,042 children, and the succeeding report shows an advance of 317 schools and 38,479 pupils. Since by a "school" the Commissioners have always meant not an institution but a school-room, or department, under an adult teacher, it will be seen that the aided schools were large, being attended on the average by more than 130 scholars in each school-room.

Secretary's statement of operations in 1835.

The Secretary, Mr. Kelly, addressing Sir Henry Hardinge, under date January, 1835, gives[1] a succinct account of the cost and character of the Board's operations:—

"As to the amount of sums of money placed at the disposal of the Board, there were—

	£	s.	d.
In 1831, placed at the disposal of the Commissioners from the vote of that year, the sum of	4,328	13	11
In 1832, ...	37,500	0	0
In 1833, ...	20,000	0	0
And in 1834 £20,000 and £15,000 making together the sum of . .	35,000	0	0

"The Commissioners applied the funds placed at their disposal to defray the expenses of establishing and aiding in the support of schools, the inspection of them, the support of a model school, the training of teachers, and the editing and printing of books.

"They first began to make grants to schools on the 19th January, 1832, and ceased so to do on the 24th November, 1834, for the reasons stated in the letter addressed by them to His Excellency on the 9th instant. They have aided 1,106 schools which are in actual operation; and they have agreed to grant aid towards the building and establishing of 191 schools, which are not as yet completed; and they have upwards of 250 applications for further schools before them, which they have postponed answering until informed of the intention of His Majesty's Government.

"The Commissioners at present employ eight Inspectors, who make reports of all the details of each school within their respective circuits, and give all information which they can collect as to local circumstances.

"The Commissioners have had in operation since April, 1833, two model schools in Dublin, one for males and the other for females. The rooms accommodate only about 200 boys and 100 girls, and that in a most inconvenient manner, the Commissioners being under a necessity, from their limited accommodation, of rejecting a multitude of children whose parents have been urgently pressing for their admission.

"The Commissioners, in consequence of their extremely limited accommodation have been able to do much less in the training of teachers than they could have wished; but they have had four sets of schoolmasters, amounting altogether to sixty-eight, under training for three months each set; in this department the Commissioners, therefore, have not been able to do more than instruct a small proportion of the schoolmasters now engaged in their schools, without doing anything towards raising up a body of adequately educated teachers.

THIRD REPORT (1836)

gives number of schools.

The Third Report of the Commissioners is dated July 13th, 1836. In the absence of Archbishop Murray from Ireland it is signed by six Commissioners only. By this time the Commissioners had in operation 1,181 schools against 1,106 in the preceding year. The number of schools struck off the list of aided establishments seems remarkable. In the First Report the Commissioners had already withdrawn grants from 52 schools; and now again they have "struck off 35 schools," "cancelled 33 grants," and "incorporated 40 schools with others." They further state that—

"Considerable progress has been made in the buildings which we are having erected for model and training establishments. We hope they will be completed within a few months, and that we shall be then enabled to proceed extensively and with great effect to the perfecting of teachers for our several schools. This is a work which we deem of vital importance to the whole system of National Education."

replies to Bishop of Exeter,

This Third Report is chiefly occupied in answering, by desire of the Lord Lieutenant, a speech delivered in the House of Lords, 15th March, 1836, by the Bishop of Exeter. The weightiest of the Bishop's charges had reference to the training of 5,000 masters for the schools of Ireland under a Board pledged scrupulously to avoid interference with the peculiar tenets of any description of Christians. Bishop Philpotts had urged—

"That in the Report of the Commissioners, when speaking of the qualification of schoolmasters, there is a total absence of anything like a reference to religion; that, for anything that appears to the contrary, they may be Atheists! No mode is pointed out by which the slightest particle of religious knowledge can be obtained by them. It may, perhaps, be said that they will partake of the general means of religious instruction given by the Board in all the schools under their control; but if this be said, I must take leave to deny the correctness of the statement. The only principle on which the Board rests its expectation of adequate religious instruction being given in its schools, is the duty of the several pastors of congregations in the different parishes to attend to the teaching of their respective flocks. But how can such pastors contrive to instruct those who were formerly under their charge, when they are moved to the normal school of Dublin, or of some other great city or country town in Ireland? My lords, it is impossible. These 5,000 schoolmasters will be left to pick up their religion as they can; and I must say, that this is the first time that the people of this country were ever asked to believe that children can be taught the only truths which it is essential for them to know—true morality and true religion—by those who are not deeply imbued with the principles of religion themselves.

who condemned exclusion of religion from training course.

"I am sure that your lordships will feel that the recommendation of the Commissioners, as far as concerns one great and essential particular—the religious instruction of the teachers—is not only defective (that would be to say little) but positively vicious: without religion all other knowledge can only lead, as it always has led, the more corrupt nature of man to a more frightful excess of wickedness. In short, my lords, by omitting to provide for the effective religious instruction of the teachers, the Commissioners have neglected their first and most obvious duty."

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[1] Appendix to the Third Report (1836).

1836.

To this grave charge the Commissioners reply[1]—

Defence

"But what is our practice in the National Model School of Dublin—in that school in which our teachers are finally perfected? It is this—the Ten Commandments are constantly hung up in it, so is the Christian Lesson, which our rules enjoin. A portion of the Word of God is daily read from our Scripture Extracts; and, at stated times, the Protestant and Roman Catholic parochial clergy attend and give religious instruction."

But the preface affixed to the Scripture extracts by the Commissioners shows that the work was never designed for the instruction of masters under training:—[2]

as to Scripture extracts.

"The selections are offered, not as a substitute for the Sacred Volume itself, but as an introduction to it; and they have been compiled in the hope of their leading to a more general and more profitable perusal of the Word of God. The passages introduced have been chosen, not as being of more importance than the rest of Scripture, but merely as appearing to be most level to the understandings of children and youth at school, and also as being the best fitted to be read under the direction of teachers not necessarily qualified, and certainly not recognised as teachers of religion. No passage has either been introduced or omitted under the influence of any peculiar view of Christianity, doctrinal or practical."

as to teaching of clergy,

The attendance of the Protestant and Roman Catholic parochial clergy at stated times to give religious instruction to the children was of course purely voluntary on their part, and the attendance of the teachers also at those times was voluntary; moreover, the instruction in religion suitable for children would not necessarily be adapted to the special requirements of teachers in training. Dr. M'Arthur, head master of the model school, disposes[3] of this portion of the Board's case:—

which is voluntary,

"When the schools are attended by clergymen of the Church of England, or the other persuasions, for the purpose of giving religious instruction to the children, do you recommend to the teachers, who are in the course of training, to attend the religious instruction for the purpose of qualifying themselves to give it in the schools over which they are hereafter to be placed?—Certainly not; for we do not recommend the teachers to give religious instruction at all.

"Have you, in point of fact, attended on any occasion for the purpose of seeing the mode in which religious instruction is given to the children in the school?—No; the masters attend the clergymen, but it is not intended that they themselves should give religious instruction.

"But they attend the clergymen for the purpose of receiving it?—Yes.

"Do you always insist upon their attending the clergyman, of whatever persuasion they may be?—No; we do not insist upon it.

"You take no steps to enforce their attendance upon any species of religious worship during the time they are under your care?—No.

"It would be contrary to the first rules of your system, would it not, to require either one of the children or one of those teachers to attend upon religious instruction?—Yes, it would.

"Do you make any particular inquiry as to their religious tenets?—I know nothing about that till they come up; then when I take their names I ask whether they are Protestants or Roman Catholics.

"When you find out whether they are Protestants or Roman Catholics what do you do with them in order to their religious instruction?—When the day comes, which is Saturday generally, when the clergymen attend, I tell the different parties to go to the different clergymen.

"Do you find that they always go upon your telling them?—At first they did not, but now they do; one or two have been absent, but they generally go.

"When you say at first they did not, during the time before you came to Marlborough-street, when you were in St. Stephen's parish, were they then in the habit generally of attending when you desired them?— The Roman Catholics did generally, I should think always, attend; the Protestants, I think, did not always.

"Did they commonly?—As far as I can judge, I think they did.

"They are put into the hands of the clergyman. Do you give any specific orders to them what they are to do when they go to the clergyman?—They are told that they may go to the clergyman, but not ordered to do anything.

"Then you leave it to the clergyman and them to settle what mode shall be adopted when they are together?—Yes.

"Have you any reason to know whether much or little religious instruction was, in fact, communicated in the first place while they were under the clergyman in St. Stephen's parish?—I never was in the room during religious instruction. I might have been passing through it, but never remained in the room."

The Rev. F. B. Woodward, curate of the district of St. Stephen in which the Model School of the National Board was situate before its removal to Marlborough-street, was one of the Protestant parochial clergy who attended at the model school to give religious instruction to the children. He says[4]:—

"Has there been any complaint against you for your mode of treating the training teachers in the school?—I believe there was, though I never heard the fact that such a complaint had been made; but the schoolmaster, Dr. M'Arthur, told me that he would report a proceeding of mine to the Board. I never heard that he did.

"What was the proceeding that he said he should report?—It was the first day that the masters in training attended; and when I went into the private room set apart for the clergyman in attendance, I found three or four men that I did not know sitting with the children; no communication was ever made to me upon the subject of those men that were training, and no permission asked of me to allow them to be in the room. In short, I did not know who they were; and when I went in they remained sitting. They did not seem to take any notice of me; did not stand up or take any notice that the room was mine. I begged to know who they were, and they told me who they were, and that they had come to listen to my catechising of the children.

"Who did they say that they were?—That they were training as masters in the model school.

"Did they tell you whether they were Protestants or Catholics?—That I forget, but from the circumstances I take it for granted that they were Protestants.

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[1] Third Report, § II.
[2] *Ibid.* App. H.
[3] Lords' Committee, 1837, p. 286.
[4] Lords' Committee, 1837, p. 264.

1836.

"What did you say?—I requested them to leave the room. I told them that the room was for my use to instruct the children in, and that I did not know what right they had to take possession of it and, in short, that I did not wish them to be there.

designed for children and not for adult teachers,

"You considered them as intruders?—Yes.

"It had not been told to you that such persons were to be part of your scholars?—No.

"After this did anything pass between Dr. M'Arthur and you?—Yes; after the masters left the room Dr. M'Arthur came up to tell me that it was by his authority that they were present.

"Did they leave the room immediately upon your desiring them to leave?—Yes.

"What passed between yourself and Dr. M'Arthur?—I forget what were the exact expressions that I used; but it was something to the same effect as the communication I made to the masters themselves.

"That you thought that you ought to be informed of the intention?—Yes; in fact I was taken quite by surprise; I did not know whether I ought to allow them to be there at all. Going as I did merely for the purpose of instructing the children, I did not know whether I ought, with the objections that I had to the system, to take a part in making the masters efficient; I felt a scruple about it, and the result was that I told Dr. M'Arthur that I did not wish those men to be present.

"You said to make them efficient; did you consider them as coming for any other purpose than to be taught religion themselves?—My understanding was, that they came to learn how to catechise the children in the schools to which they were to be appointed.

"You did not consider them as coming for the purpose of being themselves instructed in religion?—No, I did not.

"Were you afterwards told, or were you not, that they attended for instruction in religion?—I do not remember that I ever was; I have seen it stated in the reports of the Board, but I do not remember that it was communicated to me in any other way.

"Did you persist in excluding the training teachers from the room where you were catechising the children?—No, I did not persist in it.

"Did those teachers in fact come to you afterwards; after you had intimated that you were ready to let them come, did they come?—Yes, they did, but only once or twice.

who are frequently absent.

"But you no longer made any objection?—No.

"How long did you continue to go to the school after you had intimated that they might attend your catechising?—I really do not remember; but I should say that it was about three months, but it might have been longer.

"Then for the first ten months or twelve months no training teachers had exhibibited themselves in this room?—I will not be positive upon that; I am positive that none appeared for several months."

Mr. Woodward was a determined opponent of the Board:—

Mr. Woodward objects to the Board.

"You say you consider this system of education as likely to contribute to the increase of Popery and Unitarianism and infidelity; on what ground do you suppose that it is likely to contribute to the increase of Popery?—That was not exactly the expression that I used; the expression I used was, that it appeared to me to be a legal establishment of Popery, and to give direct encouragement to Popery.

"You stated Popery, Unitarianism, and infidelity?—I said that it tended to promote infidelity; not that it was an establishment of infidelity.

"That it was an establishment of Popery and Unitarianism, and tended to promote infidelity?—Yes.

"How was it a legal establishment of Popery?—I conceive it to be a legal establishment of Popery in this way;—that is one of the conditions insisted upon on which aid is granted to any school, or on which any landed proprietor or any person can establish a school, that the school is to be open to the priest to teach Roman Catholic children.

"Provided there are Roman Catholic children in it; not otherwise?—Not otherwise.

"They are to teach no other children but Roman Catholic children; do you understand that?—Yes.

"Do you consider in the same way that it gives encouragement to Unitarianism?—Exactly in the same way.

"How is it that it promotes infidelity?—I think that it promotes infidelity by placing truth and falsehood upon a par, by making equal provision for the teaching of every species of religious faith that may happen to be in the country, and this being, according to Lord Stanley's letter, making provision for the religious instruction of the people, or in other words 'not overlooking the interests of religion;' that latter is I think the expression used in the letter.

"Do you conceive that Roman Catholic children ought not to be educated in their faith?—I think a Protestant Government ought not to make provision for their being so educated.

"Do you think that a Protestant Government would act more properly by making no provision whatever for the education of Roman Catholic children than by making a provision for their being educated in the Roman Catholic faith?—I do.

"Then would you prefer that Roman Catholic children were brought up without any religion whatever than that they should be brought up in the Roman Catholic faith?—I had rather that they were brought up without any religion whatever than that I had a hand in bringing them up Roman Catholics.

"That is not a direct answer to the question? [The question is read.]—I think that it would be more proper."[1]

The Rev. W. Maturin gives[2] similar evidence:—

"While you were there did any of the training teachers ever attend your religious instruction?—Occasionally a very small number of persons, whom I understood to be the training teachers, dropped in.

Teachers sometimes dropped in at time of religious instruction,

"Did you repel them?—No: on one occasion I recollect having spoken to the master of the school, and asked him why they were not regular in their attendance; and he mentioned to me upon that occasion, that they were receiving instruction from some literary or scientific lecturer, as the reason for their not attending me.

sometimes kept away by lectures.

"In fact they were giving the preference to some literary or scientific instruction at the time which was set apart for your giving them religious instruction?—The hour was set apart for instructing the children, although when there were teachers at the school they might avail themselves of it.

"Did you understand that this was on the day which was set apart in the model school for separate religious

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[1] Lords' Committee (1837), p. 268.

[2] *Ibid.* p. 281.

1836.

instruction; did you understand that there is a day set apart in the model school for separate religious instruction?—I did so understand; but I should suppose that the day on which I gave religious instruction was not particularly set apart, from the circumstance of the children attending the school on the same day.

The religious instruction was for children.

"When the persons whom you consider to be training masters attended your class, did you consider that they attended for the purpose of receiving elementary instruction themselves, or merely of acquiring knowledge as to the method of teaching it to others?—I did not make any inquiries upon the subject; I permitted them to remain present while I was instructing the children, and my habit always is, when grown persons attend the instruction which I give to children, not to ask them questions or catechise them with the children.

"But you considered their object to be to qualify themselves as training masters?—I knew that they were training masters. I might have considered their object to be both to receive instruction as to how they were to teach and also to receive personal religious instruction.

"You said that you complained to the head master, Dr. M'Arthur, of the irregular manner in which those training teachers attended, and he explained it upon one occasion by their attending a literary lecture; did you in fact find that those training teachers after that came more regularly?—As well as I can recollect they did not attend more regularly afterwards.

"How many at the utmost ever came to you at once?—It is very difficult for me to say exactly, but I should conceive about six or seven was the greatest number.

"Did any one of them ever apply to you to assist him in religious instruction?—No.

"So far as you know, is there any provision whatever made for attendance on Divine worship on Sundays or at any other time of children of the Church of England in the model schools or of the training teachers?—I know of no such provision being made."

Training teachers attend religious instruction to see how the thing is managed.

Dr. M'Arthur thinks that teachers in training attend religious instruction "mainly to see how the thing is managed," that they "may know how to arrange the manner of the children going to the clergy in their own schools." He[1] says—

"Does it appear to you an adequate mode of giving religious instruction to adult teachers, that they should merely be present at the instruction of children, some of whom are as young as five years of age, for an hour in the week?—I think that the religious impressions of such individuals as enter upon the training are fixed before they come to the training. We seldom have any in training under three or four-and-twenty.

"Then, so far as regards giving religious instruction to those adult teachers, an opportunity for that is not afforded, in your opinion, by their presence at the instruction of the children once a week?—I look upon the object of their being present to be mainly to see how the thing is managed with us, that they may be able to manage it when they go to their own schools.

"Then you do not consider them as sent to the clergyman in order to receive religious instruction, but to learn how to give religious instruction?—Partly.

"But they have nothing to do with religious instruction in your schools, have they?—No; but to see how it is to be managed; not to be themselves there to give religious instruction.

"You understand them as going to the clergyman, not to be taught their religion, but merely to see the clergyman teach the children?—To learn as much as they can, though I do not think it is a very long time to learn.

"You were understood to say that they went there rather to learn how to manage the thing?—I think it is of consequence for teachers to know how we manage that in Dublin.

"What is the purpose for which you consider them to be sent to the clergyman?—I consider that the Board mean them to receive religious instruction and to see how we manage the religious instruction in Dublin; how the clergymen manage with the children, that they may know how to arrange in their own schools.

"Are they to be the religious instructors of their own schools?—No; but they are to arrange the manner of their going to the clergy in their own schools.

"Then they go partly to learn what religious instruction they may pick up in that way, but mainly to learn how to deal with the matter in their own schools hereafter?—I do not know mainly, but partly so, I think.

"What do you consider the principal object of sending them?—The principal object, I think, is to get religious instruction, certainly.

"The principal object being to get religious instruction, do you think that that principal object can be largely obtained by their being present at this instruction one hour or less in a week, that instruction being directed immediately, not to themselves, but to children of from five to fifteen years of age?—I do not know whether it is directed principally to themselves, because I am not present at the religious instruction.

"Should you think that much religious instruction is given to training teachers, if that religious instruction is directed immediately to the children who are from five to fifteen years of age?—I cannot say. The course which is applicable to the children may be applicable to the masters, or it may not; I cannot judge of that.

"Do you conceive that what is applicable to children of five years old is applicable to persons who have already fixed their views of religion?—It may or it may not. Some things may be applicable to them, but as a whole it cannot be. If the clergyman speaks so as to be understood by children of five years old, of course it must be too simple for the further advanced.

"You said that the attendance upon the religious instruction of the clergyman on the part of the training teachers is merely voluntary?—Quite voluntary.

"Is that a reason why you would think that there is not much chance of much religious instruction being given to them?—I do not think that would have any influence upon the effect of their religious instruction.

"Do you conceive that it being left to the option of those training teachers, either to attend or not to attend at the time of religious instruction, is likely or not to have an effect upon the quantity of religious instruction which they will upon the whole carry away with them from the schools?—I do not think it is likely.

"Do you think that it being within the option of the teacher either to absent himself or not is not likely to make him derive less religious instruction than if he was compelled to be there every day?—I think he is not likely to derive less, because I think that compelling him to be present would do no good.

"Have you any reason to doubt that the young men who are sent up to you for the purpose of being trained in the business of schoolmasters, have received religious instruction either from a priest or a Protestant clergyman according to their respective professions?—I have no doubt they have received religious instruction previously, but to what extent I have no means of ascertaining.

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[1] Lords' Committee (1837), p. 292.

"You do not consider that the Board is intrusted with the duty of administering religious instruction to the people of Ireland, or to the persons who are sent to them for training?—No, I do not.

"Should you then object to a person as not sufficiently trained who had no religion whatever?—I do not understand what is meant by "no religion."

"An Atheist?—I have not the choice. The Board have the choice of teachers. Certainly they never had the opportunity of selecting a person who was stated in the report to be an Atheist.

"You ask them of what religion they are when they arrive?—I never had an example of any who told me that he was an Atheist.

"What would be your mode of acting in such a case?—I have never thought of it, and till I meet with a case I cannot say."

Religious difficulty obstructed training.

Thus the religious education of teachers under training was confined to voluntary and irregular attendance upon instruction afforded gratuitously to school children by the parochial clergy. In the understanding of the Commissioners they were not empowered to introduce any improvement, since it would have been contrary to their first principle to provide religion for any one, either child or teacher. In this way the religious difficulty rendered the Commissioners' scheme of training defective.

With their report for 1836, the Commissioners first published "Instructions to Inspectors" which call for some notice. Under the Board's explanatory document one day is set apart for religious instruction, which "may or may not be in the school-room; the choice of the place being left to the *pastors* of the children." Under the Inspectors' instructions "one week day, at least, is to be set apart for religious instruction under the restriction that it be given by instructors approved of by the *parents or guardians* of the pupils."

Inspectors to be under head master.

"When Inspectors are in Dublin they will be expected to attend the model school, or any other school which may be pointed out to them, for the purpose of making themselves perfectly acquainted with the system of teaching pursued by the head master; and also of aiding and introducing improvements into schools in the metropolis, as the Commissioners are anxious that all schools in Dublin[1] and its immediate vicinity may be such as will fit them for becoming model schools for the rest of the kingdom. They are directed to pay particular attention to the instructions and suggestions of the head master."

"Queries" relating to VESTED SCHOOLS

By this time the distinction between VESTED SCHOOLS and NON-VESTED SCHOOLS, already twice mentioned was growing into an absolute difference in the conditions relating to religious teaching. The queries relating to VESTED SCHOOLS included the following points:—

"9. Will you take care that no children be present at any religious instruction or exercise, except those whose parents consent to their being present?

"15. Have the clergymen of the different denominations in the parish, or in the neighbourhood of the school, been applied to in order to obtain their co-operation, and their signature to this application? [Answer this specifically.]

"19. Will access be given to clergymen of all denominations to visit the schools in the manner set forth in the regulations?"

and NON-VESTED schools:

The corresponding queries relating to a NON-VESTED SCHOOL are less stringent:—

"7. What arrangement is made respecting the imparting of religious instruction to the children? State particularly what day or days of the week are set apart for that purpose, and what hour or hours on any other day. State also whether public notification is given of this arrangement, and whether or not parents are left at liberty to withhold their children from religious instruction which they do not approve of.

"14. Have the clergymen of the different denominations in the parish, or in the neighbourhood of the school, been applied to in order to obtain their signatures to this application; if not, state the cause.

"20. Will access be given to the clergy of every denomination to enter the school-room as visitors, provided they take no part in the business of the school, or interrupt it?"

difference in religious rule.

It will be observed that in the case of a VESTED SCHOOL the applicants for aid were asked to pledge themselves to "take care that no children be present at any religious instruction or exercise, except those whose parents consent to their being present;" and the duty of removing those whose parents do not consent appears to be undertaken by the local patrons and conductors: while in the case of a NON-VESTED SCHOOL all required appears to be public notification of the times of religious instruction, with liberty to parents to withhold their children at such times.

Change in transmission of "query sheets"

"Query sheets" are published in the Appendix to the Third Report, which is dated July 13th, 1836, and no change in the practice of requiring answers to them is announced previously to the Sixth Report, dated April, 1840, where it is said that the Board "had lately changed its practice, and had resolved in future to send queries only to its own superintendents, who would communicate with the parties to each application, make

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[1] The intention to raise all schools in Dublin into model schools was never carried into effect. Dr. M'Arthur in 1837 (Lords' Committee, p. 299), said, "I think our schools in and about Dublin are among our worst schools, as far as I have seen."

1836.

not announced till 1839, but made in 1836.

the necessary local inquiries, and then report the circumstances to the Board for its consideration." Nevertheless it appears from a letter, written by Dr. Finn, Inspector of National Schools, under date 2nd of June, 1837, that a change in practice was actually made by the Board in 1836. Dr. Finn[1] writes :—

> "Before the year 1836 all applicants for aid towards establishing National schools transmitted the query sheets, when filled, directly to the Office of Education, and not through the Inspectors. Under these circumstances Inspectors could not be assured what provisions such applicants undertook, in the query sheets, to have made for the purposes of creating a fund necessary to meet the objects of procuring books at half-price, repairs of schoolhouse, and so forth, as detailed in Lord Stanley's letter to the Duke of Leinster, to which reference has been made. In the year 1836 the practice of transmitting the query sheets directly to the office was discontinued, and these were forwarded by the Inspectors, together with his report upon the case."

Parliamentary inquiries in 1837.

Before the issue of another report by the Board a Committee of each House of Parliament had in 1837 instituted an inquiry into the system of National education, but neither Committee arrived at any conclusions upon the subject submitted to consideration. The Lords' Committee sat for fifty-three days between March 3rd and July 14th, 1837, and received evidence which fills 1,404 pages. They reported—

Lords' Report.

> "That the Committee have, in pursuance of the Order of the House, proceeded diligently to examine into the matters referred to them. In the execution of this duty they have thought it indispensable to examine persons of almost every variety of opinion and of different religious persuasions, and the number of persons whose evidence has been suggested to them as important, together with the length to which the examination of some particular witnesses has extended has been so great as to preclude their bringing the inquiry so satisfactorily to a close as to make it possible at this season to lay before the House a detailed report of the opinions they have formed upon a subject, the consideration of which would necessarily divide itself into many branches.
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> "Rather, therefore, than do injustice to so important a subject by any partial or imperfect observations, the Committee prefer submitting to the House, without further comment, the whole of the evidence they have collected, trusting that it will furnish the House with ample materials for information, and enable them to form a judgment upon a question of incalculable importance to the welfare and tranquility of society in Ireland, from its connexion with the habits and pursuits of a greatly increased population.
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> "And the Committee have directed the Minutes of Evidence, taken before the Committee, together with an Appendix and Index thereto, to be reported to the House."

By reference to the Journals of the House we are enabled to give the names of the Lords who served upon the Committee :—

EDUCATION (IRELAND), 1837.

Select Committee appointed 28th February, 1837.

Lord Archbishop of Canterbury.
Lord Archbishop of Dublin.
Lord President (Marquess of Lansdowne).
Lord Privy Seal (Lord Duncannon).
Duke of Wellington.
Marquess of Salisbury.
Earl of Devon.
Earl of Radnor.
Earl of Wicklow.
Earl of Ripon.
Viscount Leinster (Duke of Leinster).
Viscount Gordon (Earl of Aberdeen).
Lord Bishop of London.
Lord Bishop of Chester.
Lord Bishop of Exeter.
Lord Bishop of Chichester.
Lord Bishop of Killaloe and Clonfert.
Lord Ellenborough.
Lord Melbourne.
Lord Clanbrassill (Earl of Roden).
Lord Somerhill (Marquess of Clanricarde).
Lord Plunket.
Lord Brougham and Vaux.
Lord Fingall.
Lord Cloncurry.
Lord Fitzgerald.
Lord Hatherton.

The Commons' Committee received evidence upon thirty-one days between April 12th and July 6th, 1837, and obtained answers to 7,727 questions. The names of members comprising this select Committee are recorded with their Report.

"*Martis*, 7° *die Martii*, 1837.

Commons' Report.

"Ordered, that a Select Committee be appointed to inquire into the progress and operation of the New Plan of education in Ireland, and to report thereupon to the house.

"And a committee is appointed of Mr. Chancellor of the Exchequer, Lord Stanley, Mr. Shaw, Lord Viscount Ebrington, Mr. Goulburn, Mr. Sheil, Sir James Graham, Mr. Vernon Smith, Mr. W. Gladstone, Mr. Wyse, Lord Francis Egerton, Mr. Buxton, Mr. Wynn, Lord Leveson, Sir Edmond Hayes.

"Ordered, that the said committee have power to send for persons, papers, and records.

"Ordered, that five be the quorum of the said committee."

"*Martis*, 11° *die Aprilis*, 1837.

"Ordered, that Mr. Goulburn, Mr. Wynn and Mr. Buxton be discharged from further attendance, and that Mr. Serjeant Jackson, Mr. Anthony Lefroy, and Mr. Serjeant Ball, be added to the committee."

"*Jovis*, 6° *die Julii*, 1837.

"Ordered, that the committee have power to report the minutes of evidence taken before them to the house."

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[1] Lords' Committee (1837), p. 973.

"REPORT.

"THE SELECT COMMITTEE appointed to inquire into the progress and operation of the New Plan of education in Ireland, and to report thereupon to the House, and who were empowered to report the Minutes of Evidence taken before them to the House, and to whom several petitions were referred;—have proceeded in the examination of the matters to them referred, and have agreed to report the evidence taken before them, accompanied by the following observations:

"Your committee having for the present closed their inquiry, owing to the approaching termination of the session, are anxious that the evidence they have already taken should be presented to the house, although not sufficiently ample to enable them to report their opinion upon the important subject submitted to their investigation.

"They think it necessary, however, to state to the house the course which they pursued in calling witnesses before the committee.

"Upon their first meeting your committee determined to summon before them witnesses in the following order:

"1st. Members and officers of the Board of National Education.

"2dly. Persons who objected altogether to the main principles of the board, or to any system which did not involve the compulsory reading of the Scriptures by all the pupils, and who considered it impracticable to find any modification of the present system which would remove their objections.

"3dly. Those who did not object to the principle of united instruction, but considered the practice of it by the board either incomplete or unsatisfactory, and were prepared to propose modifications, which they imagined might be unobjectionable to all parties.

"4thly. Such persons as might present themselves for the purpose of testifying their approbation from acquaintance with the course pursued by the Commissioners of Education, whom, lastly, the committee might have re-examined upon the charges brought against them by any of the previous witnesses.

"Your committee have generally adhered to this course of examination, but they cannot profess to have exhausted the witnesses they would have been desirous of examining under any of these classes. Upon the third head they have barely entered, and accident compelled them to leave the evidence of an important witness (Dr. Cooke) incomplete. The fourth class is untouched, and no opportunity has been afforded for contradiction to the charges brought against the Board.

"Although your committee have made such small progress as compared with the extensive inquiry which was sketched out in this course, yet, having attended with the utmost care to the examination of some members of the Board, and of the witnesses who appeared before them, objecting to its system or practice, they think the evidence they now present to the House a valuable preparatory document for further inquiry. At the same time, with a view to guard against the possibility of its leading the House to a premature conclusion, they have accompanied it by this brief exposition of the partial nature of the evidence, limited as it is by the abrupt conclusion of the session.

"July 1837."

From the evidence reported by these Committees we have obtained valuable and authentic information, which but for such inquiries could not now have been gathered from sources of equal credit.

Fourth Report (1837) changes inspection,

The Fourth Report of the Board, dated 12th October, 1837, adverts to the inquiries before both houses of Parliament; records an increase of 119 schools; considers measures for improving the administration to be essential; proposes to give up the existing plan of inspection as "at once expensive and defective," and to replace it by the division of Ireland into twenty-five school districts, with a model school in each, under a "strict system of local superintendence." From want of means the Commissioners had "made but one grant towards the building of a school within the year," but they had proceeded "with the erection of model and normal schools in Dublin," and they proposed that the normal establishment should "consist of two departments—one for elementary, the other for scientific instruction; and that the latter should teach, in particular, those branches of science which have a practical application to husbandry and handicraft." A school of industry was also to be established near Dublin with work-rooms, and a farm of from forty to fifty acres annexed to it. The Commissioners "considering the very backward state of agriculture in Ireland, and that it forms the only source of employment for a vast portion of the labouring poor, think it particularly desirable that a better knowledge of it should be promoted, and that their schools should tend, as far as practicable, to bring forward an intelligent class of farm labourers and servants." Such was the original intention of agricultural instruction now first introduced into the National system. In 1837 the Board[1] granted aid towards the establishment of two agricultural schools, one in Donegal and the other in Tyrone, both under local management, and "in the following year (1838) the Glasnevin Model Farm and Garden, under the exclusive control of the Commissioners, was opened." The agricultural schools have been specially examined and reported on by two of our colleagues. Further the Commissioners in 1837 intended "that the whole of those received at their normal institution should be boarded and lodged, and at stated times instructed at the School for Industry; they would thus have them under constant superintendence and discipline; and as they at present allowed them 12*s.* a week for maintenance, which is much more than it would cost to provide for them there, they calculated that the establishment would lead not to

arranges normal establishment,

proposes agricultural

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[1] Board's Returns, Sec. XVII., Par. 1.

1837.

and secondary schools,

an increase but a diminution of expense." They meant "gradually to divide National schools into two classes, primary and secondary. The primary school to afford elementary instruction; the secondary, instruction in science and also in manual occupations. A portion of land for garden husbandry to be an indispensable adjunct to each secondary school, unless situated in a city or town. Instruction in manual occupations to be encouraged in the primary schools also; and a female department, under a female superintendent, to be annexed to each. The females to be taught work suited to their sex, in addition to reading, writing, and arithmetic. The master of each primary school to receive 6*d*. a quarter, at the least, for each child attending the male department, from its parents or friends, or from the patrons of the school; to have a salary from the public, regulated as to amount by the circumstances of the school; and to receive a gratuity when favourably reported upon, the amount to depend on the report, but not to exceed £1 5*s*. in any quarter. The female teacher to be remunerated in all respects in like manner as the master. Every secondary school to have apartments for the master connected with it. The master to receive 1*s*. 6*d*. a quarter, at the least, for each child from its parents or from the patrons of the school; and to have a salary of £30 from the public. The teachers of primary schools to be promoted by merit to secondary as vacancies occur. Annual examinations to be held in all schools, and prizes awarded to the most deserving children. Free places to be established for boarders at each model school, and the boarders selected by examination."

With reference to the rule of religious instruction the Commissioners then introduced a modification which must be recorded at length in their own words:—

and revises rule as to religious instruction.

"VI. 34. Having received your Excellency's permission to revise our existing rule as to religious instruction, we have anxiously considered whether we could effect such an alteration in the letter of it, without violating the principle, as might satisfy any of those who have been hitherto conscientiously opposed to us.

"35. The principle of the system, and which we consider fundamental and unalterable, is, that the National schools shall be open alike to Christians of all denominations; therefore that no child shall be required to be present at any religious instruction or exercise of which his parents or guardians may disapprove, and that opportunities shall be afforded to all children to receive separately, at particular periods, such religious instruction as their parents or guardians may provide for them. The letter of the rule is, that religious instruction shall be given out of the hours during which all the children attending a school are assembled for common instruction.

"It has been considered by some that to limit the time for religious instruction in this way tends to discourage it altogether, and therefore that an opportunity should be afforded for giving it at whatever hour may be deemed most convenient.

"37. The rule as to time was framed with a view to convenience, and to convenience only, and it never has been considered by us that we should violate principle if we allowed religious instruction to be given during the ordinary school hours, provided that such an arrangement were made as that children whose parents did not approve of it should not be required to attend or be present at it.

"38. We therefore propose modifying the letter of the rule, so as to allow religious instruction to be given, and, of course, the Scriptures to be read, or the catechism learned, during any of the school hours, provided such an arrangement be made as that no children shall take part in, or listen to, any religious reading or instruction to which their parents or guardians object. With these views we have framed the following regulations:—1st. The ordinary school business during which all children, of whatever denomination they may be, are required to attend, is to embrace a competent number of hours in each day. 2nd. One day, at least, in each week, or part of a day (independently of the Sunday), is to be set apart for the religious instruction of the children, on which day such pastors or other persons as are approved of by their parents or guardians, shall have access to them for that purpose, whether those pastors have signed the original application or not. 3rd. The managers of schools are also expected to afford convenient opportunity and facility for the same purpose on other days of the week. But where any course of religious instruction is pursued in a school during school hours, to which the parents of any of the children attending it object, an arrangement is to be made for giving it separately to those who are to receive it. 4th. Any arrangement of this description that may be made, is to be publicly notified in the schools, in order that those children, and those only, may be present at the religious instruction whose parents and guardians approve of their being so. 5th. If any other books than the Holy Scriptures, or the standard books of the Church to which the children using them belong, are employed in communicating religious instruction, the title of each is to be made known to the Board. 6th. The reading of the Scriptures, either in the Protestant Authorized, or Douay version is considered as religious instruction."

Doubts whether rule meant that objecting children "should not be present," or "should not be required to be present."

The wording of the proviso in paragraph 37 led subsequently to much dispute. The words are, "provided that such an arrangement were made as that children whose parents did not approve of the religious instruction *should not be required to attend or be present* at it;" and the controversy turned upon the words *be present*, whether the construction was *should not be present*, or *should not be required to be present*. The wording of the succeeding paragraph (38) in the earlier sentences would appear to throw upon the parent the task of objecting; "provided that such an arrangement be made as that no children shall take part in, or listen to, any religious reading or instruction to which their *parents* or guardians *object*;" and again, "to which the *parents* of any of the children attending it *object*:" but the fourth section of the rule, as printed in the same paragraph, indicates, in harmony with Mr. Blake's evidence which we have already quoted at length, that the approval of the parent should be expressly given; "in order that those children, and *those only*, may be present at the religious instruction *whose*

1837. *parents* and guardians *approve* of their being so." In order to illustrate and explain the rule of the Board, reference is made in the Fifth Report (1838), to the regulations laid down for education in workhouses, 1 & 2 Vict., c. 56, s. 49; "no order, nor any by-law, *shall oblige* any inmate of any workhouse *to attend or be present* at any religious service which may be celebrated in a mode contrary to the religious principles of such inmate." The similarity in phrase is remarkable, and there can be no doubt that in the Poors' Act the verb in "be present" is an infinitive mood. But, though the wording of the particular phrase is similar, yet the grammatical form of the sentence is different in the Act and in the rule. Hence a doubt was raised, whether, under the altered rule, it was obligatory upon the manager to put out the children whose parents had not approved the religious instruction, or whether his duty was fairly discharged when he had given to those whose parents objected an opportunity of retiring at the time of religious instruction.

Irish Poor Act, 1838.

Additional Commissioners.

Finally the Commissioners on the ground of increased duties, ask for an augmentation of their number, so that they "may be enabled to appoint two committees for the despatch of general business, from amongst themselves, subject of course to the control of the entire Board." This request led to the appointment, on 22nd May, 1838, of Sir P. Bellew, Roman Catholic, and Right Hon. T. F. Kennedy and Mr. Greene of the Established Church. Mr. Kennedy retired in December of that year. About the same time Mr. Carlile, Resident Commissioner, retired from the Board for reasons not assigned to us.[1] He was, on 20th December, succeeded upon the Board by Dr. Henry, Presbyterian minister. These changes left a Board of nine Commissioners, four belonging to the Established Church, three Roman Catholics, and two Dissenters.

It will not fail to be observed that the scheme of reform sketched in the report for 1837, introduced into the National system modifications of moment, *e.g.*, industrial instruction, secondary schools, obligatory school fees, female departments under female teachers, salaries from the public, promotion of teachers by merit involving appointment by the Board, annual examinations followed by prizes, free boarders, suppression of Inspectors and substitution of local superintendents, permission to give religious instruction during any of the school hours.

Revised Rules of 1838.

In accordance with the declarations of the report for 1837, the rules of the Board were revised in 1838, and in their altered form obtained the approval of the Lord Lieutenant.

MINUTE OF BOARD, May 19, 1838.

"Report, that His Excellency had expressed to Mr. Blake, at a subsequent interview, his approbation of the new rules and regulations.

"Ordered—That these rules and regulations as now approved of, and marked with the initial of His Excellency the Lord Lieutenant, be now printed and circulated."

Pastors still have access to all schools.

Mr. Blake, it will be remembered, drafted the letter in the typical case of the Temple Meeting-house school which in 1833 explained the religious rule. He is now in 1838 the medium employed to secure the concurrence of the Lord Lieutenant in "alteration in the letter of the rule, without violating the principle." The principle was maintained as "fundamental and unalterable." The rule still provided that on the day set apart for religious instruction in all schools, vested or non-vested, "such pastors or other persons as are approved of by their parents shall have access to the children, whether those pastors have signed the original application or not." This regulation was maintained at the revision of the rules in 1838 after the strong evidence given by Presbyterians against it in 1837 had been weighed. Dr. Cooke when before the Commons' Committee was asked:—

"6808. Mr. *Gladstone*.—Would you object altogether to the separate instruction of the Roman Catholic children in the school, and to allowing the Douay Version to be used in that instruction?"[2]

And after deliberation he had supplied an answer in writing:—

"*Answer to Q.* 6808.—To the separate instruction in Roman Catholic doctrine I object *in toto*, for that makes me a party to its inculcation. To the use of the Douay Version in any form I would object, unless I had an opportunity of testifying against its errors in translation and its tremendous notes. If Romanists would not take King James's Version from me, I would not give the Douay Version in its place. But if the Douay Version they must have, let them have it with my testimony against it; and with this testimony I conceive I should have done my duty."

Nevertheless the right of parents of all persuasions to require separate instruction for their children in every aided school upon the day set apart for religious teaching was

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[1] Dr. Henry says:—"He seceded not upon the ground of any fundamental principle, but owing to some differences with the other members of the Commission on financial subjects." Lords' Committee (1854) q. 9070.

[2] Commons' Committee, 1837, Appendix, page 689.

1838.

still asserted by the Board after "they had anxiously considered whether they could effect such an alteration in the letter of their rule, without violating its principle, as might satisfy any of those who had been hitherto conscientiously opposed" to them.

Fifth Report (1838).

In 1838 the Fifth Report was issued without a particular date. It announces that the Commissioners have revised and altered their general rules, and it sets them forth at full length as "remodelled and amended." They do not adhere to the scheme of the previous year in several respects, but the regulations affecting religious instruction remain unchanged.

Schools of industry are provided for without further mention of secondary schools; schools must be repaired by localities; free stock of books will be granted every four years; candidates for admission to the normal establishment must pass an examination in the Board's books; when admitted they will be boarded and lodged at Glasnevin, and "they will receive religious instruction from their respective pastors;" every teacher will get a *salary* from the Board, varying from £10 to £30 a year, and a further income secured either by local subscription or school fees, and the most deserving teachers will obtain additional gratuities.

"Patron" and "Manager."

In this code the word "managers" occurs to describe those who have hitherto been called "patrons or local conductors" of schools. The person who owns a schoolhouse is called the "patron" of it. He may manage it himself, and in that case he is "patron and manager;" or he may appoint another to act for him in the management, who thereupon becomes the "manager." In the case of schools built by combined effort, the subscribers to the building occupy the place of "patron;" but since they have no corporate existence, there is in effect no "patron," and the "manager," usually the clergyman, becomes the sole authority in corresponding with the Board, and generally in conducting the school.

New Commissioners.

On 17th June, 1839, three members were added to the Board. They were—Lord Morpeth, Mr. Macdonnell (now Resident Commissioner), of the Church of England; and Mr. Corballis, Roman Catholic.

Correspondence.

The arrangement under which these gentlemen were appointed on the Board is explained in the following correspondence:—

Letter from National Board to Lord Lieutenant, recommending

LETTER from the BOARD to the LORD LIEUTENANT.

"Board of National Education,
"26th April, 1839.

"To HIS EXCELLENCY VISCOUNT EBRINGTON, Lord Lieutenant-General and General Governor of Ireland.

"MAY IT PLEASE YOUR EXCELLENCY,—Feeling it necessary that new arrangements should be made for the despatch of business at this Board, we beg leave to call Your Excellency's attention to the subject.

"The system of education which we have been appointed to administer, although it has been only in existence for about seven years, has already spread so widely, and has proved so acceptable to the bulk of the population, that we have no doubt its benefits may be diffused through the whole mass, and that it may be rendered, under Providence, the means of effecting a lasting improvement, moral and physical, in the condition of the poorer classes in general, and of gradually elevating them in the scale of comfort and civilization—provided it be duly supported by the State, and be watched over with the necessary care and attention.

"But as it has extended, so have our duties, until it has become impossible for us to discharge them satisfactorily without having more frequent and prolonged sittings than is possible for any of us, with our other avocations, to attend.

"We have now 1,457 National schools in actual operation, which are attended by about 180,000 children. We have undertaken to grant aid towards the building and fitting up of 338 others, and additional applications are from day to day coming in upon us.

two paid Commissioners,

"Under all these circumstances, we deem it essential that there should be two Commissioners appointed who could devote themselves mainly, if not exclusively, to this branch of the public service, and we consider it highly expedient that one should be a Protestant and one a Roman Catholic.

"We are not seeking to exonerate ourselves from the care of superintending the general working of the system, on the principles originally laid down and steadily maintained by us. We only wish to make over to them the principal charge of those details which require the agency of persons who are not mere subordinate officers, but members of the Board, and are found far too onerous for us to attend to with sufficient regularity.

Government representation,

"We would further suggest, considering how we have been opposed in every step of our progress, how our acts are traversed, how our proceedings are misrepresented, and how many discussions take place upon them in Parliament, that some members of Her Majesty's Government should also be added to the Board, so that they may be acquainted with everything done by it, and may partake, though not of the whole of its labours, yet of its responsibility.

"We may here observe that there is another Board of Education incorporated in Ireland, under which several schools of public foundation are placed, and that the Chancellor and the Chief Secretary of the Lord Lieutenant are by law *ex-officio* members of it.

"There is another point which we have to bring under your Excellency's consideration.

and employment of Board of Works.

"We long since expressed a wish to the Government, that all grants towards the building and fitting up of new school-houses should pass, not through us, but the Commissioners of Public Works, who might communicate with us on the applications made to them; and that the buildings and grounds here, being public property, should be committed entirely to their charge—that they, not we, should determine from time to time on everything necessary to be done in the way of building, repairing, or furnishing; that whatever sums may be required for the purpose should be included in their estimates, not ours, and be expended altogether under their directions.

"We regret that this has not hitherto been done; for although when applications made to us for aid towards the building or fitting up of school-houses stand over, as they generally do for a long time, they are postponed only because moneys to meet them have not been previously voted by Parliament, and although the moneys that have been expended on buildings here have been granted for the specific purpose upon estimates prepared by the Architect of the Commissioners of Public Works, and have all been applied under his directions, yet we find prejudices exist against the Board, because every application made for a country school is not immediately complied with; and a notion is encouraged that there has been an extravagant waste of public money in Dublin, which prevents the provinces from receiving a due share of the public bounty. Much discontent is thus produced, which we think the transfer we have proposed to the Commissioners of Public Works, would tend to prevent, and, therefore—and as we are satisfied that the business in question could be better managed by them than by us, and that it is more suitable to them—we anxiously hope that the necessary steps may be taken for carrying the desired change into effect.

"We have, &c.,

"(Signed),	LEINSTER.	A. R. BLAKE.
	R. DUBLIN.	P. BELLEW.
	D. MURRAY.	RICHARD W. GREENE.
	FRANC SADLEIR.	P. SHULDHAM HENRY."

LETTER from LORD LIEUTENANT.

Letter from Lord Lieutenant to Home Secretary in approval of Board's suggestions.

"Phœnix Park, 26th May, 1839.

"MY LORD—I have the honour to transmit to your lordship herewith a letter which I have just received from the Education Board, and to which I beg to call your attention.

"From the increase which has taken place in the duties to be discharged by the Commissioners, I am satisfied of the necessity of the addition which they suggest to their number, and I believe it to be indispensable for the efficient transaction of the business of the establishment that one Commissioner at least should be resident on the spot, and devote his whole time to the duties of his office.

"This, of course, no one could be expected to do gratuitously, and I should therefore propose that a salary of £1,000 (being the same as those of the two paid members of the Ecclesiastical Commission) should be given to the person to be selected as such resident Commissioner.

"Believing it to be your lordship's wish, and that of Her Majesty's Government, that an officer who must necessarily exercise so much control over the concerns of the institution should (so long as one only is allowed to receive a salary) be a Protestant, I felt it at the same time most essential that no one should be placed there who would not be regarded with favour and confidence by the Roman Catholic members of the Board, representing as they do so very great a majority of the people of Ireland, and particularly of those who have availed themselves of the National system of education.

"And I am happy to say that on naming to your lordship Mr. Alexander Macdonnell, now Chief Clerk in the Office of the Chief Secretary, as the best person that I could suggest for the situation in question, I feel satisfied that his appointment would be most acceptable to every member of the Board, and to none more so than the Most Rev. Dr. Murray and to the Chief Remembrancer who, in the liberal and conciliatory spirit so constantly manifested by their whole conduct at the Board, have conveyed to me their acquiescence in the arrangement above proposed, subject only to the condition that if at any future time it should be found expedient to appoint a second paid Commissioner he should be a Roman Catholic, and that, meanwhile, Mr. Corballis, a Catholic barrister of high character and attainments (who would not undertake the office with a salary attached to it), should be added as an unpaid member to the Board.

"The other suggestions contained in the letter of the Commissioners appear to me to rest on such obvious grounds of expediency for the reasons therein set forth, that I consider it superfluous for me to trouble your lordship with any observations of my own in support of them.

"Hoping that your lordship and Her Majesty's Government may take the same view that I do with respect to these arrangements, and that if you do you will at your earliest convenience give me the necessary authority for carrying them into effect,

"I have the honour to be, my Lord, your lordship's most faithful servant,

"(Signed), EBRINGTON.

"The Lord J. Russell,
&c., &c., &c.

"I ought, perhaps, to add that owing to the suppression or reduction of other offices connected with the establishment at Dublin there will still be a diminution in the amount of salaries paid there after providing for that of a Commissioner at £1,000 a year.

"E."

LETTER from HOME SECRETARY.

Reply of Home Secretary (Lord J. Russell) sanctioning arrangement.

"Whitehall, June 4th, 1839.

"MY LORD,—I have the honour to acknowledge the receipt of your Excellency's letter of the 26th May, enclosing a letter addressed to your Excellency by the Board of Education.

"I fully concur in the arrangements which your Excellency has proposed for the more efficacious performance of the duties of the Commissioners of Education.

"The increased business of that Commission, and the necessity of having at least one Commissioner constantly resident in Dublin, appear to me fully to warrant the appointment of a paid Commissioner as it would scarcely be reasonable to expect that any of the present Board should devote so much time, as appears now to be required for carrying on the business methodically and satisfactorily, as well in the departments of its office as in the opinion of the public generally.

"I entirely concur in your Excellency's selection for this office of a gentleman of Protestant principles, and in the reasons which have led you to that decision. And I approve of the appointment of Mr. Macdonnell, feeling convinced that he will enjoy the confidence not only of the members of the Board whether Protestant or Roman

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Catholic, but give satisfaction to those who have availed themselves of the advantages of the system of National Education.

"I agree also to the appointment of Mr. Corballis and have no difficulty in recognising, as fair and reasonable the just expectations of the Roman Catholic members, that should another paid Commissioner be necessary he should be a gentleman holding similar religious opinions with themselves.

"I think it also proper to entertain the suggestion that some members of the Government holding seats in Parliament should be added to the Board and for this purpose would name, for the present your Chief Secretary.

"Referring to the wish of the Board as to the transfer to the Commissioners of Public Works of everything connected with the building and fitting of school-houses, and the grants voted by Parliament for these purposes, I fully enter into their views and coincide with your Excellency in thinking they should be immediately adopted, and you have my full authority for carrying them into effect.

"I may add my satisfaction at the last paragraph of your Excellency's letter that notwithstanding the appointment of a paid Commissioner such reductions have taken place in other branches of the establishment as to do more than cover this increased but very essential expenditure.

"I am, with great truth and respect, my Lord, your Excellency's obedient servant,

"(Signed), J. Russell.

"His Excellency the Lord Lieutenant, &c., &c., &c."

On 21st January, 1840, before the issue of the Report for 1839, Lord Plunket, of the Established Church also joined the Board, which now consisted of thirteen members—seven of the Established Church, four Roman Catholics, and two Dissenters.

Junction of the Presbyterians in 1839.

The failure of the earlier negotiations between the National Board and the Presbyterian Synod of Ulster has already been detailed. We now reach the time when a junction was effected between the Board and the Synod. Not long after Dr. Henry had succeeded Mr. Carlile at the Board, he was consulted by Dr. Cooke upon the possibility of arranging the matters in dispute. A deputation of Presbyterian ministers and elders in company with Archbishop Whately, Mr. Blake, Dr. Henry, and other Commissioners waited upon the Lord Lieutenant, Lord Ebrington, and "explanations" were made which satisfied the Presbyterians. In the former negotiations Temple Meeting-house School had formed the typical case. Correen School is now the application which afforded ground for agreement between the Synod and the Board.

Their objections are removed by concessions.

a. The Presbyterians had objected to the exclusion of the Bible during ordinary school hours. This objection had already been disposed of by the modification of the rule in 1838 allowing the Scriptures to be read during any of the school-hours.

b. Their second objection to the register of attendance at Divine worship on Sunday had been removed, with the sanction of Mr. Stanley in 1833.

c. Their third objection to the control of individual Commissioners over religious books had been met in 1832.

d. Their protest against being necessarily associated with clergymen or laymen of other denominations in making applications for aid was successful when the Commissioners accepted the Four Propositions and afterwards abandoned Query Sheets.

e. They scrupled at allowing a clergyman of a different religious persuasion to impart religious instruction in the school-room. In the Correen case the principle was expressly recognised for the first time in January, 1840, that managers of non-vested schools are not required to give the use of their school-rooms to clergymen or laymen of other denominations for religious instruction.

f. They objected to be bound to exclude from religious instruction any children who were willing to receive it. This point led to further controversy, but was claimed by the Presbyterians as conceded to them in the Correen case.

g. They demanded the unrestricted use of their school-rooms upon Sundays and after school-hours on week days; and Dr. Stewart, Manager of the Correen School, was satisfied with the demand which in 1837 had been conceded to Dr. Hincks of the Established Church.

h. The eighth objection, to the inscription, "National School" was not pressed by the Presbyterians.

i. The appropriation of one week-day for religious instruction was surrendered in the admission of the Correen School, which was open both summer and winter during six days in the week.

Dr. Henry's statement.

Dr. Henry, when examined before the Lords' Committee in 1854, gave the following clear and complete account of these transactions :—

"9071. *Chairman.*—Was the Synod of Ulster at that time in connexion with the Board?—It was not.

"9072. What were the principal points which led to the correspondence between the Presbyterian body and the Board?—Considerable misunderstanding still exists in many quarters regarding the questions which arose between the Board of Education and the Synod of Ulster, previous to the time of their junction in 1840. With the permission of your lordships, I will take leave to mention in succession eight points, which I have adduced as arising from the whole correspondence and afterwards consecutively show how they were disposed of, modifications in certain instances having previously taken place, and certain general principles being still retained. I do not commit myself to what was done at the Board of Education previously to my uniting with

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Eight objections.

it. I am responsible for what was done in the Correen case, which has been often spoken of before your lordships, but not for many previous proceedings. At the same time, I think it is very desirable that a clear understanding should exist with regard to what the eight objections were. The first was this: the Presbyterians objected to the exclusion of the Bible during the ordinary school hours. Secondly. They took exception to an old rule of the Commissioners, which required patrons to keep a register of the attendance of the children at divine worship on Sunday. Thirdly. They objected to the control given to individual members of the Board over the books used during the period of separate religious instruction. Fourthly. They protested against being associated with clergymen or laymen of other religious denominations in making application for aid. Fifthly. They entertained and expressed scruples against allowing a clergyman of a different religious persuasion from the patrons, to impart religious instruction to the children of their respective communions in the school rooms. Sixthly. They objected that neither the patron nor the teacher should be bound to exclude from the school any children who might be willing to receive the religious instruction given therein. Seventhly. They objected to restrictions respecting the use of the school rooms on Sundays, or after school hours on the other days of the week. Eighthly. They, in some instances, also expressed a disinclination to put up the inscription 'National school;' and in a few instances ministers insisted that if put up, it should be accompanied by adjuncts of a denominational character. Confining my observation to the time when I acted as a Commissioner, I will endeavour to deal with these objections in succession, in order to afford a clear view of the modifications which took place, and of the times when they were made. The first objection held by the Presbyterians was that the Bible was excluded during the ordinary school hours. That was explained, I think, very satisfactorily by Lord Derby's (then Lord Stanley) letter to a deputation of the Synod of Ulster in 1833, and more fully explained and made a rule in 1837, in the fourth report of the Commissioners. The clergy of the diocese of Derry and Raphoe, in the exercise of their independence, as in the case of the Synod of Ulster at the time of the investigation in 1837, proposed certain modifications, and among them, that there should be a Scripture class in all the National schools, to be composed of those children whose parents or guardians might wish them to read the Bible. The Derry clergy gave up the compulsory principle. I have no doubt many of those who gave it up on this occasion, had their schools like those of the Presbyterian ministers, in connexion with the other societies previously alluded to. This is their language:—'First. That there shall be a Scripture class in all the National schools, to be composed of those children whose parents or guardians wish them to read the Bible. Secondly, That it shall be part of the daily education given in the schools, that such class shall read the Bible at suitable times during the ordinary school hours. The execution of these stipulations we think will be provided for by the following modifications in the rule at present regulating the conduct of the Board of National Education. In the Regulation No. 3, under the head of 'Regulations of the Schools as to Tuition, Attendance,' &c., the first rule shall be altered to stand thus:—I. The ordinary school business, during which all the children, of whatever denomination they be, are required to attend, and which is expected to occupy a competent number of hours in each day, is to consist of instruction in those branches which belong to a literary and moral education, embracing the reading of the Holy Scriptures by those children whose parents or guardians consent to it.' Then they give the modifications, that approach towards the Board, that express desire to unite with the Board upon the non-compulsory principle induced the Commissioners, after the inquiry in 1837, to modify their rule with regard to the school hours, and that modification we find in the fourth report of the Commissioners for 1837. I have no doubt the expressed desire of the Synod of Ulster and the Derry clergy led the Commissioners to reconsider that rule. They did so. The Board say, 'We propose modifying the letter of the rule so as to allow religious instruction to be given, and, of course, the Scriptures to be read, or the Catechism learned during any of the school hours, provided such an arrangement be made, as that no children shall take part in, or listen to any religious reading or instruction to which their parents or guardians object.' That disposed of the first objection of the Presbyterians that the Bible could not be read during the ordinary school hours.

First objection disposed of.

"9073. Lord *Monteagle* of Brandon.—That modification was not made exclusively on behalf of the Presbyterian body, but embraced all the schools under the guardianship of the Commissioners?—Yes, and it arose equally from the representation of the Derry clergy of the Established Church and the evidence of Dr. Cooke and others, before the previous commission.

"9074. Lord Bishop of *Ossory*.—In what year was that?—In 1837.

"9075. Were you a member of the Board in 1837?—No, I was not.

"9076. Lord *Monteagle* of Brandon.—Will you now proceed to the second modification which was made?—The second modification had reference to the register for the attendance of the pupils on public worship. That was withdrawn, with the sanction of Lord Stanley, in the year 1833. That objection, therefore, was wiped away. I will then deal with the third objection, the control given to individual members of the Board over the books used at the time of separate religious instruction. That is explained by a document I will now put in evidence; it is a modification which took place in consequence of the objection which was then expressed. The rule as it originally stood was this, 'They will require to have the entire control over all books to be used in the schools, whether in the combined moral and literary or separate religious instruction. None to be employed on the former except under the sanction of the Board, nor in the latter but with the approbation of those members of the Board who are of the same religious persuasion with the children for whose use they are intended.' That was modified by a minute of the Board on the 10th of April, 1832, and it is thus modified: 'That the following document, signed by the Commissioners, be transmitted, through the Duke of Leinster, to the Right Hon. E. G. Stanley, for the approbation of His Majesty's Government: 'It having been found that an objection involving religious principles has been made, particularly by Presbyterians, against vesting any individual with a control over books to be used in religious instruction by ministers of that communion, and that difficulties are likely to arise with respect to ministers of other denominations who are not represented on the Board as now constituted.' Resolved, 'That it be recommended to His Majesty's Government to permit the Board to alter Regulation IV. so as to stand as follows: They will require to have the right of veto upon all books used in the schools for the combined moral and literary instruction. They will further require that all books used for religious instruction shall be used under the sanction of the minister recognised by the parents of the children for whose instruction they are employed, and that such minister shall obtain the consent either of any one member of the Board to whom he may choose to apply, or of the particular church to which he belongs, according to the rules of that church, namely, that an Episcopalian minister who does not choose to apply to any member of the Board, shall obtain and submit for the inspection of the Board the consent of his own diocesan; a Presbyterian minister that of his own Presbytery; and a minister of any other denomination the consent of whatever person or body the denomination to which he belongs regards as possessing ecclesiastical authority. No such sanction is required for the use in religious instruction of the Sacred Scriptures, or of the public standards of any church. The rule, as it at present stands, is as follows: 'If any other books than the

Second objection wiped away.

Third objection removed.

1839.

Holy Scriptures, or the standard books of the church to which the children using them belong, are employed in communicating religious instruction, the title of each is to be made known to the Commissioners." With respect to the fourth matter of objection, to being associated with clergymen and laymen of other denominations, that was given up, I conceive, in 1833, when the Commissioners accepted the four propositions of the Synod of Ulster. There was a query-sheet in connexion with that, to which the Presbyterians objected. They believed that it implied a recognition of the *ex-officio* character of the priests or clergy of other denominations as visitors of their schools, and that in making application for aid it was necessary to seek the co-operation of others.

Fourth objection conceded.

"9077. Lord Bishop of *Ossory*.—Was not that altered from the time that the Board employed District Inspectors; did not the query-sheet cease from that time to be directed to applicants, and was not the information sought through the District Inspectors?—The query-sheet was not withdrawn till December 1839, a short time before the junction of the Synod. Shortly after becoming a member of the Board, I was led to understand that the query-sheet was withdrawn, and I have reason to know that the withdrawal of it formed one of the grounds upon which the Presbyterians made their application to the Board. I now approach the distinction between vested and non-vested schools, and the principle involved in it. It was objected, fifthly, by the Presbyterians, that they could not grant liberty to the assembling of the pupils of other denominations in their schools, in order to allow their pastors to give them religious instruction. At the time they presented their Correen case the principle was clearly recognised, by the adoption of that case, that the managers are not required to give the use of their school room to clergymen or laymen of other denominations for religious instruction; that the patron has the liberty of giving religious instruction to all who will accept it, and of withholding that liberty from others; that it is perfectly non-compulsory. There is no compulsion to be used, either to induce children to remain or to compel them to retire.

Fifth objection recognised,

"9078. At what date was that objection removed?—In January 1840, upon the presentation of the Correen case. I must say, on behalf of my colleagues, and in their absence, that the Archbishop of Dublin, and Mr. Blake, and others, always declared that that was always the meaning of the rule. I am myself free to admit that there was some ambiguity in the wording of the rule, calculated to lead to the misconceptions that prevail.

"9079. Lord *Ardrossan*.—What do you say was the meaning of the rule?—If you look back to the Temple Meeting-house case, I think myself there is a great deal of ambiguity in some of its expressions. 'The rule, that the hour from two till three of each day, except Saturday, shall be employed in reading and instruction in the Holy Scriptures, is quite compatible with the regulations of the Commissioners, provided that such children only as are directed by their parents to attend be then allowed to continue in the school, and all others do then retire.' Upon this construction, as laid down here, I always differed from some of my colleagues. The principle laid down here is, that it is compulsory upon the patron to require those children to retire whose parents directed them to do so. When the principle of non-vested schools was raised, there was a difference made in that respect; it was, in my view of the original wording of the rule, a concession to the Presbyterians, and to all others along with them. It was satisfactory when, in 1842, the rules on this point were made perfectly clear.

"9080. That ambiguity you believe to be now removed?—Since we revised our rules in 1842, that ambiguity has been removed. In the intermediate time between 1840 and 1842, a great deal of correspondence arose between Archdeacon Stopford and the Board regarding the meaning to be attached to this rule. The Commissioners have inserted this Temple Meeting-house case in their report of 1840, in order to show the analogy between it and the Correen application. Archdeacon Stopford thought he saw a distinction, and he asked for an explanation of the rules, and that, and other circumstances, led to the rules being cast into their present form, as they are to be found in the report of 1842. This was the first time that the distinction was fully explained to the public, and embodied in the rules, as regards vested and non-vested schools; it is in the report of 1842. 'In schools, towards the building of which the Commissioners have contributed, and which are, therefore, vested in trustees for the purposes of National education, such pastors or other persons, as shall be approved of by the parents or guardians of the children respectively, shall have access to them in the school-room for the purpose of giving them religious instruction there at convenient times, to be appointed for that purpose, whether those pastors or persons shall have signed the original application or otherwise.' That applies to vested schools. The clergy of all denominations in a vested school have still the right of going there and giving religious instruction under certain conditions and provisions. Now comes the distinction between vested and non-vested schools. 'In schools not vested, but which receive aid only by way of salary and books it is for the patrons to determine whether religious instruction shall be given in the school-room or not; but if they do not allow it in the school-room, the children whose parents or guardians so desire, must be allowed to absent themselves from the school, at reasonable times, for the purpose of receiving such instruction elsewhere.' In the 9th rule it is stated, 'Whatever arrangement is made in any school for giving religious instruction, must be publicly notified in the school-room, in order that those children, and those only, may be present whose parents or guardians allow them.' It does not compel the patron to put them away from the religious instruction.

"9081. Earl of *Harrowby*.—Do you consider that the doubt whether the patron is obliged to see to the retirement of such children is completely at an end?—Perfectly so; and, as far as non-vested schools are concerned, the settlement of the question arises also out of the Correen case, which I shall refer to presently.

"9082. Lord Bishop of *Ossory*.—What distinction do you think exists between vested and non-vested schools in that respect?—It is now the same with regard to both. The principle is conceded also in the Correen application. The patron is not to compel retirement in any case.

"9083. Earl of *Harrowby*.—Is the point now clearly ascertained, and in what way, that under no circumstances is it the duty of the patron to see that the children whose parents object, quit the school when the religious instruction is going on not in accordance with their own persuasion?—I have already stated, that the Archbishop of Dublin and Mr. Blake, always asserted that the Board never intended to compel any person to put the children away from the religious instruction. This was the more readily agreed to and embodied in our rules in 1842, from such an opinion having existed upon the point.

"9084. In what way is it laid down, that it is not the duty of the patron to see to the retirement of the children when the religious instruction is being given?—Rule 3 applies to both cases: 'The patrons of the several schools have the right of appointing such religious instruction as they may think proper to be given therein, provided that each school be open to children of all communions; that due regard be had to parental right and authority, that accordingly no child be compelled to receive or be present at any religious instruction, to which his parents or guardians object.

"9085. Has that ever received an authoritative interpretation?—I think from the rule I have read, the non-obligation is clearly implied. I have often heard the late Dr. Murray say, that he could not be a party, and I could not be a party, to require the retirement of any child from religious instruction; it is the parent's right to withdraw his child, and the onus is thrown upon him of doing so according to the late arrangement and settlement of the rule. The patron is not to compel the children to retire.

"9086. Viscount *Clancarty*.—If the children be not required to withdraw, what guarantee is there against their faith being tampered with by those who may possibly hold out inducements to them to remain?—The notification is made on the time-table, that the religious instruction is given at a certain hour, and we have lately required that a space of time shall be allowed between the secular instruction and the religious. We have faith in parents that they will discharge their duty. I have to state, that I have now been many years a Commissioner, and I am not aware that a single instance of proselytism has taken place in any of the schools.

"9087. Without any case of proselytism having occurred, what is there to ensure the parent's wish being complied with, if inducements are held out to the child to remain when the religious instruction is going on?—The clergy of the different churches influence their hearers, and I do not think there is much danger of that, and I repeat, we have had no proselytism on any side.

"9088. Earl of *Harrowby*.—It is practically left to the discretion of the children themselves to retire, when sufficient notice is given?—It is. The sixth objection referred to the obligation which was laid on the manager to cause the children to withdraw. That I have already disposed of. The seventh restriction was as to the use of the school-room on Sundays, and after hours on other days. I wish to refer your lordships to an extract from a letter from the Rev. Dr. Stewart, of Broughshane, dated the 17th of October, 1840. It embodies a letter which had been addressed to Dr. Hincks, of Killileagh, who raised the point in 1837. 'We are desired to inform you that the rule of the Board, prohibiting national school-houses from being converted into places of public worship, was the subject of a correspondence with a clergyman in 1837, who had signed an application for aid, to a school in which he was interested. The objections of that gentleman to the rule in question were maturely considered, and an explanation was given of the construction put upon it by the Commissioners, which was in substance as follows:—First. That any lectures or addresses, whether accompanied with prayer and singing or not, connected with the religious instruction of the children attending the national school, would not be regarded as a violation of the rule. Second. That the attendance of the parents of the children or of their connexions, during such lecture or address, would not render it a violation of the rule. Third. That in the opinion of the Board such lecture or address being given by a clergyman of any denomination or by a layman, makes no difference. Fourth. That the erection of a pulpit or of an altar in the school-house, and any assembly of the public generally for religious worship and instruction, whether such service be conducted by a clergyman or layman, would be regarded as a violation of the national system. It is perhaps unnecessary for us to observe with reference to condition, No. 1, that no children whose parents or guardians object, should be required to attend such lecture or address. We are further instructed to remind you that if any use be made of the school-rooms tending to contention, and well-founded complaints between adverse parties, it is competent for the Board to interfere for the purpose of remedying the evil.' After the union of the Synod of Ulster with the Board, Dr. Stewart and some others continued to have public worship in their school-houses. The abuse, as we thought it was, was reported to the Commissioners, and a copy of that letter was, at my suggestion, sent to Dr. Stewart. I received from him an answer in return, stating that it was perfectly satisfactory to him. He afterwards himself gave up the practice of preaching in the school-houses. That practice, however, still continues in some instances; the Board have put one construction upon public worship, and some Presbyterian ministers have put another. I shall be anxious, before my examination closes, to draw the attention of the Committee more fully to this subject. We had a difficulty to deal with on two sides; one arising from the public worship, which is observed in some cases in Presbyterian schools, and the other regarding conventual schools; I think, if both these matters can be rectified, a good opportunity now presents itself.

and the sixth.
Seventh objection abandoned.

"9089. Lord *Monteagle* of Brandon.—Is the Committee to understand that Dr. Stewart's application on the 17th of October was practically replied to, not by the enunciation of any new rule, but by the communication to him of the decision of the Board made in the year 1837, and was that communication acceptable to Dr. Stewart?—Quite so; Dr. Stewart looked upon it as our deliverance at the time. We had not changed the rule.

"9090. This decision was in general terms, not specifically applicable to Presbyterians, but to all denominations, Episcopalians and others?—To all denominations.

"9091. Dr. Hincks is a clergyman of the Established Church, is he not?—He is. The eighth objection regarded the inscription, 'National School,' required to be put over the doors of the school-houses. That objection was not raised by the Presbyterians first, but the difficulty arose, after their connexion, from a variety of circumstances. They had a desire not to put up the inscription. We insisted upon it, and the point has been yielded.

Eighth objection not pressed.

"9092. That regulation as to the inscription applies to vested as well as to non-vested schools?—Equally to both.

"9093. Therefore, even in cases in which the Board has not contributed to the building of the school, the Board requires that it shall be designated in the public view as a National school?—As a National school alone. In some instances we have found the name of the parish given; that is allowable; but we now object to denominational adjuncts. We have had some cases of abuse in regard to it, and we are endeavouring to act as firmly as we can, in order to put an end to them, and we have lately added an explanation to our rule on the point.

"9094. As a consequence of that visible designation of the school by your regulation, is not that school open to any one who chooses to go in and observe the instruction which is given?—The object of putting up the inscription is to draw the public attention to the fact of its being a National school, and to indicate also that the public are to have access to the school at all hours, for ordinary business.

"9095. Earl of *Harrowby*.—Can that be carried out conveniently with regard to conventual schools?—A case arose at the Board within the last fortnight, and I was one of those who certainly thought that arrangements ought to be made when we endow a conventual school, that in accordance with our rule the doors shall not be shut. I would require it upon a general principle, applicable not to conventual schools alone. At this very moment we have sent down an inspector to a school to insist upon it that some change of arrangement shall take place. I have a note to refer to when I come to that subject in the course of my evidence.

"9096. *Chairman*.—Will you read the document you refer to in connexion with the Correen case?—The Correen case is contained in the first volume of the Reports, p. 145. I may state, that about a year after I accepted the office of Commissioner, I received a letter from Dr. Cooke, expressing a desire that I would endeavour to negotiate the matters in dispute between the Government and the Board of Education and the Synod of Ulster. He consulted me whether I thought it possible to do so; and for some of the reasons which I have already stated, I entertained a confident hope that a junction might take place. I communicated with Lord Ebrington, and with the Board of Education at once. It was arranged that a deputation should come up, of which Dr. Cooke, Dr. Stewart, Dr. Morgan, and other leading ministers and elders of the Presbyterian

Correen case explained.

1839.

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Church were members. It was further arranged that Lord Ebrington would receive the deputation formally, and fully enter into the merits of the case. The Archbishop, Mr. Blake, and myself, &c., accompanied the deputation to the presence of His Excellency upon that occasion; the matter is alluded to in the Report of 1840, after junction of the Synod. I will read what took place before the Lord Lieutenant. 'We had at the close of the last year 136 applications undisposed of, and having received several since, we have altogether 245 now before us, of which 62 are from ministers of the Synod of Ulster. The whole of these 62 appear consequent on a grant which we have made to the Rev. Robert Stewart, D.D., a member of that body, and to which, therefore, and as it was attended by peculiar circumstances, we think it necessary particularly to advert. Your Excellency received a deputation from the school directory of the Synod on the 24th of January last, when such members of the Board as were able to attend were present at your desire. Upon that occasion your Excellency stated in substance, '1st, That the principle of the National system was one of equal right and justice to all classes of Her Majesty's subjects, and, therefore, that no advantage, save what was equally open to all, could be given to the members of any particular communion.' Being a member of the Board where I had to administer the funds for the benefit of all, I wish it to be distinctly understood, that nothing was granted to the Presbyterians upon that occasion which was not equally granted to all. 'Secondly, that the Board having found it difficult to get full and satisfactory answers to the queries which have heretofore been sent to applicants for aid, had lately changed its practice, and had resolved in future to send queries only to its own superintendents, who would communicate with the parties to each application, make the necessary local inquiries, and then report the circumstances to the Board for its consideration. Thirdly, that according to the fundamental principles of the system, the National schools must be open to children of all religious denominations; nevertheless, that the patrons of each might have such religious instruction given to it, during school hours, as they thought proper, provided such an arrangement was made as that the instruction so given should not interfere with or impede the literary business of the school, and that no children should be required to attend or be present at it whose parents or guardians disapproved of their being so. These explanations were deemed so far satisfactory, and it was arranged that an application should be made to the Board for aid towards some one school, the actual circumstances and rules of which should be stated; that the Board should come to a decision upon it without waiting in the particular case for any previous reference to their local superintendent; and that whatever was done by the Board with it, should be done also upon every other similarly circumstanced. Upon this understanding an application, of which the following is a copy, was laid before us by Dr. Stewart, accompanied by other members of the deputation, all of whom approved of it.' The Board met the next morning, and the corrected form of application was laid before us, and we agreed to accept it at that time, holding over the inquiries through our Inspector, taking the application on trust, in fact, from Dr. Stewart, but not giving up our right to inquire into the particular circumstances of that and every similar case. 'The name of the school is Correen; it is situated in the townland of Correen, in the parish of Skerry, barony of Lower Antrim, and county of Antrim, and is not near to any house of worship; post town Broughshane, about one mile and a half to the south-east. It was founded in 1818, built by private subscription, and a building grant of £30 from the Kildare-place society. The house is twenty-six feet by sixteen feet in the clear, and seven feet high in the side wall. It is built of stone and lime, slated, and well fitted up with desks. It is all in one room, and wholly employed for the use of the children. It is held by lease, and rent-free. The school is under the management of a committee chosen by the parents of the children; patron or superintendent, Rev. Robert Stewart, D.D. The times for reading the Holy Scriptures, and for catechetical instruction, are so arranged as not to interfere with or impede the scientific or secular business of the school; and no child whose parents or guardians object, is required to be present, or take part in those exercises; and no obstruction shall be offered to the children of such parents receiving such instruction elsewhere as they may think proper. The school opens in summer at half-past nine A.M., and continues till half-past five P.M., with the interval of one hour, from one till two, for dinner. In the winter it opens at ten, and continues till three; in both summer and winter it is held during six days of the week. The school is open upon all days of the week to the public of all denominations, who have liberty to inspect the registry, witness the mode of teaching, and see that the regulations of the school are faithfully observed; but no persons, except members of the committee and the officers of the Board, are permitted *ex officio* to interfere in the business or management of the school. The books used, in addition to the Scriptures and the Westminster catechism are those sanctioned by the Kildare-place Society. The number of children in attendance is 42, of which 20 are males. There is a registry and daily report-book faithfully kept in the school. The children pay for reading, 2*s.*; writing and accounts, 2*s.* 6*d.*; English grammar, geography, &c., 3*s.* per quarter. In addition to a grant of books, the aid required is the sum of £8, to pay at the above rates for children whose parents, from poverty, are unable to pay, and whatever gratuity the Inspector of the Board may report the teacher to deserve.' That school was endowed upon this application, and it has since been regarded as the foundation of the union with the Presbyterians and of the distinction between vested and non-vested schools being clearly laid down.

Concessions, extended to all,

"9097. Lord *Monteagle* of Brandon.—In all cases the concessions which were then made to the Presbyterians were equally made to all other denominations of Christians?—Perfectly so, and in accordance with the previous statement made by the Lord Lieutenant.

"9098. So far as any apprehension prevails that those concessions were made exclusively to the Presbyterians, or gave them any peculiar privileges as distinguished from any other class of Christians, that is a mistake?—No doubt the modification was more clearly explained after the junction of the Presbyterian body, but I am quite certain that what was given to the Presbyterians, was all along equally intended for all.

"9099. Does any difficulty exist at present between the Presbyterian body and the Board as reported on by the Inspectors?—No. With the exception of the religious worship which is observed in a few school-houses, we have not had the slightest difficulty in any other respect.

"9100. Will you explain how that question now stands?—I am greatly afraid that some of the Presbyterian clergymen take a different view of what public worship means from the one taken by the Board. It is allowed to them that they may have lectures, that the children may attend, and their connexions and friends; but I fear in some cases they announce the intended service from the pulpit as if it were public worship. At the same time it is right to observe that I never knew a case, where on Sunday, for instance, worship was held in a school-house at the ordinary hour for public worship. On the contrary, I am aware of an instance in which the Rev. Mr. Parke of Ballymeny, the Clerk of the Synod, wrote to the Board withdrawing his school from connexion with them for a time; because he was obliged to use his school-house for public service on the Lord's day, his church being under repair.

"9101. Earl of *Harrowby*.—I presume there is more difficulty in drawing the line with regard to Presby-

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terian worship than others, inasmuch as it is less ritual in its character?—There is. Supposing we should allow Presbyterians to have the sacrament of baptism administered in their school-house, that would involve an equal concession of the right of observing all sacraments to others. I would very much rejoice if something more definite should be adopted in this case. I think we should give everybody the perfect control of the school-houses in after hours, subject to two things, that is, that in case of abuse, the Board should interpose, and also subject to the condition that no public worship shall be observed in it.

"9102. Viscount *Clancarty.*—What is the great practical inconvenience in public worship being held in the school house?—Suppose it is carried to its utmost limit, we might have baptisms in the school-houses; the Roman Catholics would have an altar. The Episcopalians would have some of their peculiar services, and it would make the schools so thoroughly denominational, that the parents of other denominations would undoubtedly feel an objection to them."

We insert the Memorandum of this interview communicated by the secretaries of the Board to Archbishop Murray, who was absent through illness.

"At the conference between the Commissioners and the gentlemen of the Synod of Ulster, in presence of the Lord Lieutenant, it was neither proposed nor hinted at that there should be any change in the Rules of the Board. Had any such proposal been made the Commissioners would not have entertained it in Dr. Murray's absence.

"Wishing to avoid all abstract discussions the Commissioners suggested that an application for aid to any given school should be made to them with a distinct statement of the rules by which the school was managed, in order to enable them to see whether the management was consistent with their principles; this was done, and the statement being satisfactory, and it appearing in particular that the school was managed by a committee appointed by the parents of the children, and that therefore the parents were assenting to the practice as to religious instruction, the Commissioners authorized a grant of salary.

"It may be observed that the practice as to religious instruction in the school is in substance *mutatis mutandis*, similar to that in many schools under the direction of Roman Catholics. It is to be observed, too, that the grant is only of salary and books. In making such grants the Board acts upon the statement of the parties applying, provided it be satisfactory, without binding them literally to the Rules of the Board, because should anything occur hereafter which might appear contrary to the spirit of the Rules, the Board has it in its power to have the evil corrected or to withdraw the salary; but in making a grant towards building, as the Commissioners make it irrevocably, they require the parties receiving it to bind themselves irrevocably in return to a strict observance of the Rules as in force at the time the grant is made, and to have the school vested in trustees for that purpose."

made non-vested schools quasi-denominational with a conscience clause.

Since, in the language of the Lord Lieutenant, "no advantage, save what was equally open to all, could be given to the members of any particular communion," the concessions granted in 1839 to the Presbyterians converted the National system, so far as concerned the numerous class of non-vested schools, into a quasi-denominational system, with a conscience clause for the protection of minorities. Such is Archdeacon Stopford's opinion:—[1]

"4586. Viscount *Hutchinson.*—You are aware that the system, as originally contemplated, comprised only vested schools?—I am.

"4587. You are aware that subsequently the non-vested system was introduced, and added to the other?—Yes.

"4588. Are not you of opinion that, while the principle of the vested schools was one of united education, the principle of the non-vested schools was as clearly one of separate education?—I think it was; and I think it was tacitly admitted by the Board themselves in their Sixth Report; for they said that such schools must be looked upon as bearing a peculiar religious aspect.

"4589. So that from the moment the Board consented to give aid to non-vested schools, they departed from the great principle of their system, which was united education?—Practically they did establish a system of separate schools, under the name of a system of united education.

"4590. Of course you are of opinion that convent schools, or schools in connexion with any of the Roman Catholic religious bodies, must, from their very nature, be schools of separate education?—I think they must, of course, from their very nature, be schools of separate education I think it equally impossible that Protestants should send their children to such schools, as that Roman Catholics should send their children to schools where the education is Scriptural."

Lord Chancellor Blackburne[2], a member of the Board, was of the same opinion:—

"1054. Earl of *Wicklow.*—Do not you think that under the existing system, as regards the non-vested schools, there is sufficient power on the part of the patron, be he of what religion he may, to carry on the system of education as he pleases?—Very much; but first of all there is the inspection, which is of great value and importance. So far as regards the books, he need not use any of the Board's books, but he cannot use any books which the Board do not approve of; therefore, there is great security that no books but those which are perfectly proper and correct will be used.

"1055. Supposing that a clergyman of the Church of England, who had a prejudice against the system as at first established, were now disposed, under the altered regulations of the Board, to establish a school in a part of the country where Protestantism prevailed; might he not carry on that system of education, under the sanction of the Board, pretty much in the manner that he might have done if he had been in connexion with the Kildare-place Society?—I think there was inspection in both cases, and great security that no improper books would be used.

Sixth Report (1839)

In the Sixth Report, dated April, 1840, the Commissioners acknowledge that "schools in which the patrons themselves provide religious instruction for children only of a particular communion, leaving it to the parents or guardians to provide it for all others,

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[1] Lords' Committee, 1854.

[2] *Ibid.*

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avows denominational character of non-vested schools;

bear, in some degree, a peculiar religious aspect; but schools of such a description, when connected with Presbyterian meeting-houses, appear to stand upon the same principle as schools connected with communities of the Roman Catholic persuasion, and to these they had, from the commencement of their labours, granted aid, having first communicated with His late Majesty's Government upon the subject, and being sanctioned by it in doing so." It must however be recollected that these terms had not previously existed in the case of convent schools. They continue, "Indeed, schools in general, which are under the direction of persons only of one communion, may be considered to bear a distinctive stamp; but although we are required to give a preference to applications signed by persons of different persuasions, we are not required to restrict aid to cases of that description." "We leave the particular religious education of children of all denominations in the hands of such persons as their parents or guardians may choose to intrust with it, taking care only that children shall not be, through the direct or indirect operation of the rules adopted in any school, either prevented from attending it for general literary and secular instruction, or debarred by any compulsory attendance upon it, from opportunity of receiving such religious instruction as their parents or guardians may provide for them." The Commissioners add:—"It will easily be understood, that regulations which, in this point of view, might be in some schools unobjectionable and attended with no inconvenience, might, where local circumstances were different, be at variance with our fundamental principles."

gives right of objecting to Scripture extracts;

From the same report it appears that they now admitted the right of parents or guardians to object to the use of the Scripture extracts during the time of secular or literary instruction. "We should also state, that we by no means insist on having the Scripture extracts, published by our authority, read in any of the National schools, nor would we allow them to be read during the time of secular or literary instruction in any school attended by any children whose parents or guardians objected to them. In such case we should prohibit the use of them, except at the times of religious instruction, when the persons giving it might use them or not, as they should think proper." In proof of good faith in this matter they quote a circular letter of August, 1838:—

rebukes inspector for pressing them,

"Copy of a Letter which was addressed to one of the Superintendents, on the 31st August, 1838, and a Copy of which was immediately afterwards transmitted to each of the others.

"In your report on the Shanballymore school, the reading of the Scripture Extracts appears to be a subject on which you left a memorandum in the Report Book; this has given much offence, as it has been construed to be an interference on the part of the Board, through you, with the religious instruction of the children.

"You are not to leave any suggestion on this subject in future, either in the Report Book of the school, or by word of mouth to the teacher or other person. Simply confine yourself on this subject to registering in the tabular form of your report sheet to me the actual number who do read the Scripture Extracts, or state that none read them if the fact be so.

"By a perusal of the Commissioners' Regulations, you will perceive that they are totally silent with regard to this book, leaving its use or non-use, as they do of all their other books, wholly for the discretion of those locally interested in the management of the school."

The words of the memorandum were, "The Scripture extracts should be used more frequently."

Nevertheless the preface to the extracts still stated that "The Board of Commissioners earnestly and unanimously recommend these lessons to be used in all schools receiving aid from them;" and Mr. Kelly had given evidence in 1837 (see page 20) that unless the extracts were read as a school book during the school hours of combined instruction, they would not be used as the Board intended.

who defends himself.

Mr. George Ness, Superintendent of National Schools, to whom the letter of reproof was addressed, thus defends himself:—[1]

"At the time the suggestion referred to was made, I had but just commenced the duties of my situation. I had not read anything in the public papers denouncing such suggestions, and I was without instructions on the subject. It is true I found the regulations silent on the point; but I found in the preface to the extracts an earnest recommendation from the Board respecting their general use. I also found the extracts in partial use in the school; and having frequently found similar suggestions under the hands of my predecessors, I thought I was not exceeding my duty when I followed their example.

"The whole must be attributed to an error of judgment on my part."

He might have pleaded his instructions, for the Secretary says:—[2]

"55.—Earl of *Harrowby.*—You mentioned the instructions to the Inspectors respecting the Scripture Lessons; what were the instructions upon that subject?—In one of the early reports, for the year 1836, there are instructions to the Inspectors in which particular mention is made of the Scripture Lessons and the Sacred Poetry. In page 110 of the third report of the Commissioners, under the head of Inspection of Schools, the following paragraph will be found: 'He' (meaning the Inspector) 'will inquire whether the Scripture Extracts and Sacred Poetry be read by the children, and recommend the use of these books on the part of the Board;

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[1] Lords' Committee, 1854, Appendix B., p. 1343.

[2] Lords' Committee, 1854.

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but not peremptorily insist upon it. He will observe whether there be anything in the aspect and regulations of the school that tend to confine it to one particular denomination of children, that he may report to the Board accordingly."

The practice of the Board itself coincided :—

"1591. Earl of *Derby*.—Was not it the case that, in the first instance, those three books were strongly recommended by the Commissioners to be used at the hours of general instruction?—Yes."

We have seen (page 21) that Mr. Carlile, while Resident Commissioner, and Mr. R. Sullivan, the Inspector, had been in the habit of strongly recommending the use of Scripture extracts.

Opposition of Abp. M'Hale

The Report mentions the opposition of the Roman Catholic Archbishop of Tuam and his clergy to the system :—

"While the system of National education has been thus spreading so widely through Ireland in general, it has lately received a check in one district through the efforts of a Roman Catholic prelate, who formerly sought aid for a school which, under the circumstances of the case, the Board could not grant. Several schools in those parts of the counties of Galway and Mayo, in which he exercises spiritual authority, have ceased to be in connexion with us, and the operation of others, which are vested in trustees under the Board, has been suspended until new trustees and managers shall have been appointed. The patrons of all were, with a single exception, Roman Catholic clergymen, and appear to have acted entirely under the orders of the prelate alluded to. In one communication only have they stated any grounds, save his will, for withdrawing from the Board, and in that communication, which is signed by thirteen clergymen, they express themselves as follows :—

and his clergy,

"'We, the undersigned, feeling that the system of National education, as at present constituted, can never enjoy the confidence of the Irish people, and, considering the abuses that have been proved in the allocation of the funds intrusted to that body, do hereby, in conference assembled, withdraw ourselves from any further connexion with the Board of Education, and we request the Secretary to signify to the Commissioners, that we shall entertain no further communication or connexion with them.'"

The opposition was not altogether successful. Archbishop Whately says :—[1]

"I suppose your lordships are well aware that there has been from the very first a very strong Roman Catholic party in opposition to these schools. Archbishop M'Hale has been from the first a most decided opponent, and in some respects a very successful one, but he has been far from being completely and uniformly successful.

which was not quite successful,

"1244. Lord *Monteagle* of Brandon.—Is there not a considerable number of schools in his province?—There is.

"1245. Are not many of those schools maintained by the priests in opposition even to his declared opinions?—In his province there are very many, and even some in his diocese. Of course he has had more influence in his diocese than in his province."

Mr. Kavanagh, Inspector of Schools, speaks to the same effect :—[2]

"Every Roman Catholic Bishop in Ireland, without any exception whatever, *tolerates* the National system; some encourage it; some of them are very favourable to it. Even Archbishop M'Hale, who for some years actively opposed the National system, not only tolerates the schools now, but his Grace has so stated in a pastoral letter to his clergy.

"2518. Lord *Beaumont*.—In his diocese, do you find that the National system succeeds as well as in other parts of Ireland?—Even while Archbishop M'Hale was known to be publicly opposed to the National system, many of his clergy kept on the National schools, and others transferred the patronage of them to Roman Catholic laymen in the parish. Of course the schools there have not had that active superintendence when the spiritual authorities merely tolerated the system; but now there is no such restriction on the part of the Roman Catholic clergy in that archdiocese, and there is a considerable increase in the number of, and I should hope an improvement generally in, the schools."

Against the attacks of the Tuam Roman Catholic clergy the Commissioners thus defend their system :—

is answered.

"It guarantees to parents and guardians of all communions, according to the civil rights with which the laws of the land invest them, the power of determining what religious instruction the children over whom they have authority shall receive, and it prohibits all attempts at enforcing any, either on Protestant or Roman Catholic children, to which their parents or guardians object.

"This is the great principle of the system. It has therefore been earnestly embraced from the first by the Roman Catholic clergy and laity in particular, and been hailed by the poor as one of the greatest boons that the Government had ever bestowed upon them."

They conclude by stating that "they have now been enabled to adopt measures for classifying and increasing the salaries of deserving teachers, by which they hope the whole body will be gradually elevated and improved."

Seventh Report (1840)

The Seventh Report, dated 3rd July, 1841, shows the progressive advance of the National system since it was established to the 31st of December, 1840 :—

Reports of the Commissioners of Education.	Number of Schools in actual operation.	Number of Children on the Roll.
No. 1,	789	107,042
No. 2,	1,106	145,521
No. 3,	1,181	153,707
No. 4,	1,300	166,929
No. 5,	1,384	169,548
No. 6,	1,581	192,971
No. 7,	1,978	232,560

records progress

in Presbyterian schools.

The ministers and elders of the Synod of Ulster have, within a year from their junction, presented 293 applications for aid, and obtained 204 grants. The teachers

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[1] Lords' Committee (1854).

[2] *Ibid.*, q. 2517.

1841.

Mrs. Drummond's gift.

Music introduced.

Model agricultural schools.

Workhouse schools.

have been classed according to their qualifications. Over the moral conduct of teachers in training a vigilant superintendence is exercised, and on Sundays they are required to attend their respective places of worship, while upon every Thursday they receive religious instruction from their respective pastors, who attend at the schools in Marlborough-street for the purpose. A sum of £1,000 had been allocated towards a building for the training of female teachers, and Mrs. Drummond, widow of the late Secretary, offers £1,000 in aid of the undertaking "on the sole condition that the name of Mr. Drummond be connected with the proposed building." Henceforward vocal music is to be systematically taught as a branch of general education. The establishment of twenty-five model agricultural schools—one in each district—will be assisted with grants not exceeding £200 each. Some schools belonging to Poor Law Unions have within the year been taken into connexion. In order to extend the circulation of the Board's books, depots have been opened; but the Commissioners repeat that, though they recommend their own books, yet the use of them is by no means compulsory. This Report is signed by eleven Commissioners. The Duke of Leinster and Lord Plunket had retired from the Board.

Classification and salaries of teachers.

The earliest arrangements for classing the teachers of National schools, and augmenting their salaries, are detailed in an Appendix :—

"Teachers of National schools are divided into three classes, to which the following salaries will be attached :—

MALES.			FEMALES.		
1st (or highest) class,	£20	per annum.	1st (or highest) class,	£15	per annum.
2nd do.,	15	do.	2nd do.,	12	do.
3rd do.,	12	do.	3rd do.,	10	do.
			Mistresses to teach needlework,	6	do.

"Masters and mistresses not sufficiently qualified for any of the above classes, to constitute a *probationary* class, and to receive at most £8 per annum each.

"All newly appointed teachers who have not previously conducted National schools will be placed in the *probationary* class, in which they must remain for at least *one year*. They are afterwards to be examined by the Superintendent of the District, or, if in the training school, by the professors, and such as are deemed sufficiently qualified to be placed in a higher class will receive the *full amount to which they become entitled from the date of their appointment being confirmed by the Commissioners.*

"Examinations will be held from time to time by the Superintendents, with the view of raising meritorious teachers to a higher class, or of depressing others, who may have conducted themselves improperly, or whose schools have declined in consequence of their inattention.

"The Commissioners will require *that a further income to the teachers be secured either by local subscriptions or school-fees. This rule will be strictly enforced.*

"Fixed salaries having been attached to each class, *no applications for a further increase will hereafter be entertained.*

"Every teacher must remain for at least twelve months in the class in which he is placed before he is eligible for promotion, unless in the case of teachers who may have been trained in the interval."

Changes in Secretariat.

At the end of 1838 Mr. T. F. Kelly, who had been sole Secretary, with a salary of £500 a year, resigned his office. Upon this occurrence the post was filled by two joint Secretaries—viz., Mr. Hamilton Dowdall, R. C., Inspector of Schools, and Mr. Maurice Cross, E. C., who had given evidence about Belfast schools before the Committees of 1837. The salary of each of them was £300 for the first year, and thenceforth £400 per annum. Upon the death of Mr. Dowdall in 1841 Mr. Cross became Secretary at a yearly salary of £500, and Mr. James Kelly, R. C., was associated with him as Junior Secretary upon £300 a year. Mr. Cross and Mr. Kelly continued Secretaries upon advancing emoluments until the resignation of the former in 1863.

EIGHTH REPORT (1841)

The eighth report bears date 2nd June, 1842. It is not signed by Sir P. Bellew, or by Lord Morpeth who had retired from the Board upon ceasing to hold the office of Chief Secretary in 1841, leaving with it as an earnest of good will a donation of £1,000, the interest of which he desired to confer annually upon the most deserving schoolmasters. Meanwhile the Marquess of Kildare, of the Established Church, had joined the Board and signs the report.

prints Mr. Stanley's letter according to A p. 2.

In it the Commissioners revert to Mr. Stanley's original Letter, giving as reason that it is the first report which they have submitted to Earl de Grey as Lord Lieutenant. The copy of Mr. Stanley's letter which the Commissioners print in 1842, agrees not with the letter as hitherto printed and circulated by them (B p. 2) but with the copy preserved in the Irish office (A p. 2). No explanation of the change is given in 1842, but to the same letter in 1845 is attached a note :—

"A copy of the original draft of Lord Stanley's letter, which had been sent to the Board printed, was by mistake reprinted with other documents by direction of the Board in 1836, instead of the letter itself; but a copy of the letter itself, as finally settled, and now given, was annexed by the Board to its report for 1841, and printed therewith."

As the letter was printed in the *Dublin Gazette*, according to the form proceeding from the Irish office, that must be taken to be the official and public version.

Discrepancies.

Mr. Carlile, then Resident Commissioner, when examined in 1837 by Lord Stanley himself was unable to account for the discrepancies, and indeed disclaimed the Irish Office copy which does not sanction the appointment of untrained teachers:—

"744. *Chairman.*—In the rule it is said, 'It is not intended that this regulation should apply to prevent the admission of masters or mistresses of schools already established who may be approved of by the Commissioners'?—There was some mistake about that *nota bene*, but we have an attested copy of the original letter addressed to us, in which the passage occurs as it is printed in this book. Under the second regulation the *nota bene* stands thus: 'It is not intended that this regulation should apply to prevent the admission of masters or mistresses of schools already established, who may be approved of by the Commissioners, nor of such as the Board may think fit to appoint before the proposed model school may come into full operation.' Those latter words form part of the original letter.

"745. Lord *Stanley.*—Can you explain how it is those words appear to have been omitted in the copy of the letter laid before Parliament?—That I cannot explain; but that some variations were made in the letter as it was passing through the office, and I apprehend in that way the omission took place. We have procured from the Castle an attested copy since we came here, which contains the words."[1]

The words however are *not* contained in the attested copy, printed in the Report of the Commons' Committee of 1837, certified by the Irish office, nor in the copy printed by the Board in 1842; but they are given by the Board in its earlier issue. Mr. Carlile in 1837 acknowledged that as soon as the model school was in full operation, the rule would require all teachers to be trained previously to appointment:—

"752. Lord *Stanley.*—When that model school is in full operation, would not this rule compel you to require that parties making application should come to your training school for a certain time before they were appointed?—Yes, I should think so."

Mr. Cross.

In 1854, however, after the model school was in full operation, Mr. Cross, the Secretary, states that the rule was not carried out.

"657. *Chairman.*—The next paragraph of Lord Stanley's letter to which I wish to call your attention is this: 'They will allow to the individuals or bodies applying for aid the appointment of their own teacher, subject to the following restrictions and regulations:—1st. He (or she) shall be liable to be fined, suspended, or removed altogether, by the authority of the Commissioners, who shall, however, record their reasons. 2nd. He shall have received previous instruction in a model school in Dublin, to be sanctioned by the Board. *N.B.*—It is not intended that this regulation should apply to prevent the admission of masters or mistresses of schools already established, who may be approved of by the Commissioners. 3rd. He shall have received testimonials of good conduct and of general fitness for the situation from the Board.' Is that regulation still complied with?—That regulation continues to be generally complied with. It does not follow, however, from the rule which your lordship has read, that teachers may not be appointed to vested or non-vested schools who have not been previously trained, though they are admissible afterwards if recommended by the Inspectors. I wish the Committee to understand, that in many schools of both descriptions there are teachers who are sufficiently qualified who have not been trained at a model school."

Explanatory document

In addition to Mr. Stanley's letter, the Commissioners, in 1842, republished the undated "explanatory document" (page 7); but to the statement in that document that "liberty is to be secured to the pastors to assemble the children of their respective flocks in the school-room, if they see fit," they add a note, rendered necessary by the difference, now avowed, between the religious rules applicable to vested and to non-vested schools:—

explained.

"This applies to schools built by aid from the Board, not to schools which receive aid only by way of salary or grant of books. See Sixth Report, paragraphs 26 and 27."

The Commissioners defend their rule in the Report for 1841:—

Defence of religious rule.

"So far are we from prohibiting the use of the Scriptures, that we expressly recognise the right of all patrons to have them used for the purpose of religious instruction in whatever way they may think proper, provided that each school be open to poor children of all communions, that due regard be had to parental right and authority, therefore that no child be *compelled* to attend or be present at any religious instruction to which his parents or guardians object, and that the time for giving it be so fixed that no child shall be thereby in effect excluded, directly or indirectly, from the other advantages which the school affords.

"We may add, that in very many of the National schools religious instruction is given day by day, as it may be in all if the patrons think proper, by means both of the Holy Scriptures and the approved catechisms of the Church to which the children receiving it belong; but the times for reading the Holy Scriptures and for catechetical instruction are so arranged as not to interfere with or impede the scientific or secular business of the school, and no child whose parents or guardians object is required to be present or take part in those exercises."

The controversy, of which more will be heard, gives importance to the words "that no child be *compelled* to attend or be present at," as illustrated by the further clause "no child is required to be present or take part," in the religious instruction.

Ninth Report (1842) revises rules,

The ninth report is dated 21st March 1843; but it appears to have been kept back for at least two months after that day, since the revised rules printed with it were not finally approved by the Board before 18th May 1843. A committee consisting of Right Hon. A. R. Blake, Robert Holmes, J. R. Corballis, and Alex. Macdonnell esqrs., had been appointed March 23rd, to revise the rules: upon April 18th the Commissioners considered and approved the rules as revised: upon April 27th verbal alterations were sanctioned: upon May 18th the prohibition forbidding teachers to attend political meetings was made more stringent, and in its altered form inserted in the rules. The

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[1] Commons' Committee, 1837.

1843.

answers Church Education Society,

rules thus revised appear in the appendix to the ninth report. From the returns furnished to us by the National Board we have printed the rules and regulations in such a form as to show the changes and alterations made in them at each successive revision, and the code of 1843 will be found in the proper place. The ninth report is mainly concerned in answering "a late appeal to the public from the Committee of the Church Education Society of Ireland," which had set forth grave objections against the National system. "They cannot co-operate with it, because of the constitution of the Board itself," composed of "representatives of the most conflicting religious opinions": because of the books: "because the Sacred Scriptures are not permitted to be used in the schools during the hours of united instruction": because of the Scripture extracts: and because its practical working is calculated to produce separation more complete than ever. Upon the last head the argument of the Committee is:—

whose objections,

> "The Committee cannot co-operate with the National Board, because they believe that, even if they could lay aside their other objections to it, it is, in its practical working, calculated to widen the breach already existing between the several orders of religion in the country. The system of education adopted by the Board does not even profess to effect a union of the children of different religious denominations in its schools, in the sense in which such a union would be chiefly desirable, namely, in receiving religious instruction. The principle on which the system is founded is, to combine them in receiving secular instruction, separating them where religion is concerned—thus making more apparent than ever the diversity of religious belief, and impressing the minds of the children with the idea, that however they may look upon each other as fellow citizens, they cannot regard each other as fellow Christians, who hold in common any principles of revealed truth.
>
> "Even such a union as the Board does profess to aim at, it has failed in attaining. It has not succeeded in procuring the attendance of the children of the Church (as is exemplified in the diocese of Cork, where, in all the schools connected with the Board, there are not more than eight Church children), and though considerable numbers of Roman Catholic and Presbyterian children are in its schools, yet these different denominations are not to be found to any extent in the same schools. Separate schools are established for each, in many cases in the same parishes throughout the country. In this way the Board is enabled to take credit for having established a system of education which the various religious bodies have approved; while, in truth, the children of these various bodies are divided more effectually than ever, and a system of separate education is virtually carried on."

resembling those of Christian Brothers,

The arguments urged *a priori* against the Board, bear some resemblance to the reasons which determined the Christian Brothers after trial to withdraw from connexion with it. Mr. Grace, when examined before us, said:—

> "9294. *Chairman.*—Did you find the requirements of the Board to restrict your operations?—Very much, as regarded the religious element of our system.
>
> "9295. In what respect?—By the rules of the Board we were not permitted to teach in a Catholic spirit. We did not feel at liberty to avail ourselves of the reading lessons to communicate religious knowledge when a suitable opportunity presented itself; and, moreover, all reference to religious subjects was to be excluded for a certain number of hours each day. Now, after having given the system the fullest trial, and taking into account the pecuniary advantages of our connexion with the Board, with the religious restrictions which that connexion imposed, we came to the conclusion that to continue the connexion would be inconsistent with the original aim of the society—namely, to give a sound Catholic education to our pupils; for that is the main end of our institution. Our society would never have been formed if it were not for the purpose of communicating religious knowledge; and that being the case, many of our members became dissatisfied at being restricted in the discharge of that sacred self-imposed duty. Besides, during the connexion with the Board our religious instruction had to be postponed to the end of the day. At that time both the brothers and the children were tired after the day's work, and hence the instruction lost much of its effect."

are disregarded.

The Commissioners reply in this Report to the objections of the Church Education Society. They refer to the constitution of Parliament as composed of persons representing different religious opinions; to the collection of public money from persons of all communions; the rights of parents; the example of Trinity College; the failure of previous efforts involving proselytism; the tendency of their system to promote union; its equitable treatment of all; and public recommendations of "the highest dignitaries of the Established Church."

On the subject of mixed education, they say:—

> "The Committee are mistaken in supposing that Protestants and Roman Catholics are not mixed, and extensively mixed, in several National schools. The union between them would probably by this time have been general if it had not been opposed by prejudices which are now giving way; and as the clergy of all communions must at length see that a system of education tending to union is the only one which the State is likely to support, we sincerely hope that they will think rather of securing the benefits of such a system to the poor of their flocks than of attempting to have an opposite one substituted for it."

The answer of the Board was deemed satisfactory, and the Lord Lieutenant made known to the Commissioners "the resolution of Her Majesty's ministers to propose a continuance of the grant for education in Ireland upon the general principles on which it has of late years been made."

TENTH REPORT (1843)

In their Tenth Report, dated 21st March, 1844, the Commissioners complain that the amount of their annual grant was insufficient to enable them to contribute to the building, or even the support, of additional schools, although many were wanted and applied for. They add, however:—

applies increased grant

> "We have learned with the greatest satisfaction that Her Majesty's ministers intend proposing such an addition to the funds confided to us as may enable us to increase the number of our schools, and of our superintendents.

1844.

"To leave the grant unaugmented would in effect be, not to leave matters to go on as heretofore, but suddenly to stop the spread of a great good at a certain point, and thus to make it the means of producing discontent instead of satisfaction through the nation.

"We say a great good, because the tendency of the system is to produce peace, and that knowledge of men's true interests, the want of which is so likely to lead to disaffection and crime."

Besides adding to the number of schools and superintendents, they propose out of the increased grant to—

to schools, superintendents, and paid monitors,

"Have in future a certain number of paid monitors in some of our best schools, and that they should be educated for the office of teaching. We intend that they should be selected by the Local Superintendent, and, when of a suitable age, that they should be received at our training establishment, from which they may be sent to undertake schools as opportunities offer. We hope in this way, without any considerable increase of expense, to provide gradually a supply of teachers of a superior description, and thus to add most materially to the benefits which the National schools are already conferring upon the country."

They congratulate themselves upon the quantity of religious instruction afforded, especially in their own books, which, "though not forced, are adopted universally:"—

and applauds the religiousness of the books.

"It appears by returns had from the patrons of the National schools, pursuant to an order made by the House of Commons the last session, that the Scriptures were read in 944 of the National schools, and that the Scripture Extracts which we have published were read in 1,307. We have to add that the school-books which we have published were read in all, and of these we beg leave to repeat what we said in our last Report:—'The Books we have published for the use of the National schools, and which, though not forced, are adopted universally in them, contain several lessons upon the subject of religion. They give an epitome of sacred history; they dwell on the original sin of our first parents, and on the promise then made, that in time One would come by whom sin should be overcome; they show how that promise was renewed, particularly in the covenant with Abraham; and they point out the fulfilment of it in the coming and suffering of our Lord; they dwell also on the giving of the law to Moses; they state that it is commonly divided into three parts, the moral, the civil, and the ceremonial, and that the moral is of perpetual obligation, "because the duties which the creatures of God owe to him and to one another can never have an end." The duty of Christian charity is set forth as enjoined by the precepts and example of our Lord himself, and a lesson by which it is thus inculcated is hung up in every National school.'"

ELEVENTH REPORT (1844) disposes of increased grant,

In the following year the Parliamentary grant was raised from £55,000 to £85,000. The Eleventh Report, dated 24th April, 1845, shows to what uses the Commissioners applied their increased resources:—

"The increased grant voted by Parliament in the last session, by augmenting the funds at our disposal, has enabled us to appoint additional District Superintendents, to extend our training establishments, and to increase our schools very considerably.

"We have recast our school districts, and having established 32, instead of 25, we have increased the number of our Superintendents from 25 to 32 accordingly.

"We have, besides, taken an additional house in Dublin, in the neighbourhood of the model schools, for the accommodation of the masters we call up for training; and we have now 100 at a time, instead of 70, or thereabouts, as heretofore. We have also completed our female training establishment, and have at present 55 female teachers therein.

"Hitherto our means did not allow us to attempt educating young persons for the business of teaching; but now we have taken steps for doing so. We have at present 15 youths, who are boarded and lodged with the masters under training, and are to remain with us for two years; we have also 15 young women at our female establishment, who are to continue for the same period; and we intend to increase the number in both classes. Moreover, arrangements are in progress for having monitors appointed and paid as assistants in some of our best schools; so that we hope gradually to bring forward a body of masters and mistresses thoroughly qualified to undertake the management of schools, and to render them sources of solid instruction and improvement."

records spread of system,

Already the Commissioners are able to record a large and gratifying increase in the sphere of their labours:—

"We calculate upon having altogether between four and five hundred thousand poor children receiving the blessing of education under us, in the course of the present year.

"The schools in connexion with us on the 31st December include those founded by the Guardians of the Poor of eighty-four unions; and the whole of the unions, then established in Ireland, amounted to 113."

contrasted with previous failures,

Contrasting the success of their system with the failure of previous plans—"each of which interfered with conscience, and therefore failed"—the Commissioners point out its "peculiar suitableness to the circumstances of Ireland."

"The principle of it is, and has been from the beginning, that the National schools shall be open alike to Christians of all denominations; and that accordingly, no child shall be required to be present at any religious instruction or exercise of which his parents or guardians may disapprove; and that opportunities shall be afforded to all children to receive separately, at particular periods, such religious instruction as their parents or guardians may provide for them.

"In consequence of the strict adherence to this principle, the National schools are, in a great number of instances, frequented by children of various denominations. But in some districts, where the poorer portion of the population is almost exclusively of one denomination, or again, where well conducted schools confined to those of one denomination had been previously established, such intermixture, of course, does not take place; and this has been held out as a proof of the failure, in those instances at least, of the 'system of united education.' But the system never was designed to be one of united education *in that sense;* else, in numerous districts in Ireland, in which schools are much needed, it would be wholly inapplicable. The system of united education which it was really designed to establish, and which has in fact been established, is a system which does not *exclude* children of any denomination; which will *admit,* without doing violence to conscience, those of whatever religious creed, who may wish for education. . . . . . .

"Under our present rules, the patron of a National school may give religious instruction during even the fixed hours. A patron, Protestant or Roman Catholic, might possibly, availing himself of the letter of this rule, make so unjust a use of this privilege as to drive from the school all children of a persuasion different

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from his own, or induce them, if they remained to share in the religious instruction to which they and their parents were conscientiously opposed. In such a case we should immediately interpose, and cause the patron to abandon a course so inconsistent with the whole spirit of our system; or, in case of his refusal, we should strike the school off our roll."

and asks for Charter for the purpose of holding Model Schools.

The Eleventh Report concludes with a petition for a Charter of Incorporation and assigns reasons:—

"It only remains for us to advert to a communication which we have already made to your Excellency, as to the necessity of having model schools established under our own immediate direction in our several school districts. We are satisfied that such institutions would tend powerfully to the improvement of our schools in general; but we must acquire sites for the purpose, and we have already felt great difficulty in making arrangements for having the premises which we have purchased, or taken on lease, for our official, model, and training establishments in Dublin and Glasnevin, properly secured through trustees for our use. For this reason, and also because we think property might be granted to us if we were enabled to take by direct conveyance, we consider it most desirable, that the National Board (the members being of course liable to be changed at Her Majesty's pleasure) should be incorporated, and authorized to acquire property, and take conveyances of land, when necessary, by licence from the crown.

"The Board which has the charge of the schools of public and private foundation in Ireland, under the 53 Geo. III., c. 2, is already incorporated; and the Committee of the House of Commons, which, in 1838, reported upon the state of education in Ireland, recommended that this Board also should be incorporated."

Claims of Church Education Society,

In the spring of 1845 powerful efforts, which cannot be passed unnoticed, were made in Ireland to induce the Government of Sir R. Peel so to modify the regulations of the National Board as to embrace the schools of the Church Education Society.

"At a meeting of noblemen and gentlemen, held at Morrison's Hotel, Dublin, on Thursday, January 30, 1845, the Earl of Roden, K.S.P., in the chair,

"Mr. George A. Hamilton, Member for the University of Dublin, was requested to act as secretary.

"The following Resolutions were unanimously agreed to:—

"Proposed by the Marquess of Downshire, K.S.P.; seconded by Lord Viscount Bernard, M.P.

"Resolved, That at a crisis such as the present, the able and dignified declaration on the subject of education made by his Grace the Lord Primate of Ireland, and a majority of the Bishops of the Established Church, is calculated to create confidence and hope among the friends of sound scriptural education, and demands our acknowledgments and support.

"Proposed by the Earl of Bandon; seconded by Charles Cobbe, Esq.

"Resolved, That our respectful thanks be tendered to his Grace and those Prelates for the firm, temperate, and conclusive manner in which they have, in that declaration, vindicated the cause of scriptural education, and asserted the principles and claims of the Established Church.

"Proposed by the Earl of Rathdown; seconded by Edward Grogan, Esq. M.P.

"Resolved, That without any desire to make the question of education in Ireland a political question, or to embarrass in any way Her Majesty's present Government, in accordance with those principles which we have always conscientiously maintained, and which we feel to involve considerations of paramount importance, we deem it our duty to express our full concurrence in the sentiments contained in that declaration.

"Proposed by Viscount Castlemaine; seconded by Captain Taylor, M.P.

"Resolved, That it is our most earnest and anxious desire that Her Majesty's Government may be induced to reconsider this important subject; and, while they have conceded so much to the scruples of other denominations, may regard the just claims of the Established Church in Ireland, and the position in which its members are placed in reference to education, and afford assistance to schools in connexion with the Established Church, on principles and conditions of which the clergy and laity may be able conscientiously to approve."[1]

supported by declaration of E. C. bishops,

The declaration of bishops referred to in the first resolution includes the following passages:—

"Upon former occasions we felt constrained to make known the very unfavourable judgment which we had formed of the National system of education for this country—distinctly declaring that we could not approve of it, or assist in the management of it, or recommend to the patrons or superintendents of schools that they should place them in connexion with it.

"It was with much reluctance and regret that we felt ourselves obliged to declare so decidedly and publicly against a plan of education established and maintained by the State, to which we owe, and are ready to render all duty not interfering with that which we owe to God. But this higher duty compelled us to express thus plainly and strongly our disapprobation and distrust of this system; and we lament that it does not now permit us to retract, or to soften, those declarations of our opinion. We consider it to be the more necessary to state this explicitly, because it is conceived by some persons that certain modifications of its rules, from time to time introduced by the Commissioners of National Education, have done much to remove the objections, on which it has been from the beginning, opposed and rejected by the greater portion of the members of the Established Church. And as we are unable to form the same opinion of these changes, we deem it our duty to obviate the misapprehension to which our silence might give rise, by stating distinctly, that we cannot discern in them any sufficient reasons for withdrawing or qualifying the condemnation which we have deliberately and repeatedly pronounced.

"When the Government first announced its determination that this system should supersede those to which the State had before given support, it was very generally opposed by the clergy and the laity of our Church. The grounds on which this opposition was made to rest were various. The undue prominence given to secular, to the depreciation of religious instruction—the disregard shown to the position and claims of the clergy of the Established Church, tending to throw the direction of National education into the hands of the priesthood of the Church of Rome—and other defects and evils, both of the system itself and of the machinery by which it was to be worked, were urged as grave objections against the proposed plan of education. While its opponents differed as to the importance which was to be assigned to some of these objections, there was one, upon the paramount importance of which all were agreed. The rule by which the Holy Scriptures were to be excluded from the schools during the hours of general instruction, was treated by all as so fundamentally objectionable, that while this should continue to be the principle of the system, they could not conscientiously connect their schools with it, even though all the other grounds of opposition were taken away.

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[1] Lords' Committee, 1854, pp. 1604–1616.

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"In the former societies for the education of the poor, with which the clergy were connected, they had, in accommodation to the unhappy divisions of this country, consented to forbear from any attempt to teach the formularies of our Church to the children of Dissenters, Protestant or Roman Catholic, who attend the schools of which they had the superintendence. But they did not judge themselves at liberty so to deal with the Word of God. There was in every school a Bible class, and in every school to read the Bible was a part of the daily business; and all the children in attendance, of whatever religious communion, took their places in this class, as soon as their proficiency enabled them to profit by the reading of the Holy Scriptures. But the distinction of the new system was, that it placed the Bible under the same rule with books of peculiar instruction in religion, and excluded it, with them, from the hours of general education; and, moreover, this great change was avowedly made as a concession to the unlawful authority by which the Church of Rome withholds the Holy Scriptures from its members.

"It should not have been expected that the clergy of our Church, who are bound by obligations so sacred to resist the spiritual tyranny, and to oppose the errors of the Church of Rome, would join in a system of education, of which the distinctive claim to acceptance and support was the aid which it gave to one of the most violent exercises of this tyranny—that which is in fact the strength and protection of its worst errors. And they could not doubt, that if they connected their schools with the National system, and thereby entered into a compact to dispossess the Bible of the place which it had hitherto occupied in them, they would be, in the eyes of the young and of the old of both communions, practically admitting the false principles of the Church of Rome, and submitting to its tyranny, and abandoning the great principle of their own Church, concerning the sufficiency and supremacy of God's Holy Word.

"It would seem that the Board, to which the management of National education is committed, has not been insensible to the force of this grand and primary objection. It changed the offensive, but true ground, on which the exclusion of the Scriptures from its schools was originally placed, for another which was much more specious and popular; and parental authority was brought in to occupy the post at first assigned to the authority of the Church of Rome. Those who were acquainted with the state of the country, knew that there was no real objection on the part of Roman Catholic parents, speaking generally, to read the Bible themselves, or have it read by their children, but the contrary; and, in fact, when ecclesiastical authority was first exerted to put down Scriptural education in this country, it had to encounter very stubborn resistance from parental authority—a resistance which undoubtedly would have been successful, if it had been aided, as it ought to have been, by the State. But a renewal of this struggle was not to be looked for. For however true it be, that Roman Catholics in general would prefer that their children were taught the Bible, this desire is seldom so enlightened or so strong as of itself to arouse them to a contest with the authorities of their Church. Under former systems they resisted the despotic power which forbad their children to read the Bible, chiefly because their submission to it would have involved the loss of an improved method of secular education; but when, in consequence of the establishment of the National system, no such loss would ensue, it was not to be expected that any considerable number would persist in opposing the mandates of their clergy, or that the latter would find any difficulty in constraining the parents, from whom they were able to withhold the Bible, to forbid the use of it to their children. This being the case, it must be felt that, under all the modifications which have taken place in the rules, the matter remained, in substance and fact, unaltered; and that the parental authority, which is put forward so prominently, is really the authority of the Church of Rome, exercised on and through the parents of the children.

"It is still further to be considered, that parental authority, like civil and ecclesiastical, and all other lawful authority, derives all its force from the authority of God, and therefore can possess none when it is exerted in opposition to the Divine authority on which it rests. And although a child who from tender years or false training is unable to see clearly the opposition which may exist between his parent's will and the will of God, or to apprehend its effect in releasing him from the duty of submission, is not to be instructed or encouraged to resist the authority of his parent, even when it is unlawfully exerted; yet that parent has no right to require others who clearly perceive this opposition, and understand its effects, to be his instruments in enforcing an unlawful exercise of his authority over his child, and others have no warrant to become his instruments in such a case. The distinction is obvious. Our clergy would and ought to abstain from any direct efforts to excite resistance, or even to encourage it on the part of a child, until they had good grounds for regarding that resistance as intelligent and conscientious. But they could not recognise such an exertion of parental authority as if it were lawful, and lend their assistance in enforcing it. So that even if it were voluntarily exerted in forbidding the Bible to be read, our clergy could not consent to bind themselves to aid in giving effect to such an unlawful command.

"The exclusive appropriation of the Parliamentary grants for education, having left the Church destitute of its accustomed aids for the instruction of the children of the poor, the clergy and laity, to supply the want which had been thus created, united in forming the Church Education Society for Ireland. The immediate and chief object of this society is to afford the means of religious education to the poorer children of our own communion. But an earnest desire being felt to extend the benefits of the schools to other communions also, not only is the freest access given to all, but everything is done which can be done consistently with principle, to take away every hindrance to their availing themselves of the advantages which they afford. While the reading of the Bible forms a portion of the business of the schools, in which all children when qualified are expected to take a part, the formularies of the Church are required to be learned by none except the children of its own members. And although the attendance of Roman Catholic children at the schools of the Church Education Society fluctuates considerably, as ecclesiastical authority is more or less actively exerted to restrain it, yet on the whole there appears no room to doubt that united education has been effected in a much higher degree in the schools of this society than in those of the National Board.

"The very limited resources of the society, however, being inadequate to the full attainment of its objects, diocesan and other petitions were presented to Parliament, praying for such a revision of the question of education in this country as might allow the Established Church to share in the funds appropriated to the education of the poor. These petitions having been unsuccessful, the operations and the wants of the Church Education Society were in the same way brought before the Legislature, with the view of obtaining a separate grant for the maintenance of its schools. And afterwards an application was made to the Government, soliciting that the Irish part of the United Church might be allowed to participate with the English in the grant of money, from which the latter annually draws support for a system of education in conformity with its own principles. These appeals have been hitherto unsuccessful.[1]

John G. Armagh.
Charles Kildare.
Robert P. Clogher.

J. Kilmore, &c.
Rd. Down and Connor and Dromore.
S. Cork and Cloyne.

Ludlow Killaloe and Clonfert.
J. T. Ossory and Ferns.
Robert Cashel, &c."

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[1] This is printed from Appendix IV. of Church Education Society's VI. Report, 1845.

1845.

These claims were in May, 1845, submitted to Sir R. Peel by the Primate in the names of 1,700 of the clergy, 1,632 of the landed proprietors and gentry, and 60,000 persons, on behalf of 1,820 schools affording Scriptural education to 103,883 children of the poor.

"From the LORD PRIMATE of IRELAND to the Right Hon. Sir R. PEEL.

"Charles-street, St. James's-square,
"31 May, 1845.

pressed upon Sir R. Peel,

"MY DEAR SIR ROBERT,—I have been requested by several members of both Houses of Parliament, who are connected with Ireland, to bring again under the consideration of Her Majesty's Government the condition and claims of those schools for the education of the poor in Ireland in which the Sacred Scriptures are made an essential part of the instruction given to the pupils, and which on that account are denied any assistance out of the funds granted by Parliament for the advancement of education. In compliance with the wishes of the noble and distinguished persons who have assured me of their readiness to support me in making this application, and whose address to me I beg leave to enclose, I would now solicit your attention to this important question. And in doing so, I would also mention that, having recently, in conjunction with a majority of the Irish prelates, deemed it right to restate publicly the grounds of our conscientious objections to the National system of education, and our reasons for endeavouring to uphold, as far as in our power, the schools which are founded on the principle of making the Holy Scriptures the basis of instruction, our sentiments have been responded to by 1,700 of the clergy, who have expressed their concurrence in the views which we put forward. Nor is this agreement in our sentiments confined to the ministers of the Church, for a meeting of noblemen and gentlemen having been convened in Dublin, resolutions were adopted approving of the system on which these schools are conducted, and an earnest hope expressed 'that Her Majesty's Government would take into consideration the painful position in which the clergy and members of the Established Church, who conscientiously object to the present National system, are placed in reference to education in Ireland.' These resolutions, a copy of which I also enclose, are signed by 1,632 of the landed proprietors and gentry; and amongst the names affixed to them and to the address are those of thirty-three peers, and a large body of deputy-lieutenants and magistrates. Petitions to the same effect have likewise been presented to Parliament during the present session, signed by more than 60,000 persons.

"It is, therefore, in the name of a majority of the prelates, and more than 3,000 of the nobility, gentry, and clergy of Ireland, and supported by the petitions of 60,000 of the people, that I make this appeal to Her Majesty's Government. I make it in behalf of 1,820 schools, which afford a Scriptural education to 103,883 children of the poor.

"These schools are in connexion with the Church Education Society; the religious education given in them is under the superintendence of the clergy of the Established Church, and they are open to children of every religious persuasion. No compulsion is used to induce pupils to attend them; but they are voluntarily resorted to by 32,900 Roman Catholics and 13,500 Protestant Dissenters; and there is, in fact, more of a really united education to be found in these schools—by which I mean an actual union in the same schools of children of various creeds—than in any other schools now in Ireland. I state this fact as the result of my inquiries into the subject.

"The claim which these schools have to receive some assistance from the state would seem to be just and reasonable. They cannot be considered as exclusive schools, inasmuch as they are attended by 46,000 dissenters from the Established Church; nor can they be charged with using compulsion to force the Scriptures into the hands of those who are unwilling to read them, for the attendance of the children in these schools is perfectly voluntary. It cannot be said that they do not stand in need of aid. for most of them are very inadequately provided with the means of support; nor can it with any fairness be alleged that their patrons are sufficiently wealthy to maintain them without assistance while in the far wealthier districts of England the aid of Parliament is liberally given towards the establishment of schools for the poor.

"The conscientious objections which the patrons of these schools have to the National system, and their consequent unwillingness to adopt it, are not the result of factious feeling, political prejudice, or transient excitement. The patrons of these valuable institutions are firmly persuaded that they are maintaining a sacred principle in upholding the system on which they are based; and their adherence to that principle has been proved to be sincere and steadfast. A deference for the scruples of those who would not avail themselves of the schools which formerly existed was the reason alleged for establishing the national system. Is it unreasonable to ask that the scruples of those who, on conscientious grounds, feel themselves precluded from adopting that system, should likewise meet with some consideration at the hands of the State, which is to act as the common parent of all the members of the community? Are prepossessions against the use of the Bible entitled to regard, and prepossessions in favour of making the inspired volume the basis of education to meet with no sympathy or encouragement?

"In England it is not judged to be inconsistent with the advancement of education to give aid to two societies, conducted on different systems. I am unable to perceive why aid should be placed under greater restrictions in Ireland, and why 1,800 most useful schools, scattered over every part of the country, and so popular as to be attended by 103,800 children, should be refused assistance. Even in the colony of New South Wales, where the Irish system of national education has been introduced, the aid of Government is not limited to schools conducted on that plan. A more liberal mode of distribution has, I am informed, of late been adopted by the colonial authorities, in consequence of the objections which were felt by many against this system; and schools which are founded on other principles are now permitted to share in the bounty of the State.

"I would most earnestly submit these statements to the consideration of Her Majesty's advisers; and I shall anxiously hope for such a favourable reply as I shall have pleasure in communicating to the distinguished persons who have requested me to address you."

Sir Robert Peel resisted the claim:—

"From the Right Hon. Sir ROBERT PEEL to the LORD PRIMATE OF IRELAND.

"Whitehall, 9 June, 1845.

who rejects them.

"MY DEAR LORD,—I have the honour to acknowledge the receipt of the communication which your Grace addressed to me, bearing date the 31st of May. I have made it known to my colleagues in the service of the Queen. We hear, with great regret, that your Grace, and the body on whose behalf you have appealed to the Government—a body so entitled to respectful consideration from the numbers, position, and high character of the individuals who compose it—continue to entertain conscientious objections to the National system of education, and to the exclusive support given to that system by Parliamentary grants recommended by the Crown.

"We consider that the National system is founded and conducted, in all its leading principles, in conformity with the suggestions of a Commission which was appointed some years since by the Executive Government of Ireland, for the purpose of inquiring into the state of all the existing schools, 'and of framing a system of general public instruction, which, while it should afford the opportunities of education to every description of the lower classes of the people, might, at the same time, by keeping clear of all interference with the particular religious tenets of any, induce the whole to receive the benefits as one undivided body, under one and the same system, and in the same establishments.'

"Such was the object contemplated by the Commissioners. It was their unanimous opinion that it was indispensable to the satisfactory attainment of that object, that it should be explicitly avowed and clearly understood, as the basis of any plan of general education in Ireland, that no attempt should be made to influence or disturb the religious tenets of any sect or description of Christians.

"The Commissioners expressed a confident hope that in schools advantageously situated, the general adoption of and steady adherence to a course of education, manifestly superior in its mode and objects of instruction, and uniting a careful attention to moral and religious principles, with a cordial purpose of respecting the peculiar tenets of different sects of Christians, would excite at first in the immediate neighbourhood, and by degrees in every part of Ireland, a strong prepossession in favour of such establishments, and effectually obviate any prejudices that might have been entertained against them.

"Under the system of which these regulations form a part, there were in existence at the close of the last year (1844) 3,153 schools, with a number of children receiving the blessings of education, amounting to nearly 400,000. In the present year there will be a very considerable increase of the number of schools and of scholars.

"To this system of National education, your Grace informs me that a majority of the Irish prelates have recently re-stated their conscientious objections, and that in those objections more than 3,000 of the nobility, gentry, and clergy of Ireland participate. I deeply regret that this is the case. I am quite aware that the effect of such objections, and of the establishment of another plan of public instruction in consequence of them, must materially impair the efficiency of the National system, and must necessarily give to that system more of an exclusive character (so far as regards the attendance of children), than it would have had if the clergy of the Established Church and the chief landed proprietors of Ireland had felt it to be consistent with their religious convictions, and with their sense of duty, to co-operate zealously in carrying out the National system.

"However I may lament the absence of that co-operation, and the result of it, I cannot of course question the perfect right of those who conscientiously dissent from a certain plan of public education, to withhold their countenance from it, and to establish another more in conformity with their own principles. But it is my duty to inform your Grace, that to that other plan, so established, Her Majesty's Government cannot lend their sanction. They are impressed with the conviction that the grant of a Parliamentary vote to another and a rival plan of education in Ireland, would be injurious to the cause of public instruction in that country, and would, in its ultimate consequences, and at no remote period, be fatal to a system of united education, by whatever authority that system might be conducted.

"I infer from the general tenor of the communication which I have received from your Grace, that the most material distinction between the plan adopted by the Commissioners of National Education and that of the Church Education Society is this, that in the latter the daily reading of the Scriptures is enjoined and required as a part of the system of education. The printed papers which accompany your Grace's letter speak indeed of schools in connexion with the Established Church, and express regret that funds are not granted by Parliament 'for education in the principles of the Established Church.' But I do not understand that instruction in the principles of the Church—that is, in the catechism and liturgy of the Church—is given in the schools of the Church Education Society as a necessary part of the system to all children indiscriminately. I apprehend that the rules of that society differ in that respect from the rules of the National Society in this country. By the rules of the National Society it is required that the children are to be instructed in the Holy Scriptures, and in the liturgy and catechism of the Established Church, and that they be regularly assembled for the purpose of attending Divine Service in the parish church, unless reasons for non-attendance satisfactory to the managers of the school be given.

"In the schools of the Church Education Society, I apprehend that instruction in the liturgy and catechism of the Established Church is not enjoined as a rule of the society, that there is no obligation to attend Divine Service in the church, and that the children of Dissenters are freely permitted to receive instruction in the principles of the religion which they may profess from ministers of that persuasion. If this be so, there is a very important departure from a principle which many would contend ought to be enforced by an institution avowedly formed in connexion with the Established Church—a departure justified, no doubt, by the very peculiar circumstances of Ireland, but resting, surely, for its justification on the same ground which induced the Board of Education to recommend and Her Majesty's Government to sanction the system of National education.

"Your Grace asks: 'Is it unreasonable to require that the scruples of those who, on conscientious grounds, feel themselves precluded from adopting the National system, should meet with some consideration at the hands of the State? Are prepossessions against the use of the Bible entitled to regard, and prepossessions in favour of making the Inspired Volume the basis of education to meet with no sympathy or encouragement?' But may not the same questions be put by those who conscientiously believe that the reading of the Holy Scriptures without the inculcation of any particular doctrine is an imperfect system of instruction, and that, in a course of public education professedly in connexion with the Church, instruction in the principles of the Church ought to be insisted on as an indispensable condition? May it not be asked of the Government with equal justice, ought not such conscientious scruples to meet with some consideration from the State? Are prepossessions against the necessary use of the catechism and formularies of the Church entitled to regard, and prepossessions in their favour to meet with no sympathy or encouragement?

"I firmly believe these questions would be asked, were the Government to avow its intention of patronizing two systems of public instruction in Ireland; and that it would soon be discovered that we must take our choice between the upholding and encouraging of a single system of instruction, founded on the principles of that which is now receiving the sanction of the Government, and the granting of public aid to at least three different societies in Ireland, by each of which secular instruction should be combined with religious instruction in the particular doctrine of each communion—one in connexion with the Established Church, another with the Presbyterian, a third with the Roman Catholic religion. In such a case all hope of mixed education must be extinguished, and a line of demarcation would be drawn between the children of different religious persuasions

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more marked than has hitherto existed at any period. Her Majesty's Government deprecate this result as a great public evil. They deeply regret the necessity of rejecting an application recommended to their favourable notice by many powerful considerations, by none more powerful than the support and advocacy of your Grace; but their sense of public duty, their deep conviction that compliance with that application would be injurious to the welfare of Ireland, leave them no alternative but respectfully to decline proposing to Parliament a vote of public money in aid of the funds of the Church Education Society.

"I have, &c.,

"(Signed) Robert Peel.

"His Grace the Lord Primate."

The claim resisted by Sir R. Peel has never been conceded by any subsequent Government, and the schools of the Church Education Society remain without participation in the Parliamentary Grant for Education.

Charter of 1844.

In August, 1844, a Charter of Incorporation was granted to the Board. It recites that "in order to promote the welfare, by providing for the education of the poor of Ireland, it is expedient that the Commissioners of National Education in Ireland should be invested with powers and privileges," and proceeds to constitute and declare that Richard Archbishop of Dublin, Archbishop Daniel Murray, Dr. Sadleir, Mr. Blake, Mr. Holmes, Sir P. Bellew, Mr. Greene, Dr. Henry, Mr. Corballis, Mr. Macdonnell, and the Marquess of Kildare, and all other persons from time to time appointed Commissioners by the Lord Lieutenant (all Commissioners appointed by the Lord Lieutenant to be removable at his pleasure) shall be a body corporate called "The Commissioners of National Education in Ireland," with perpetual succession, and with powers to hold land, &c., not exceeding the yearly value of £40,000, to erect and support in all parts of Ireland as many schools as they shall think proper, to grant leases for three lives or thirty-one years, to sue and be sued, to use a common seal; and it authorizes the Lord Lieutenant to fill vacancies and to raise the number of Commissioners to fifteen.

Board should provide education for the poor.

It will be observed that the Charter declares the purpose of the Board to be "to promote the welfare, by providing for the education of the *poor* of Ireland;" and in their five earliest Reports the Commissioners described themselves as "appointed to administer the funds granted by Parliament for the education of the *poor* of Ireland. But in subsequent Reports reference to the *poor* is omitted for reasons which we were unable to ascertain.

Twelfth Report (1845) appoints special training class,

The Twelfth Report, under date 2nd April, 1846, is sealed with the Board's seal and signed by the two Secretaries. It records the formation of a special class of thirty young persons to be trained for the full term of two years; and the appointment of ninety-six monitors, three in each school district. These monitors, the Commissioners say:—

and paid monitors;

"Have been put on salaries as follows:—For the first year they are to receive £4; for the second, £5; for the third, £6; for the fourth, £7. They will then undergo a training at our Normal Establishment, and afterwards be sent out as National teachers.

"We hope not only to keep up the present number of paid monitors from year to year, but to increase it; and we anticipate the best effects from the continued supply of qualified teachers which we hope thus to provide for the public."

undertakes to hold schools

The issue of their Charter enabled the Board to effect a change in the tenure of schools which was considered an improvement:—

"The course hitherto has been to have the legal title vested in private individuals on the proper trusts, but this has led to much inconvenience, and indeed positive mischief; for beside difficulties through the decease of trustees, change of residence, and unwillingness or incapacity to act, there has been a very general neglect as to the keeping of school-houses in repair, and the only remedy for such neglect would be proceedings against the trustees, a course most desirable to be avoided.

"Therefore, being now enabled to take conveyances of property to ourselves in our corporate capacity, we have resolved, that in every case in which we make a grant for building a National school-house, we shall take upon ourselves the trust for the public, and the charge of keeping the premises in repair; leaving, however, the local managers, who in general are not the trustees, just the same right, as to the appointment and removal of teachers and the general conduct of the school, as they at present possess under our control.

and to repair them.

"With respect to the school-houses heretofore built by aid from us, and which are already vested in trustees in the way we have mentioned, we have resolved to accept (when such is the wish of the patrons) transfers of such schools to us, and to undertake the repairs in this case also.

"Since we determined on taking upon ourselves the trust of school premises, we have made known our resolution to 126 applicants for building aid. Of this whole number, three only have positively refused to adopt the Board as their trustees; two others have objected to do so, unless the Board would permit the premises to revert to the grantor on repayment of the grant; one has declined to do so, unless the whole expense of the proposed building were defrayed by the Board; the final determination of twenty-five has not as yet been communicated to the Board, and ninety-five have consented."

Three kinds of tenure:

National schools, it will be remembered, are divided into two great classes, Vested and Non-vested. By the change now announced Vested Schools are further subdivided into two classes according as they are held (*a*) by Trustees for the Board, or (*b*) by the Board in its corporate capacity. The respective advantages of the three kinds of tenure may be briefly described.

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non-vested;

NON-VESTED schools are, as has been seen, quasi-denominational schools with a conscience clause. Whether the conscience clause bound managers to dismiss from religious instruction children whose parents did not approve of it, or merely to allow those to retire whose parents objected to it, was at this time a matter of dispute. The patron was not bound to admit pastors to give religious instruction. Scarcely any restriction was placed upon the use of the school-houses in after-hours. The patron might at any time withdraw the school from connexion with the Board.

vested in trustees;

VESTED SCHOOLS under TRUSTEES had received grants from the Board before its incorporation. The trustees were bound by deed to observe the rules of the Board during the continuance of the lease, to admit pastors to teach the children of their respective flocks, and to keep the school-houses in repair. Such obligations would have been found onerous had they been fulfilled. But the right of the pastors of minorities, not being in accord with established customs, was generally unclaimed; and the duty of repairing schools, as it could only be enforced by a Court of Equity, remained often unfulfilled. This tenure was plainly unsatisfactory, neither assuring to the State the stipulated return for public expenditure, nor securing a well kept school to the children.

vested in the Board.

SCHOOLS VESTED in the BOARD enjoy great advantages. They are held by a corporation free from legal risk. They are maintained in good repair at the public cost; and yet the local managers appoint and remove teachers, and exercise general control. Hence many schools, originally vested in private trustees, have been assigned to the Board. Still this tenure has not proved popular; those persons who find sites for schools and one-third of the cost of erection, are often reluctant to transfer their land and buildings to a Board, which they sometimes distrust as a department of the Government, and which they constantly suspect of designs to monopolize and corrupt education by changing rules and system at pleasure. In particular the Roman Catholic clergy have generally objected to vest schools in the Board.

Repairs,

Mr. Stanley's Letter directed the Commissioners to refuse all applications in which *inter alia* a fund sufficient for the annual repairs of the school-house and furniture was not locally provided; but the Commissioners, as soon as they obtained a charter, took upon themselves the charge of keeping in repair all school premises vested in the Board. Mr. Cross, the Secretary, explains:—[1]

difficulty of enforcing upon trustees.

"The original rule of the Board with reference to vested schools, as laid down in the amended draft of Lord Stanley's letter, was, that schools built by aid from the Board were to be vested in trustees. It was found after many years' experience that the trustees neglected one most important provision in the rules, that of keeping those houses in repair, and it was difficult to enforce that obligation without taking legal proceedings against the trustees, which would be very disagreeable, inconvenient, and involve much litigation and expense. Many of those school-houses, in fact, fell to pieces; and several of the Commissioners were of opinion that it would be attended with beneficial consequences if the schools were to be vested in the Commissioners in their corporate capacity, they undertaking to keep the schools in repair. After the Charter of Incorporation was passed, the Commissioners altered their rule, as to vesting schools in trustees. Since that time, they have made no grant to build a school where the parties did not consent to vest the premises in the Board in its corporate capacity. But there is no distinction made between schools under trustees and schools under the Board, as regards the general rules; they come under the general designation of vested schools. They are subject to the same regulations, with the exceptions I have stated.

"357. Viscount *Clancarty*.—There is another column, 'Schools assigned to Commissioners.' What is the distinction you draw between schools leased to the Commissioners and schools assigned to the Commissioners?—After the rule was passed, to which I have just referred, parties who had previously vested the premises in trustees, had the power, if they so desired, of assigning them to the Board. By doing so, the parties were relieved from the obligation of keeping those schools in repair; so that all schools which are vested in the corporation, are kept in repair out of the funds placed by Parliament at the disposal of the Commissioners. This regulation caused a number of schools, which had been originally vested in trustees, to be transferred to the Board.

"838. Earl of *Wicklow*.—What means are taken to prevent the dilapidation of vested school-houses which have been closed?—In the leases of the schools vested in trustees, there is a clause requiring the patrons to put them into a proper state of repair. So great has been the difficulty in carrying out that provision in the lease, that the Commissioners deemed it necessary to obtain a Charter of Incorporation. The schools now vested in the Board itself are kept in repair out of the public funds.

"839. In the case of those vested schools that have been closed, to which you have alluded, is any person put by the Board in charge of those school-houses to prevent their dilapidation?—No, not generally.

"840. Then those school-houses are left in a closed state without any protection?—They are.

"841. Marquess of *Salisbury*.—Do the trustees of a vested school give any security for keeping those school-houses in repair?—The patrons of vested schools undertake, by a covenant in the lease, to keep those schools in repair, and to conduct them in all respects according to the rules of the Board as set forth in the body of the lease.

"842. Is there any means of recovering the expense of necessary repair?—By a suit in Chancery.

"847. Lord Bishop of *Ossory*.—Have not the Commissioners been restrained, by legal advice, from expending any money in the repair of a school-house which is not actually vested in themselves?—They have. Upon consulting, however, the records of the Commissioners, it appears that, for some time after the formation of the Board, grants were made to fit up and repair schools which were not vested in trustees. Soon after I entered the service of the Commissioners, they ceased to make grants for such purposes to schools on the non-vested principle; and the rule now is to grant no aid, except for salaries and books.

"848. Do they not conceive themselves restrained by law from employing any portion of their funds for such an object?—They do now; but, as I have just stated, for some time after the formation of the Board, they followed a different practice.

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[1] Lords' Committee, 1854, q. 356.

1846.

"849. Then, unless they go to law with the trustees, the state of those schools now closed appears to be irremediable?—Certainly. My answers refer only to the schools on the vested principle which have been for some time closed."

often done at the cost of teachers.

The Rev. C. K. Irwin,[1] Rector of Magherafelt, states that the trustees' burthen often falls upon the teacher :—

"4099. Lord Bishop of *Ossory*.—How are those schools which are so vested, and for which there are no local contributions, kept in repair?—They are either kept in repair (and most generally indeed) by the schoolmaster himself, or else, in the case of a farmer who establishes a National school for some local object of his own, by him; and sometimes, in the case of vested schools, they are built and kept in repair by the Board; but I found a great number of vested schools in which it was part of the contract of the patron with the teacher that the teacher should defray all the repairs of the school-house.

"4100. Those are not schools vested in the Board, but in trustees?—In trustees, I conclude.

"4101. In what state did you find the schools generally with respect to repairs?—Generally speaking, in a very low condition indeed.

"4102. Were the schools that you visited generally buildings erected for the purpose of school-houses?—I should say that generally they were; but still a very great number of them were not. There were a great number of them that were merely cabins which had been converted into schools; sometimes what is called a bay of the teachers' residence was made into a school for the occasion; that is to say, one division of the cabin. Sometimes they were lofts in a house in a village, rudely fitted up for the purpose."

Progress.

A return appended to the Report shows the progress effected since 1840 :—

No. and Date of Report.	No. of Schools in Operation.	No. of Children on the Rolls.
No. 8, 31st December, 1841, ...	2,337	281,849
No. 9, do. 1842, ...	2,721	319,792
No. 10, do. 1843, ...	2,912	355,320
No. 11, do. 1844, ...	3,153	395,550
No. 12, do. 1845, ...	3,426	432,844

THIRTEENTH REPORT (1846).

The Thirteenth Report is dated 5th June, 1847. For the "gratuities to teachers" sanctioned by Mr. Stanley's Letter, the Board had substituted "salaries;" but the Commissioners now explain that by "salaries" they mean grants in aid of local contributions :—

Board's salaries are grants in aid,

"The total amount of salaries paid to National teachers for the year ending 31st December, 1846, was £44,177 11*s*. 6*d*. Calculating the total number of teachers at only 4,000, the average amount of salary is £11 to each.

"We neither profess, nor are we authorized by the State, to make grants of salaries to teachers, except *in aid* of local contributions from the patrons of the schools, and from the parents of the children. The salaries supplied by us are to be regarded as only supplementary to those local payments. We have, however, long felt that the rates of salaries heretofore paid by us, of which the minimum is only £8, and the maximum, except in a few cases, £20, ought, as soon as possible, to be augmented.

"During the distress that has lately afflicted the country, we have felt it our duty to obtain the permission of his late Excellency the Earl of Bessborough, to award gratuities, in addition to their ordinary salaries, to our poorer teachers. For this purpose we have expended the sum of about £3,000. This addition, however, is not sufficient to counterbalance the increased price of the necessaries of life."

The emoluments of teachers under the Church Education Society were even lower than those of the National schoolmasters, as Mr. Irwin states :—[2]

are higher than those of Church Education Society.

"I have here a little printed collecting card of the Church Education Society for Ireland, which states a well ascertained fact, that there were 500 of our teachers who could not reckon on £10 per annum; and in consequence of this, an association of ladies in Dublin has been formed for collecting sixpenny subscriptions in augmentation of their incomes.

"3924. Earl of *Harrowby*.—What is the relative remuneration of the masters under the two systems in general?—The National schoolmasters are far better remunerated than ours are. In the diocese of Armagh we cannot remunerate them at all, unless out of the private purse of the patron. Our society only enables us to give what we call a gratuity, not a salary, to the most deserving teachers, and that never exceeds £5 a year; generally it is far short of it.

"3925. What is practically the income of the masters; within what limits does it range?—It ranges from £12 or less to £30 or £40; but these last are very rare cases.

"3926. What is the remuneration of the female teachers?—Rather worse; in some instances they are well paid too, but, generally speaking, they receive still less."

Dr. Trench[3] gives the average salary of masters and mistresses under the Church Education Society in 1854 :—

"With respect to the average amount of the salaries of our masters, I am now able to give a more accurate answer than I could do on the former day. I have found a return, which enables me to state that the average amount of the salaries of teachers all over the country under the central society is—for male teachers, £15 10*s*. 7½*d*., and for female teachers, £14 18*s*. 6*d*."

As in former Reports, the Commissioners in 1846 record an increase in the number of workhouse schools connected with them. They now also refer to gaol schools :—

Gaol schools.

"Of the schools carried on in the several gaols of Ireland, only six have been placed under us; and these receive from us no other aid except grants of books and the benefit of inspection. The instruction given in this class of schools is, we fear, of a very inferior description. It is however, capable of great improvement, both as regards the younger and the adult prisoners, if well qualified and well paid teachers be appointed. We have reason to know that the attention of the Government has been anxiously directed to this subject; and we shall at all times be ready to furnish them our zealous aid in improving, as far as in us lies, the quality of these schools."

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[1] Lords' Committee, 1854.

[2] Lords' Committee, 1854, q. 3941.

[3] *Ibid*, q. 10033.

Night schools.

Upon agricultural schools pains and money continue to be spent. Night schools are now first noticed :—

"A considerable number of evening schools have of late been opened in several parts of the kingdom, affording great advantages to adults and others engaged in various occupations during the day. In order to supply a good specimen of the manner in which such schools may be best conducted, we have established one, in the commencement of this year, on our premises in Marlborough-street, and another in our school at Glasnevin. No experiment that we have made has been more thoroughly successful. The evening school in Marlborough-street is attended by upwards of 200 persons: some of them are of mature age, previously unacquainted with the art of reading; the great majority are young men, between the ages of sixteen and twenty, who had received some instruction during their childhood, and are now anxious to gain more. We have never witnessed amongst persons, in any class, greater eagerness or aptitude for knowledge; and we are convinced that the elementary education of the poor will be greatly promoted by the supplementary instruction to be afforded, through the means of evening schools, to adults. These evening schools will, in towns, form an essential step in the education of the artisan between the common National schools and the library and lectures of Mechanics' Institutions."

Special class formed of teachers.

The special class has been in operation, but it is not recruited in the way originally intended :—

"Amongst the teachers at present in training, thirty form a special class, composed of fifteen males and fifteen females, who remain in their respective establishments for the space of two years, while the others return to their schools, after the completion of a five months' course. Vacancies as they occur in this special class, are filled up principally by deserving teachers, selected from the best of those who have already passed through the ordinary course of training."

Monitors extended.

The employment of monitors, tested in the central model schools, has been found successful, and will be extended throughout Ireland :—

"Since the first formation of our model schools, we have employed paid monitors, chosen exclusively upon the ground of merit from the best pupils. Small weekly payments, increasing with their several ages and acquirements, have been sufficient to induce them to remain in the schools after the usual period of learning has ceased, and before they are sufficiently old to be appointed as regular teachers in other schools. In this manner we have provided excellent assistant teachers at a very small expense. We have secured for humble talent the means of intellectual advancement, and have supplied all the children in our schools with the strongest stimulus to exertion. Many of these monitors have become masters, of whom one is the present head teacher of our model school. Others we have placed, during the last few years, as apprentice clerks in our office, where they may be gradually raised to the higher clerkships, and in time may possibly become Inspectors.

"Having thus proved the efficiency of this system of paid monitors in our model schools, we have, according to our usual course, resolved to extend it throughout our other schools, in proportion as we find it to be beneficial, as well as acceptable to the country, and in proportion as funds are granted to us for the purpose. The paid monitors will be selected from the best pupils in every district, upon public examination in the district model schools, when those schools are established. We intend that the examination shall be public; and in order to prevent the possibility or suspicion of favouritism, that it shall be conducted by a Board of three Inspectors; one, the Inspector of the particular district, the others of adjoining districts."

The general plan upon which thirty-two district model schools are to be founded and conducted is now given to the public.

"CIRCULAR.

"Education Office, 15th June, 1846.

"SIR,—We enclose herewith a copy of the plan of the district model schools, in order that you may explain it to any parties desirous of applying for the establishment of such schools in their neighbourhood.

"We are, sir, your obedient servants,

"(Signed), MAURICE CROSS, JAMES KELLY, } Secretaries.

To Superintendents of N.SS.

"PLAN OF DISTRICT MODEL NATIONAL SCHOOLS.

"(*a*.) That thirty-two district model schools be established, one in each school district.

"(*b*.) That the rent be paid, and the schools be erected by the Commissioners, unless where a site is offered free from rent, and a portion of the expense of building the school is undertaken by the locality.

"(*c*.) That in every case the district model school be vested in the Board, and be placed under their sole control, in the same manner as the Dublin model schools are, without the intervention of local patrons; the superintendent of the district acting as manager of the school, under the Commissioners.

"(*d*.) That of the thirty-two district model schools, a certain portion be established in the chief towns of Ireland—the remainder in smaller towns and villages throughout the country.

"(*e*.) That each model school established in large towns consist of an infant, a male, and a female school, and that each of these schools be capable of accommodating 100 children. That a small play-ground be annexed to each school; the whole school premises to be enclosed with a wall, and contain half an acre at the least.

"(*f*.) That in the model schools established in the smaller country towns, the same course be followed, with this difference, that in the place of the infant school an agricultural school be established.

"(*g*.) That in each district model school, a residence for the master, and a dormitory to accommodate three

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candidate-teachers be attached to the male school. That a residence be supplied to the mistress of the female school in the neighbourhood of the school, and that one female candidate-teacher be placed under her care.

"(*h.*) That the candidate-teachers be boarded and lodged at the expense of the Commissioners. The course of training in the district model school to last for six months, so that in each district six male teachers and two females will be annually trained—in all 256.

"(*i.*) That the candidate-teachers be selected, after public examination by the superintendents, from among the paid monitors and other meritorious pupils of National schools within the district; and that such of the candidate-teachers as pass with credit through the half-year course of training in the district model school, be recommended by the superintendent to those patrons of schools who apply for teachers.

"(*j.*) That after the candidate-teacher shall have passed through the district model school, shall have received the superintendent's certificate, and have served in a National school for two years, he shall be summoned to complete his education at the National model school in Dublin. But that previous to his admission he shall be examined by the professors in a course of study which shall be prescribed for all candidate-teachers as soon as they have received their certificates at the district model schools, and that he shall be rejected unless he be found thoroughly prepared in this prescribed course.

"(*k.*) That from all the National schools in the neighbourhood of each district model school, a certain number of the most deserving pupils be annually selected after public examination by the superintendent, and be admitted as free scholars into the district model school, to act as monitors therein, and to receive for their services small weekly payments, as is the case with respect to the monitors in the Dublin model schools.

"(*l.*) That the whole expense of building and furnishing each model school must not exceed £800.

"(*m.*) That in each case, sufficient space be left for the erection, at a future time, of a middle class school-house, and an industrial department, should the Commissioners desire to establish such in connexion with the district model school.

"(*n.*) That in addition to the district model school, there be built, from time to time, in each district, a few small schools, with residences for the teachers, at the entire expense of the Board, in localities too poor to found schools; that of these schools the Commissioners shall be the patrons, and the superintendents the managers; and that candidate-teachers who shall have passed through the district model schools, and young persons educated in the special class in Dublin, shall be selected to teach in those schools for the space of two years; after which time the teachers will be fit to undertake more important schools, and their places will be supplied by other candidate-teachers selected in the same manner."

Sub-Inspectors.

The Superintendents have been increased to thirty-four. A few Sub-Inspectors, selected from the fittest of the National teachers, are about to be appointed for employment partly as auxiliaries to the Inspectors "but principally as teachers in organizing new schools and improving such others as are imperfectly conducted." The Commissioners have selected four Head Inspectors "upon the ground of merit alone," who proved to be two Protestants and two Roman Catholics:—

Head-Inspectors.

"Lastly, and with the view of giving full efficiency to our system of inspection, we have appointed four Head Inspectors, with increased salaries, who will, under our direction, exercise a general superintendence over this important department. They have been selected, upon the ground of merit alone, from the whole body of our Inspectors. One of them is a member of the Established Church—another, a Presbyterian—and two are Roman Catholics.

"Our Superintendents having been thus divided into three classes, will be henceforth designated as Head Inspectors, District Inspectors, and Sub-Inspectors."

"In the series of promotion which we have established, we have had in view the double object of securing the fittest person for each particular duty, and of stimulating to the utmost the exertions of every pupil and officer under us. We have provided that talent should have the means to rise, but that its elevation should be gradual; that each step in its progress should lead naturally to the next; and that, at each stage, the abilities of the person, his disposition and manners, should be prepared for the further advancement that awaits him. The unpaid may become a paid monitor; the paid monitor a candidate teacher in one of our district model schools; then a teacher in an ordinary school; next a student in the ordinary training class in Dublin. He may afterwards, perhaps, be advanced into the special training class; may possibly become a teacher in one of our district model schools; thence rise to be a Sub-inspector; then an Inspector; or eventually a Head Inspector. There will thus be formed a connected chain of promotion, of which the first link will be fixed in the village school, and the last in our central establishment."

Decision that managers were not obliged to dismiss objecting children from religious instruction,

Before the issue of the next Report an interpretation had been given by the Board to the conscience clause which protects minorities. The words of the rule were "that no child be *compelled* to receive, or be present at, any religious instruction to which his parents object;" and it had been questioned whether the meaning was "that no child be present at," or "that no child be compelled to be present at." Some contended from the punctuation that the verb in "be present" was in the subjunctive mood; the Commissioners now decided, in harmony with the *nota bene* attached to Rule II., 8, in the Code of 1838, that it was in the infinitive. Accordingly they directed the insertion of the particle TO before "be present" in their religious rule. Henceforward it was clear that no manager was under obligation to dismiss children of another creed at the time of separate religious instruction. The following is the official explanation:—

"Our Secretaries, having informed us that they had been frequently consulted, both personally and by letter, as to the true meaning of the following portion of section 2, paragraph 3, of the Rules of the Board with reference to religious instruction:—'That due regard be had to parental right and authority; that, accordingly, no child be *compelled* to receive, or be present at, any religious instruction to which his parents or guardians object;' and that they deemed it desirable that we should supply them with an authoritative answer to such questions, we directed them, by a minute bearing date 18th November, 1847, to give the following explanation in reply to all such inquiries in future:—

"First—That the true interpretation of the words in question clearly is, that no child be compelled to receive, or *to* be present at any religious instruction to which his parents or guardians object; and that this

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rule (in conjunction with the notification in the school-room of the arrangement for giving religious instruction as required by rule 9, section 2) has hitherto been found amply sufficient for the full enforcement of parental authority.

"Secondly—That though all that is required by this rule (section 2, paragraph 3) is, that the patron should engage not to *compel* any child *to be present* at such religious instruction; yet, should the patron use any means, either directly or indirectly, to induce any child to attend such religious instruction contrary to the desire of its parents or guardians, the Commissioners would consider such conduct inconsistent with the whole spirit of their system."

as had been the understanding according to Mr. M'Creedy

Whether previously to the insertion of TO before "be present," the rule had obliged managers to dismiss children of another religion was a matter of frequent dispute. Mr. M'Creedy[1] states that, in his opinion, the rule, though ambiguous, yet, for a long period, was understood to lay an obligation upon the patron and the teacher of the school to put out such children:—

"3223. Viscount *Hutchinson*.—Have you ever found that the rules of the Board have not been honestly and fairly carried out by the patron of an opposite faith?—To answer that question fairly would require a good deal of time. There are some rules of the Board which admit of some latitude in interpretation; and about them, and regarding their legitimate scope and meaning, there are often very great difficulties; there is a rule, for instance, with regard to religious instruction, as to the parties who shall be present at it, and the circumstances which render their attendance regular and proper, or the opposite; and the wording of that rule sometimes gives occasion to misunderstandings, and it is very difficult to say when it is observed, and when it is not observed; I refer to the rule with regard to the presence of the children at religious instruction, to which their parents object.

"3224. Lord *Ardrossan*.—Have you often found difficulty in interpreting the rules of the Board?—With regard to that rule, there is considerable difficulty in saying when it is observed, and when it is not; it is a rule about which there has arisen a good deal of discussion; it formerly stood thus:—'The patrons of the several schools have the right of appointing such religious instruction as they may think proper to be given therein, provided each school be open to the children of all communions; that due regard be had to parental right and authority; that accordingly no child be compelled to receive or be present at any religious instruction to which his parents or guardians object; and that the time for giving it be so fixed that no child shall be thereby, in fact, excluded directly or indirectly from the other advantages which the school affords.' I may say that this rule has been changed; I have taken it, as I have no other later here, from the Report of 1844. In the Report for 1852 it will be seen that it stands in a different form; instead of being 'No child shall be compelled to receive or be present at,' which was thought to be open to ambiguity, inasmuch as it might be construed to mean that '*No child should be compelled to receive such instruction, or shall be present at such instruction*' as the parent objects to or does not approve of; and then, if this latter were adopted as the proper construction, it was contended by Protestant clergymen that there was thereby thrown upon the patron of the school or the teacher the obligation—an obligation against which, it was said, their conscience might rebel—of putting out the children at the time of religious instruction, provided the parents objected, and even though the children were willing to remain.

"3225. Earl of *Desart*.—Was it understood to mean that it was obligatory upon the patron to put out the children?—That rule was said to be liable to be construed in the way I have stated; and it was then contended by some, that if such was the construction to be put upon it, an obligation was thereby thrown upon the teacher or patron to put out the children.

"3226. What was the practical construction; was it left practically to the teacher to put them out, or was it left to the parental authority to enforce itself?—My opinion is, that for a long period it was understood that the obligation lay upon the patron and upon the teacher of the school to put out the children.

"3227. How does the practice at present stand?—On an application for aid from, I believe, the Rev. Mr. Stopford, Archdeacon of Meath, coming before the Board, the rule in question, about whose meaning the Archdeacon and some others seemed to have difficulties, was explained by the Commissioners in a minute drawn up by them on the 18th of November, 1847, wherein it is stated that the true interpretation of the rule is, 'That no child be compelled to receive, or to be present at, any religious instruction to which his parents or guardians object;' and by this construction it is contended, that if the patron or teacher refrain to compel the child to be present at the instruction, it is not the duty of either to put him out, and the obligation lies upon the parent, if he objects to the instruction given, to come himself and take the child away, or by some other means to secure the child's absence from the forbidden instruction.

"3228. Earl of *Wicklow*.—Would not the child going out by himself, and saying that it was by the authority of his parent, be considered sufficient?—Yes; there never was any question of that; the difficulty was in case the child should *not* himself withdraw. But the Board have also added, that while the construction to be put upon the rule is, that the teacher or the patron is not obliged to put out the child, still they would consider the spirit of the rules of the Board violated if any influence, direct or indirect, were exercised over the child, to induce it to remain during the time of religious instruction; and this brings me to the point as to which I was speaking, for it is here exactly there is a difficulty in saying when the rule is violated, and when it is not. We have to consider what is meant by indirect influence and direct influence. A Roman Catholic clergyman may, perhaps, say, that the presence of the child there at all, after the expiration of the hour for the impartation of ordinary instruction, is proof sufficient to him that there has been some undue influence, direct or indirect, exercised on the child to cause him to remain.

"3238. Do you believe that this modification or this explanation of the meaning of that ambiguous rule, with reference to the attendance of the children, has met with universal satisfaction?—It has very generally satisfied the Protestants, and it was, I may say, at their instance that it was so explained, but I do not think that it is perfectly satisfactory to some Roman Catholics. If they were consulted, I believe they would recur to the old interpretation put by some upon the rule, and that is, that the children whose parents do not personally approve of their being present, shall not be allowed to remain during the time of religious instruction.

"3239. Have you reason to believe that any considerable number of Roman Catholic children have been withdrawn from the National schools in consequence of that explanation of the rule to which you have referred?—Not from the National schools altogether; but I believe that there is a disposition on the part of some of the Roman Catholic clergy, and has been for some time, to withdraw the children from schools which are not under Roman Catholic management, and to induce them to attend those exclusively which are solely under such management.

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[1] Lords' Committee (1854).

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"3240. You think that that has been in consequence of the interpretation now affixed by the Board upon that particular rule?—It may not be owing to that. It may be owing to that among other things. It is, however, a very legitimate conclusion to form, seeing that they have expressed dissatisfaction with it, as not giving them sufficient security against their children being tampered with."

and Archd. Stopford.

Archdeacon Stopford,[1] who, after a long correspondence, was instrumental in drawing forth the Board's interpretation, was of the same opinion:—

"4534. Viscount *Hutchinson*.—You stated to the Committee yesterday, that at the time you put your schools in connexion with the Board you had some correspondence with them?—I had.

"4536. Are the Committee to understand that it was in the year 1846 that you were first connected with the National system?—Yes.

"4537. Previously to that period you did not think yourself justified in joining the Board?—I did not.

"4538. Will you have the goodness to state what were the grounds of your objection, and how they were removed previously to your joining the Board?—The objection in point of principle which I had was to the rule which appeared to me to require, that the patron of a school should be made the instrument of a parent in removing children from religious instruction. I was ready to assent to the principle that I would not compel a child to remain, but I would leave it to the parent to withdraw his own child; but I could not bind myself in every case to remove the child as the parent might direct me; I could not be the instrument of the parent for carrying out his will where I thought it was wrong. It appeared to me that the rule of the Board did involve such an obligation; it was capable of either construction, and the Board declined to say which construction was the right one, and, until they should do so, I could not put my school into connexion with them: that was the main objection which I had in point of principle. Then there was another in point of expediency: it appeared to me that the non-vested system, with which alone I was willing to connect myself, was not intended to be permanent, and without some security for its permanence I was not willing to connect myself with it. Those were the two chief points which prevented me for some time connecting my schools with the Board.

"4539. Previously to putting your schools under the Board, did you receive from them any satisfactory explanations?—I did, after the lapse of about a year and a half. At first they declined to give me any explanation; but after the lapse of a year and a half they gave me satisfactory explanations on both those points.

"4540. Lord *Beaumont*.—That is to say, in the first case they stated that it was not obligatory upon you to turn a child out merely because you knew that its parent objected to its remaining during the time of religious instruction?—Yes.

"4541. So that it does devolve upon the parent himself to withdraw his child, and he could not claim from you the right of your telling the child to leave the school for him?—Yes; that was the explanation that was given.

"4542. You felt that to be perfectly satisfactory upon the first point?—Yes.

"4543. With regard to the second point, had you an assurance that the non-vested system was to continue?—I had.

"4544. Earl of *Desart*.—Do not you think that some of the clergy of the Established Church are labouring under a similar apprehension to that which you yourself laboured under previously to your giving your adhesion to the Board?—I do not conceive that I laboured under any misapprehension.

"4545. You put a different interpretation upon the rule to that which was given by the Board?—No; the rule was altered to meet my views.

"4548. Viscount *Hutchinson*.—Has it had the effect, in any instances which have come to your knowledge, of causing any clergyman to give up his objections to the system?—Yes; I have known of several cases in which clergymen have been reconciled in consequence of the change then made.

"4552. *Chairman*.—Have you found anything in their rules which has prevented you from giving the amount of religious instruction which you think necessary to all those who are willing to receive it?—I do not think there is anything in their rules to prevent my giving any amount of religious instruction I wish to all who are willing to receive it."[2]

Presbyterians act differently, according to Dr. Cooke,

In Archdeacon Stopford's view the insertion of TO in the rule effected a fundamental change of principle. The Presbyterians never admitted the obligation to dismiss children. Dr. Cooke says:—[3]

"5646. Earl of *Wicklow*.—When you applied to the Board and stated those objections which existed to your connexion with the Board, and desired permission to commence your schools with prayer, and to have the Scriptures read during the hours of united instruction, did you meet with any opposition in the first instance to your proposition from the Board?—I think it was not with the Board we commenced, but with the Lord Lieutenant or Chief Secretary.

"5647. Had you no communication with the Board upon the subject?—I think we had no direct communication with the Board before we communicated with the Lord Lieutenant.

"5648. Viscount *Hutchinson*.—Who was the Lord Lieutenant at that time?—I think it was Lord Ebrington.

"5649. Were your objections removed by that communication with the Lord Lieutenant, and not through the Board?—I think there were two or three members of the Board present. We met his Excellency at the Castle, and had a long conference; but it was not with the Board, as a Board, that we communicated, if I remember correctly, it was directly with his Excellency and Chief Secretary.

"5650. I understand you to say that, practically, not only have those demands on your part been complied with, but those things are actually carried into effect in all your schools?—Yes.

"5651. In those schools are there ever Roman Catholics as well as Protestants?—I know that in several of them there are Roman Catholics.

"5652. Do those Roman Catholics generally continue in the school at the time of the prayer?—I think they all do.

"5653. And during the time of the reading of the Scriptures in the course of the secular education do they also attend?—As far as I know, they not only are present, but read the Scriptures as readily as the other children do.

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[1] Lords' Committee, 1854.

[2] See Rules of the Kells Infant National School (Archdeacon Stopford's), in Appendix to Vol. V., National Board Returns.

[3] *Ibid.*

"5654. Is there any board put up in the school at the time to denote that religious instruction is being given?—I believe all our rules are put up.

"5655. But there is no order in the school that at the time when religious instruction is given a board shall be put up to denote that fact?—I think not.

"5704. Is there any History of England read in your National schools?—I have no doubt that in our Presbyterian schools it is read.

"5705. Viscount *Clancarty*.—What History of England is read in your schools?—I think it is probable it is Goldsmith's.

"5706. Lord *Ardrossan*.—Have you a right to read books in the school hours which are not sanctioned by the Board?—I do not think we have, were the Board to object; but we are not bound to the books of the Board.

"5707. Earl of *Desart*.—Is there a mixed attendance in the schools of which you are speaking?—In some places I think there is. In our Presbyterian schools the pupils are mostly Presbyterians, or members of the Established Church, where they have not convenient schools of their own; but still we have a number of Roman Catholics; I can give an example: I was asking a minister just before setting out to attend this Committee, whether there were any Roman Catholics in his school; he said the best proof was, that it was a Roman Catholic who carried off the Scripture prize at his last examination.

"5708. Do you read the Scriptures in the presence of the Roman Catholics in the schools?—Yes; but if the children choose to go, they are allowed to do so.

"5709. You do not consider yourself compelled to execute the wishes of the parents?—No, we have nothing to do with enforcing it; the children may go if they please."

and Dean Kennedy.

Dean Kennedy,[1] who describes himself as one of the earliest and most successful advocates of the Board, sees nothing contrary to rule in the Presbyterian practice:—

"I was one of the earliest advocates of the Board in Ireland; and there are few, if any, who have been more successful in gaining adherents to the Board from among all ranks and classes. I advocated the National system, upon the ground that it was a system based upon the principle of combined as well as separate religious instruction.

"8015. Viscount *Clancarty*.—Did not you say that the Authorized Version is also read in your school?—Yes; by the Protestant children.

"8016. Do you send away the Roman Catholics when the Protestants read the Authorized Version?—They are engaged in other business. The schools are conducted on the monitorial system; and while the Authorized Version is being read, the Roman Catholics and those Protestants who are not reading at the time are engaged in other business.

"8022. Viscount *Hutchinson*.—Are you aware that, in the National schools in the North of Ireland, under the management of Presbyterian ministers, the Scriptures in the Authorized Version are very extensively read by Roman Catholic children?—I am.

"8023. It has been stated to the committee, that in numbers of those schools, all the children who attend, whether Presbyterians, members of the Church of England, or Roman Catholics, do read the Authorized Version?—I am aware of the fact; I have seen it myself.

"8024. Do you think the Presbyterian ministers are guilty of any breach of faith or any dishonourable conduct, in thus offering the Scriptures in the Authorized Version to the Roman Catholics?—It does not appear that they offer it to them.

"8025. The offering must precede their acceptance of it, must not it?—If a Roman Catholic child were to take his place in a Scripture class, I would not feel myself at liberty to direct the master to send that child away. I would receive his appearance in the class as an evidence that the parent wished it; and if the child continued to come, I should infer from the fact of his attendance, that he came in accordance with the wish of the parents, and I would not direct the master to send him away.

Changes at the Board.

A few days after the interpretation of the religious rule and the insertion of TO into it, Sir T. Redington, (Roman Catholic), Lord Chancellor Brady, (Established Church), and Mr. Andrews (Unitarian) were added to the Commission, which very shortly received a further member in Mr. Gibson (Presbyterian). But as Mr. Holmes had previously retired, the Board in 1848 consisted of fourteen members, of whom six belonged to the Established Church, five to the Roman Catholic Church, two were Presbyterians, and one Unitarian.

FOURTEENTH REPORT (1847)

Besides recording the alteration in the religious rule, the Fourteenth Report, dated 16th June, 1848, attributes the reduced attendance in schools to the appalling distress of the people, repeats the declaration that the Commissioners make grants of salary only *in aid* of local contributions, and announces an augmented scale of allowances:—

raises salaries in aid.

"Teachers of National schools are divided into three classes, to which the following salaries are respectively attached:—

		Males.	Females.
First Class,	1st Division,	£30	£24 per annum.
	2nd Do.,	25	20 „
	3rd Do.,	22	18 „
Second Class,	1st Division,	20	15 „
	2nd Do.,	18	14 „
Third Class,	1st Division,	16	13 „
	2nd Do.,	14	12 „
Probationary Teachers,		10	9 „
Assistant Teachers,		10	9 „
Mistresses to Teach Needle-work,		–	6 „

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[1] Lords' Committee, 1854, q. 7960.

offers rewards for cleanliness, and grants to agricultural schools.

The Commissioners also offer gratuities varying in amount from £1 to £3 to such of the masters and mistresses as most distinguished themselves by the order, neatness, and cleanliness observable in themselves, their pupils, and school-houses. They have introduced linear drawing into the model schools, and "cottage cookery" into the female training department. A special inspection of workhouse schools had produced reports of an unfavourable character, and the Commissioners suggest remedies for proved defects. They offer increased grants to agricultural schools of various kinds, and propose to appoint an agricultural Inspector. They desire to promote the formation of school libraries, and to establish in Dublin subsidiary model schools.

FIFTEENTH REPORT (1848)

classes teachers,

Upon 1st May, 1849, the Fifteenth Report was signed. Directions had become necessary to regulate the distribution of food, which was found to disorganize schools. The number of paid monitors had been raised from six to nine in each school district. The four Head Inspectors had examined and classed the male National teachers throughout Ireland, and will at once proceed with the examination and classification of the female teachers: a considerable addition will be made to the free grant of books to every new school, and the free stock grant will be renewed every third instead of every fourth year. The number of premiums for order and cleanliness will be raised from six to nine in each district. Besides model and ordinary agricultural schools, there are now nine *schools of industry*, "attended principally by females, who are instructed in various branches of domestic industry." The death of a Commissioner, whose name appears very frequently in the early history of the Board, is recorded :—

deplores Mr. Blake,

> "In the death of the Right Honorable Anthony Richard Blake, which took place during the year, we have to deplore the loss of one of our earliest and most indefatigable members. To his energy and talent, much of our success, in the establishment of the National system of education in Ireland, is to be justly attributed; and his earnestness in the cause to the last, has been evinced by a munificent legacy of £1,000, to this Board for the purposes of National education. We shall state in our next report the mode in which we propose to carry out his patriotic and benevolent intentions."

and shows progress.

By this time the Parliamentary grant had risen to £125,000, of which about one-half was expended on salaries and gratuities to teachers and monitors. The number of children in National schools had recovered from the temporary depression, and is now returned at over half a million :—

No. and Date of Report.	No. of Schools in Operation.	No. of Children on the Rolls.
No. 13, 31st December, 1846,	3,637	456,410
No. 14, do. 1847,	3,825	402,632
No. 15, do. 1848,	4,109	507,469

SIXTEENTH REPORT (1849).

Fallacy in number of schools.

The Sixteenth Report, dated 6th June, 1850, is full of interest. Cholera, poverty, emigration, and discontinuance of distribution of food in schools had lessened the attendance by 26,846 children, but the number of schools in connexion constantly increased. On the 31st December, 1849, there were 2,949 non-vested schools and 1,637 vested schools to which the Commissioners "had either given or promised aid." The custom of grouping together and returning under one total the number of vested schools which had obtained building grants, and the number which had merely got a promise of aid, in many cases never actually paid by the Board, detracts from the value of these returns. To superintend the erection and repair of schools vested in them the Commissioners now appointed two clerks of works, under the general direction of their architect, to whom henceforward they paid a fixed salary instead of a per-centage upon the cost of the works executed. The offer to accept a transfer of schools vested in private trustees and to keep them in repair had led to unexpected expense. Although the Board had been but eighteen years in existence, many schools built with aid of grants were already so dilapidated as to require to be rebuilt. The Commissioners say :—

Expense of repairing schools.

> "*Repairs of Schools vested in the Board.*—In our Report for 1845 we announced, for the first time, that in every case in which we hereafter made a grant for building a National school-house, we should take upon ourselves the trust for the public of keeping the premises in repair. From the period that this regulation was adopted to the 31st of December, 1849, we have made 353 grants towards the erection of new schools, which have either been vested or are to be vested in us in our corporate capacity. The number of school-houses assigned to us which had been previously vested in trustees is 88, making a total of 441 school-houses to be kept in repair at the expense of our Board. We have already incurred liabilities under the head of repairs of National schools to the amount of £1,000. Many of the school-houses transferred to us were in so dilapidated a state that they will require to be rebuilt. This has been occasioned by the default of the trustees, who, notwithstanding our repeated remonstrances, have neglected to fulfil the trust. In order, however, to keep the expense of repairing National schools within proper limits, we shall require that, in all future cases, before accepting transfers of school-houses, one of the clerks of works whom we now employ shall inspect the state of the premises, and if it appear from his report that a considerable expenditure would be necessary to put them into suitable repair, we shall decline to accept the transfer until the school-houses be first put into a proper condition by local funds, after which we shall undertake to defray the cost of all subsequent repairs."

Average salaries.

In 1849 the average salary from the Board to each teacher, not including assistant teachers, workhouse teachers, or workmistresses, did not exceed £14 10*s.* per annum.

1849.

Moved by the severe privations of the teachers, the Board resolved to make a small addition to the salaries of the lower classed teachers, and to pay all salaries quarterly, instead of half-yearly as heretofore. The new scale would come into operation upon 1st April, 1850:—

Further increase of salaries.

"The following is the increased scale of salaries, which will date from the 1st of April, 1850:—

		Males.	Females.
First Class,	1st Division,	£30	£24 per annum.
	2nd Do.,	25	20 "
	3rd Do.,	22	18 "
Second Class,	1st Division,	21	16 "
	2nd Do.,	19	15 "
Third Class,	1st Division,	17	14 "
	2nd Do.,	15	13 "
Probationary Teachers,		10	9 "
Assistant Teachers,		10	9 "
Mistresses to teach Needlework		–	6 "

Local contributions, as suggested by Mr. Stanley, not indispensable.

The Commissioners defend themselves against complaints of their non-observance of the condition imposed on them by Mr. Stanley's Letter—that fixed local contributions towards salaries of teachers and repair of school-houses should in all cases be required as indispensable. The distressed circumstances of the country, crippled by the ravages of a terrible famine, furnished a defence which neither they nor Mr. Stanley anticipated in 1831. The Report frankly avows:—

"We stated, in our previous Reports, that we have no authority from Government to make grants to teachers, except in aid of local contributions. These consist, principally, of the weekly fees from the children, of voluntary donations and subscriptions, and, in a few cases, of permanent funds provided for the maintenance of the school. It has been made a subject of complaint, in some quarters, that we do not require proof that such permanent funds exist, and also a guarantee for their continuance, as indispensable conditions, previous to making a grant of salary to any school.

"Lord Stanley, in his letter establishing our Board, recommended that no school should be taken into connexion by us that was not endowed by the locality with a sufficient fund for its maintenance. Now, it must be admitted that this condition has never been strictly enforced by us. We have done all that could, under the circumstances of Ireland, be safely attempted. We have made no building grants where one-third of the expense has not been locally contributed—no grant for salary where reasonable proof has not been given, that there will be a sufficient attendance of children to augment, by their weekly pence, the salary furnished by us to the teachers. But Lord Stanley seems to have intended that a permanent fund should be provided by the neighbourhood for the permanent endowment of each school. This condition we have not insisted on, because it was impossible. Had we attempted to enforce it, the country would have rejected our system from the beginning. Of the 4,321 schools in operation under us, there are probably not 500 in which such a condition could have been complied with; and these 500 would have been precisely those in which the assistance of the State was of comparatively small importance, as they could exist without the aid of Government."

Want of success in night schools.

Night schools had, upon trial, proved less satisfactory than was originally hoped:—

"Various reasons have induced us to restrict our aid to evening schools established in large towns, and exclusively attended by male pupils. The evening school, opened on our premises in Marlborough-street, in 1846, is still in operation, though not so numerously attended as it was upon its first formation. The evening school connected with our National school at Glasnevin has been discontinued. Being situated in a small rural village, with a very limited population, the attendance of pupils was found, after a fair trial, not sufficient to justify us in keeping the school open for an evening class."

Model schools described.

District model schools were now first opened:—Newry and Ballymena in May, Clonmel in June, and Dunmanway in August, 1849; Coleraine, Bailieborough, and Trim in May, 1850. The Report gives a general description of the earliest of the district model schools, the plan upon which they were conducted, and the hopes which they created. That the kindly intentions and moderate views of the Commissioners may be fairly estimated, we introduce their own account of the model schools, which have since been most severely criticised.

"The Newry, Ballymena, Coleraine, Clonmel, and Trim district model schools, comprise three separate school-rooms—the male, female, and infants'—with a residence for the male teachers, and dormitories, dining and reading-rooms, for the accommodation of eight pupil teachers, besides ample conveniences for the various domestics employed. The school-rooms are fitted up upon the most improved plan, well supplied with furniture and apparatus, adapted to the purpose of model institutions. The apartments of the principal master and pupil teachers are plainly but substantially furnished. Spacious play-grounds are attached to each of the schools, in which are erected proper machines for gymnastic exercises. A separate room has been fitted up for the convenience of the clergymen who have undertaken to give separate religious teaching. The course of instruction comprises every department of a practical system of English education, including, in the girls' school, instruction in the various branches of needlework. The salary of the head master is £60 a year, with half the school fees, and £16 a year for the maintenance of each pupil teacher. Coals and candles are also supplied as a part of the master's emoluments. The teachers of the girls' and infant schools receive a salary of £35 per annum, half the school fees, and £20 a year as an allowance for lodgings. In cases where a workmistress is necessary, in addition to the head teacher, she is allowed £10 a year. The salary of the paid monitors, of whom there are four in each school, is in accordance with the scale adopted in ordinary National schools, which, extending over a period of four years, commences at £4 and terminates at £7. The children pay for their education according to a graduated scale, varying from one penny a week to five shillings a quarter. There is an annual examination of the pupils of these schools, to which the public are admitted. The District Inspector

1849. visits them weekly, and furnishes a report to the Board. They are also frequently visited by the Head Inspectors, each of whom makes an annual report, which we publish in our Appendix. We refer with great satisfaction to these official documents, containing detailed information on the efficient working of these schools. They present striking examples of the success of united education, both as regards classes and creeds. The clergy of the leading denominations, with few exceptions, have taken a lively interest in their management, and can bear testimony to the impartial manner in which they are conducted. We have no misgivings as to their ultimately accomplishing the objects for which they were intended.

"*Cost of building, furnishing, and maintaining the district model schools.*—The cost of erecting and furnishing the district model schools has been larger than we at first anticipated. Including every expense, the sum will be nearly £5,000 for each. The amount required to support them does not exceed £400 per annum for each. Various circumstances occurred to increase the amount originally estimated for the building of each school. In the arrangement of the original contracts and specifications, it was found impracticable to include everything that was afterwards considered necessary. Provision had to be made for peculiar circumstances relating to the sites; and as the buildings advanced towards completion, changes and additions, not originally contemplated, were deemed expedient, which unavoidably increased the expense. Taking into account, therefore, all the difficulties incident to a new undertaking of great extent, and considering that our district model schools are institutions of great national importance, we are of opinion that a large expenditure, in their erection upon a suitable scale, was necessary, in order to render them in all respects complete. The works have been executed in a satisfactory manner. The plan and style of the buildings reflect credit upon Mr. Darley, the architect to our Board."

Sub-Inspectors.

The number of Sub-Inspectors employed was now six:—

"We commenced with two, and there are now six. Four of them are young men selected from our model and other National schools, in consideration of their superior attainments, their merits as successful teachers, and their good conduct. The other two are taken from the extern candidates, who had furnished satisfactory testimonials of fitness for their office. In making this arrangement we have afforded a proof of our desire 'to select for each particular service the most competent person for its discharge, whether previously connected with us or not;' and, at the same time, to avail ourselves of favourable opportunities of opening a 'safe and natural channel for the advancement of our teachers to the higher offices in our service.'"

Model agricultural schools.

The Commissioners also undertook to establish, maintain, and manage model agricultural schools, which have involved a very large expenditure:—

"Having made inquiry as to the description of farm buildings, suitable for farms varying in extent from eight to thirty acres, and uniting the essential requisites of economy with sufficient accommodation, we obtained various plans and specifications, which we submitted to the inspection of several persons qualified to judge of such matters. We have ascertained that the erection of farm buildings, with a literary school for 100 children, and a residence for the teacher, agriculturist, and pupil teachers, will cost from £800 to £1,000, according to the size of the farm. In this sum we do not include the cost of furniture, farm implements, and stock. Assuming the expense to be on an average at least £900, the largest sum that could be obtained from the applicant locality would be the half of that sum, £450. As the farm, as well as the building, will henceforth be vested in us, we shall become thereby responsible in each case for the annual repairs, for the furniture, the rent, and taxes, the expense of maintaining the resident pupils, and for the salaries of the teachers during the continuance of the lease. The question which we had to decide upon was, whether, under these circumstances, we ought to undertake the direct management of these schools, or leave it, including as it does the appointment of teachers, the selection of apprentice pupils, and the general arrangement of all the details of school mangement, to the applicants themselves, as has hitherto been the case. We have resolved, after the fullest consideration, to undertake the management ourselves. Hitherto the original outlay on agricultural schools was comparatively small, and the land was not vested in our corporation. If the school did not succeed, the loss to the public was inconsiderable. We accordingly felt that we were not incurring too great a risk, and that we saved ourselves from much expense and trouble, in leaving the management of the school to the public spirit, and private interest, of the persons locally connected with it. But now the sum that must be contributed by the Board is large, and all the future cost of maintaining the buildings and carrying on the whole establishment must devolve upon us. In consequence, too, of the farm being vested in our Board, the local parties, if the management were confided to them, might at any time, after suffering all things to fall into disorder, cast upon us the whole expense and responsibility of repairing the mischief. Furthermore, the school having become, from the expense incurred, and the extent of accommodation supplied, of so important a character, a mere general veto possessed by us on the appointment of the teacher would not be sufficient. It becomes necessary not only to guard against the appointment of an incompetent master, but to appoint the best that can be selected. So with regard to the choice of the apprentice pupils to be boarded in the school, if the nomination were left to the local manager, he might indeed choose fit persons, but would, perhaps, select them from his own estate exclusively, and thus entirely deprive the school district at large from partaking fairly of the benefit intended for it. Should the proprietors wish such schools to be established on their estates, and to have the direction of them, they must undertake the chief expense in erecting and carrying them on. The State will have done all that can be fairly expected from it, by placing, at considerable cost and risk, in various parts of the country, the best examples it could furnish to the gentry, of the mode in which agricultural and literary instruction may be effectually combined in a country circumstanced like Ireland."

Legacy of Mr. Blake.

The Right Hon. A. R. Blake had left to the Board a legacy of £1,000.

"The interest of this sum, amounting to £31 6*s.* per annum, we have resolved to employ in yearly premiums, with which his name will be connected, for the promotion of industrial education in the county of Galway, of which Mr. Blake was a native.

Donation of Mr. Corballis.

"The sum of £100, bequeathed by Mr. Blake to John Richard Corballis, esq., as one of his executors, has (after deducting therefrom £10 for the legacy duty) been placed by that gentleman at our disposal, on his retirement from our Board, as a testimony of the deep interest which he continues to feel in the welfare of this institution. In expressing our gratitude for this donation of £90, we have also to express to your Excellency our regret at losing the services of so valuable a member of our Board. We intend appropriating this sum to the distribution of an increased number of those premiums which were first suggested by Mr. Corballis, for the promotion of order, neatness, and cleanliness amongst our teachers."

1850.

New Order for religious instruction.

The vacancy caused by the retirement of Mr. Corballis was filled by the appointment of Mr. James O'Ferrall. The Religious Rule continued to excite discussion and uneasiness, and further explanation was demanded. After consideration at three meetings in February, 1850, the Commissioners upon 27th March, 1850, finally approved a "New Order respecting Religious Instruction," and published it in their Report for 1849, together with their reasons for adopting it.

"The order which we have deemed it right to make is as follows:—That the following arrangement be adopted for carrying out more effectually the rule as to the notification of the time for giving religious instructions, as set forth in the 9th paragraph of section 2 of the Rules and Regulations of the Commissioners:—

"'First—That the public notification of the time for religious instruction shall be inserted in large letters in the 'Time Table' supplied by the Commissioners to all National schools; and the Commissioners strongly recommend that, as far as may be practicable, the general nature of such religious instruction shall be also stated on the 'Time Table.'

"'Secondly—That the 'Time Table' shall be kept constantly hung up in a conspicuous place in the schoolroom.

"'Thirdly—That in order 'that no child be compelled to receive, or to be present at, any religious instruction to which his parents or guardians object,' the teacher shall, immediately before the commencement of religious instruction, announce distinctly to the pupils that the hour for religious instruction has arrived, and shall, at the same time, put and keep up, during the period allotted to such religious instruction, and within the view of all the pupils, a notification thereof, containing the words 'Religious Instruction,' printed in large characters, on a form to be also supplied by the Commissioners.

"'Fourthly—That when the secular instruction shall precede the religious instruction in any National school, there shall be a sufficient interval between the announcement and the commencement of the religious instruction, and, whether the religious or the secular instruction shall have priority in any National school, the books used for the instruction first in order shall be carefully laid aside at its termination, in the press or other place appropriated for keeping the school books.'

"Although, so far as we are aware, no case has ever yet occurred in which proselytism has taken place, either on the Roman Catholic or Protestant side, in any National school, yet fears have been entertained that such attempts might be made during the time set apart for religious instruction. The arrangements we have now adopted will, we trust, go far to remove such fears, and cannot be objected to by anyone who places his school under us with the honest purpose of acting upon our leading principle. In founding our system Lord Stanley announced, 'that even the suspicion of proselytism should be banished from it'—'that security would be afforded by it'—'that the most scrupulous care should be taken not to interfere with the peculiar tenets of any description of Christian pupils.' His language in this respect is in exact accordance with that employed in the Fourteenth Report of the 'Commissioners for inquiry into the state of all schools on public or charitable foundations in Ireland.' In that Report, published in 1812, and signed by the Archbishops of Armagh and Cashel, by the Bishop of Killala, and by Provost Elrington, the Commissioners declare their hope that the scheme of National education proposed by them will be cordially accepted by the people of Ireland. And they add these memorable words:—'That such will be its acceptance we shall indulge the more confident expectation, if all interference with the particular religious tenets of those who are to receive that instruction shall, in the first instance, be unequivocally disclaimed, and effectually guarded against. We conceive this to be of essential importance in any new establishments for the education of the lower classes in Ireland: and we venture to express our unanimous opinion that no such plan, however wisely and unexceptionably contrived in other respects, can be carried into effectual execution in this country, unless it be explicitly avowed, and clearly understood, as its leading principle, that no attempt shall be made to influence or disturb the peculiar religious tenets of any sect or description of Christians.' No person who does not from his heart adopt the sentiments here expressed by the Commissioners, and which are embodied in Lord Stanley's letter, can conscientiously avail himself of our grants; and no one who does adopt those sentiments can object to the order which we have issued on this occasion."

In this order and explanation the Commissioners reiterate as the leading principle of their system that "the most scrupulous care should be taken not to interfere with the peculiar tenets of any description of Christian pupils," and they now declare that no person who does not from his heart adopt this sentiment can conscientiously avail himself of their grants. In the next Report they affirm on the authority of their Inspectors that the religious regulations have been, in general, strictly observed. To the separate religious instruction the reading of the Bible always belonged, according to the Board's rule. It was explicit:—

"The reading of the Scriptures, either in the Authorized or Douay version, is regarded as a religious exercise, and, as such, is to be confined to those times which are set apart for religious instruction. The same regulation is also to be observed respecting prayer."

Roman Catholic children attend Protestant instruction.

The Commissioners report that their rules are in general strictly observed—that no one can conscientiously avail himself of their grants who fails not only to observe their rules, but even from his heart to adopt the sentiment upon which the rules are founded. Yet, as had been proved at the Parliamentary inquiries of 1837, and as was again proved before the Lords' Committee of 1854, upon the evidence, *inter alios*, of Commissioners, Inspectors, and Secretaries, in schools under Protestant management throughout Ulster, Roman Catholic children, were allowed to take part in reading the Authorized Version of the Bible, and to be present at Protestant prayers. It must be added that there is evidence to show that in some instances this was done without remonstrance on the part of the parents.

SEVENTEENTH REPORT (1850).

The Seventeenth Report, dated 20th June, 1851, shows that the attendance of children had recovered from the temporary check of 1849. It now numbered 511,239. The

1850.

Number of vested schools.

number of vested schools, as now given, illustrates the inexpediency of mixing together schools which had received grants, with those which were still liable to forfeit grants which were but conditionally promised. On 31st December, 1849, the vested schools had been returned at 1,637. In 1850 "there were 70 new schools opened, towards the erection of which the Commissioners had made grants." Hence the vested schools might now be expected to number 1,707; but, in fact, they are returned at only 1,643, or 4 more than in 1849, though in the interval 70 new vested schools had been opened. Further augmentations of salaries are now announced for teachers and monitors:—

Further increase in salaries

"*Proposed Scale.*—To date from the 1st of April, 1851.

		Males.	Females.
First Class,	1st Division,	£35	£24 per annum.
	2nd Do.,	28	20 „
	3rd Do.,	24	18 „
Second Class,	1st Division,	21	16 „
	2nd Do.,	19	15 „
Third Class,	1st Division,	17	14 „
	2nd Do.,	15	13 „
Probationary Teachers,		11	10 „
Assistant Teachers, if qualified for Probationary Class only,		11	10 „
Do., if qualified for any Division of a higher Class,		15	13 „
Mistresses to teach Needlework,		–	8 „

"The experiment of paying the salaries of our teachers quarterly, instead of half-yearly, has been tried since the 1st of July, 1850. This arrangement has given the greatest satisfaction, and has, practically, been equivalent to a considerable increase of the teachers' salaries.

"*Old Scale of Salaries to Paid Monitors*—Six Males and Three Females in each District.

For the 1st year,	£4	For the 3rd year,	£6
„ 2nd do.,	5	„ 4th do.,	7

"*New Scale*—Eight Male and Four Female Monitors in each District.

1st year,	£4	3rd year,	£7
2nd do.,	5	4th do.,	8

An increase was likewise made in the number and amount of premiums for the encouragement of cleanliness:—

and in premiums for cleanliness.

"The following scales show the extent of the proposed arrangement:—

"*Old Scale.*

"Nine premiums.—Total sum allocated to each district, £14 10*s.*

One of £3.	Three of £1 10*s.* each.
Two of £2.	Three of £1.

"*New Scale.*

In each district, One premium of £4.	In each district, Five premiums of £1 10*s.*
„ Two do. of £3.	„ Five do. of £1.

Being a total in each district of £22 10*s.*, and 13 premiums."

Dismissal of teachers cleared up.

At this time it was discovered that the wording of the trust deed under which schools had been vested did not secure to local patrons or managers the power to dismiss teachers of their own authority, which the Commissioners had ever held to be their unquestioned right. To meet this objection changes were introduced into the form of lease, whereby, while the *appointment* of teachers remained subject to the approbation of the Commissioners, the *dismissal* of teachers was secured to the local patrons of their own authority. This year the Board received a gratifying testimony to the merits of their school-books. They say:—

Merit of Reading Books acknowledged.

"We have to acknowledge the receipt of £100, bequeathed to us by the late Rev. William Taylor Worship, Rector of Beeston, Norfolk. This sum was given in testimony of the great value which the donor attached to the books published by our authority. We have resolved upon placing this legacy in the funds, and appropriating the annual interest of it to two of the male teachers sent up for training to the central establishment, who shall, upon a preliminary examination by the Professors, appear to them best prepared, so far as a thorough knowledge of our school-books is concerned, to enter upon the course of training. We shall also give out of the general fund placed at our disposal by Parliament, premiums of equal value to two of the female teachers, who shall be deemed best qualified, at their entrance examination, in like manner, to commence their course of training."

Dr. Cooke describes earlier school-books.

The series of reading books, issued by the Commissioners, had unquestionably proved instrumental in effecting a general improvement in primary schools. Dr. Cooke, whose name in these inquiries appears more frequently than any other witness, described in 1825,[1] to the Royal Commissioners, what sorts of books were in use when he was a

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[1] Examination, 5 January, 1825. Report, p. 820.

1850.
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schoolboy. He had already said that before he was fourteen he learned classics in Ireland with three individuals; "the first was a Roman Catholic young priest, the second a Presbyterian probationer, the third had been educated for a Roman Catholic priest, but chose to marry a wife and become a schoolmaster;" in his boyhood he had attended "a very considerable number of schools;" he distinctly recollected six in the county of Derry; it was usual for three catechisms to be taught in the same school; he recollected in two schools distinctly the Church catechism being taught, the master of one school was a Roman Catholic, of the other a Presbyterian. He is asked:—

> "Referring to your experience when a boy in the schools you have attended, will you mention the general description of books at that time current in the schools?—I could mention the names of a great number we used; Manson's Primer and Spelling-book were the first, with Fenning's Universal Spelling-book.
>
> "The question is rather as to reading books to be found in the schools, whether for amusement or study?—The reading books in the schools were exceedingly promiscuous, with the sole exception of the Scriptures. There was no classification in the school, except reading the Scriptures and spelling; they were necessarily in classes; the other books were exceedingly promiscuous, and very bad.
>
> "By whom were those books supplied?—Brought by individuals.
>
> "Where did you usually buy them?—From hawkers passing through the country generally, or from grocers that lived in the villages.
>
> "Enumerate the reading books that you can recollect, that were in use in the schools?—I recollect one book being common in the schools called the Lilliputian Magazine; another the Youths' Instructor, those were good books; then, as to the other books, to say they were in general use might be incorrect, because in one school you would find one class of books, and in another a different one; I could enumerate many of the books that were used where I was at school.
>
> "Enumerate any of the books of the description you have mentioned, that you recollect yourself?—I recollect reading a book called the Seven Champions of Christendom, and Destruction of Troy; I recollect reading Hero and Leander, Gesta Romanorum, and Seven Wise Masters; I recollect having read the Chinese Tales; I recollect having read Parismos and Parismenos, and Don Belianis of Greece; another extravagant tale I recollect having read, the History of a Captain Freney, a robber; I perfectly and distinctly recollect that.
>
> "Did you ever read Ovid's Art of Love?—No.
>
> "Aristotle's Masterpiece?—No, I never knew it read in schools; I have seen it among the people. I saw many copies of it sent out from Belfast a few years ago.
>
> "Valentine and Orson?—Yes; and I recollect reading the Irish Rogues and Rapparees, and a book called the History of Redmond O'Hanlon.
>
> "Was not he a notorious highwayman and a murderer?—Yes, both Freney and he.
>
> "What is the latest period at which you have known those books to have existed in the country schools in your vicinity?—I recollect the general class of books through the schools being nearly what I have stated, until within a very few years. I do not recollect any considerable change from such books as I have enumerated till within these few years."

School-books in 1824.

The Royal Commissioners[1] of 1824 print a list of books used in the various schools situated in the four counties—Donegal, Kildare, Galway, and Kerry. Besides catechisms and many religious works, this list records the names of more than 300 "works of entertainment" used as reading books in schools. The following are specimens:—Don Quixote, Jack and his Eleven Brothers, Tristram Shandy, Dr. Faustus and the Devil, School of Delights, Gil Blas, Female Adventurers, The Wonderful Advantages of Venturing in the Lottery, Peregrine Pickle, The Chevalier de Faublas, History of Philander Flashaway, Jane Shore, The Pleasant Art of Money Catching, Garden of Love, Feast of Love, The Feats of Astrologers, Women as they are, The Monk, Roússeau's Letters, The effects of Love, Joseph Andrews, Nocturnal Revels, &c., &c. Forty years ago school instruction appears to have been chiefly individual; every child brought to school the book furnished by the domestic library, and in his turn read from it to the teacher. One might read the Bible, another the adventures of a highwayman, the third a loose romance. In those days parents actually chose the school-books; and the efforts of the Kildare-place Society and of the Catholic Book Society, though doubtless productive of much good, did not possess strength or scope enough to banish objectionable works. It remained for the National Board, assisted by an improved tone of morality and religion, to confer this boon upon Ireland. Having at command resources practically unlimited, the Commissioners edited and printed their own school-books, distributed them gratis to schools, promoted their use by a general system of inspection and examination, taught the masters how to employ them, and finally succeeded in introducing them everywhere into primary schools. They brought with them uniformity, and rendered class-teaching possible; they were graduated to suit the growing capacities of children; they were distributed gratis or sold cheaply; they were generally accepted as containing nothing inimical to Christian faith or morality, and they accomplished beneficial results of national importance.

Board's books effect improvement,

but their publication by the State is opposed by private publishers, and abandoned.

But when the sale of the Board's books, printed and published by Government at the public expense, began to spread over Great Britain and the colonies, it was natural that private publishers should complain of interference with a lucrative branch of their trade. Accordingly Messrs. Longman and Co. and Mr. John Murray remonstrated

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[1] Appendix to Report, No. 221.

1851.

with Lord John Russell, and, after protracted discussion, the Lords of the Treasury withdrew from the Board the privilege of supplying the public or poor schools with the National school-books. In fact the books had now accomplished their object. In twenty years series of improved reading books of different kinds had become common and were frequently issuing in new forms from the press. Tales of robbers and lovers had vanished from schools altogether. Henceforward it became a question whether adherence in practice to one particular set of reading books conferred benefit or injury upon the National schools of Ireland, and the Seventeenth Report shows that the Commissioners were disposed to enlarge the freedom of choice accorded to school managers in the matter of school-books :—

Board's rules as to Books.

> "Our regulations with regard to the use of the books published or sanctioned by us continue, in some quarters, to be misunderstood, although those regulations have been printed in our annual reports and other official documents. We conceive it necessary, therefore, to insert in our present Report the rules bearing on this subject, which will be found in section II., paragraphs 11 and 8, of our general regulations."
>
> "The use of the books published by the Commissioners is not *compulsory;* but the titles of all other books which the conductors of schools intend for the ordinary school business are to be reported to the Commissioners, and none are to be used to which they object; but they prohibit such only as may appear to them to contain matter objectionable in itself, or objectionable for *common* instruction, as peculiarly belonging to some particular religious denomination."

Celebrated Rule 8.

> "The Commissioners do not *insist* on the Scripture lessons being read in any of the National schools, nor do they allow them to be read during the time of secular or literary instruction, in any school attended by children whose parents or guardians object to their being so read. In such case the Commissioners prohibit the use of them, except at the times of religious instruction, when the persons giving it may use these books, or not, as they think proper.
>
> "In reference to the latter rule, we think it right to state, in order to prevent misconception, that it also applies to the use of the "Lessons on the Truth of Christianity," and to our book of "Sacred Poetry." We have further to state, that the managers of our schools have now the privilege of selecting their grants of free stock from the *whole* list of books supplied by us, and, therefore, they may choose such of them as they most approve of, and omit any to which they object. We employ no means to influence the judgment of the patrons of schools in this respect; and when we issue our free grants of books, it is mentioned in our circular that it is not *obligatory* on the managers to use *any* of them.

EIGHTEENTH REPORT (1851)

The Eighteenth Report is dated 3rd December, 1852. Its publication was probably delayed in order that the desire of the Government to obtain a denominational return of the attendance at National schools might be complied with. The Commissioners, having before them no official documents from which such a return could be prepared, obtained from school managers special reports showing the religious denominations of the children on the rolls of National schools for six months ending 31st March, 1852. They furnish the results[1] with their Report for 1851 :—

gives denominational return of pupils and teachers,

> "The returns furnished by the managers stated the religious denominations of 491,927 children; of those there were members of the Established Church, 24,684; Presbyterians, 40,618; other Protestant dissenters, 1,908; total number of Protestants of all denominations, 67,210; Roman Catholics, 424,717.
>
> "We are to observe that the great majority of the managers willingly furnished the information thus called for; there being only some few schools from which no returns were received.
>
> "According to returns prepared at our request by the managers of the National schools, we have ascertained that of 5,822 male and female teachers, assistants, monitors, &c., in the service of our Board on 31st of March, 1852, there were—Members of the Established Church, 360; Presbyterians, 760; other Protestant Dissenters, 49; total Protestants of all denominations, 1,169; Roman Catholics, 4,653.
>
> "The number of schools in operation, on the 1st of November, 1852, was 4,795. Of these, 4,434 were under 1,853 seperate managers, and 175 under joint management. There were 141 connected with workhouses or gaols, and 45 of which the Commissioners are the patrons, making in the whole 4,795 schools. Of 4,434 schools, 1,247 were under the superintendence of 710 managers of the Protestant, and 3,187 under 1,143 managers of the Roman Catholic communion. The number of managers, members of the Established Church, was 296—clerical, 67; lay, 229; of schools 554. Presbyterians, 398—clerical, 247; lay, 151; schools, 670. Protestant Dissenters, 16—clerical, 4; lay, 12; schools, 23. Total, Protestant managers of all persuasions, 710; and of schools under them, 1,247. Roman Catholics, 1,143—clerical, 957; lay, 186; schools, 3,187. Amongst the patrons of 175 schools under the joint management of persons of different religious persuasions, 56 were members of the Established Church, of whom 14 were clergymen, and 42 laymen; thus making a total of 81 clergymen and 271 laymen, who were managers of National schools on the 1st of November of the present year (*i.e.* 1852).
>
> "We have made an analysis of the returns referred to, from which it appears, that of the managers of the National schools considerably more than one-third are Protestants; of the schools considerably more than one-fourth part are under Protestant management; of the children on the rolls on the 31st of March, 1852, nearly one-seventh part were Protestants; of the teachers trained in our central establishment one-fifth, and of the applicants for grants to new schools, during 1851, one-fourth were Protestants."

The Commissioners find it desirable to defend the accuracy of their returns which had been impugned :—

defends accuracy in Returns.

> "As the accuracy of the returns published by our authority, in our various reports, of the number of children on the rolls, has been questioned, we deem it necessary to state, that these returns are furnished to us half-yearly by the patrons or managers of the schools; that they contain the names of all the children who have been in attendance for any portion of each half-year; and that the names of the patrons or managers are affixed to the returns, certifying that they have examined the class-rolls, and found them to be correct."

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[1] Known as the Eglinton Returns.

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For the future they propose to return the average daily attendance :—

> "In our future reports it is our intention to publish a return of the average daily attendance at each school, as well as the number on the rolls. The former is, in general, rather more than one-half of the total number on the books. The annual reports of other educational institutions in this country exhibit about the same proportion between the average attendance and the number on the rolls."

It would have been well if the Commissioners had defined a day's attendance to consist of a fixed number of hours of instruction, and had prescribed the mode of calculating the average attendance.

Many new schools built ;

The number of applications for grants to new schools was 391, and the Commissioners record, with "great satisfaction," that "the number of applications for grants towards the establishment of new schools from the commencement of 1852 to the 1st November has exceeded that for the corresponding period of 1851." Nevertheless in 1850 they had reported that—

improvement more necessary.

> "The time has at length arrived when it will become more necessary to improve our existing schools than to establish new ones ; and this object we hope gradually to accomplish by means of increased encouragement to competent teachers of merit and experience, and by means of a more frequent and vigilant inspection of these schools."

Changes in Board.

In 1851 Dr. Townsend, Bishop of Meath, accepted a seat at the Board, but died in the following year. Mr. Murphy, Roman Catholic, and Dean Meyler, Roman Catholic, also joined the Board at this time. It then consisted of six members of the Established Church, six of the Roman Catholic Church, two Presbyterians, and one Unitarian.

Synod of Thurles.

In the autumn of 1850 the Roman Catholic bishops met in synod at Thurles, and the decisions then taken are stated to have increased the opposition to National Schools. Archbishop Whately says :—[1]

> "1277. Earl of *Desart*.—Should you say, speaking generally, that the National system has been opposed by the Roman Catholic clergy ? —Not by the majority of them ; it has been by a certain section of them.
>
> "1278. Has that opposition increased since 1850, when the Synod of Thurles was held ?—Certainly."

ROMAN CATHOLIC BISHOPS

Before introducing the decrees of this synod relating to National schools, it will be desirable to go back for some years, and to investigate the action of the Roman Catholic prelates, so far as it has been made public, in reference to Primary Education.

petition Parliament in 1824

In 1824, a petition from the bishops of the Roman Catholic Church in Ireland was presented to the House of Commons, praying the House "to adopt such measures as might promote the education of the Roman Catholic poor of Ireland in the most effectual manner." The Royal Commissioners on Education in Ireland, appointed 14th June, 1824, open their first report with an extract from this document, to "show the opinions and views of the petitioners with respect to the system of public education in Ireland, as affecting the children of the Roman Catholics :"—

for public aid towards

Roman Catholic education of the poor ;

> "The Petitioners beg leave most respectfully to submit to the House, that in the Roman Catholic Church the literary and religious instruction of youth are universally combined, and that no system of education which separates them can be acceptable to the members of her communion ; that the religious instruction of youth in Catholic schools is always conveyed by means of catechistical instruction, daily prayer, and the reading of religious books wherein the Gospel morality is explained and inculcated ; that Roman Catholics have ever considered the reading of the sacred Scriptures by children as an inadequate means of imparting to them religious instruction, as an usage whereby the Word of God is made liable to irreverence, youth exposed to misunderstand its meaning, and thereby not unfrequently to receive in early life impressions which may afterwards prove injurious to their own best interests, as well as to those of the society which they are destined to form ; that when petitioners learned, some years past, that the Legislature had granted a considerable sum of money for the purpose of promoting a well-ordered system of education in Ireland, without religious distinction, they conceived the strongest hope that the money so granted would be partly employed in providing for the education of the Roman Catholic poor, and that no regulations of a private or partial kind would be suffered to interfere with the benevolent intentions of the Legislature ; that such their hopes and expectations have been disappointed—the grant for promoting the education of the poor of Ireland, as well as that for assisting the building of schools, being subjected in their disbursement or application to such regulations or bye-laws as rendered them nearly useless to the Roman Catholic poor ; that the trustees of the former grant give aid only to schools wherein the sacred Scriptures without note or comment are read by the children—a regulation which does not accord with the discipline of the Roman Catholic Church ; and the latter grant, as the petitioners are informed, is applied generally only to the building of such schools as are leased in trust to the ordinary, or minister, or other ecclesiastical person of the Established Religion in the diocese or parish in which such school is situated, vesting in them by a special clause a power of visitation, as well as a right to appoint or to remove the schoolmaster at will ; the petitioners further presume humbly to state, that such clause operates to the virtual exclusion of Roman Catholics from such schools—the prelates and parochial clergy of the Established Church not being deemed by Roman Catholics fit persons to whose control or superintendence the education of their children should be intrusted ; that such schools, moreover, as well as all others built or partly built at the public expense, are connected with some society whose rules and regulations are not approved of by Roman Catholics ; the petitioners also presume to observe that the Parliamentary grant to the Society for the Suppression of Vice is, as the

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[1] Lords Committee, 1854.

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petitioners have heard and believe, partly applied to the building of schools subject to a like influence, and to the supplying of them with books, tracts, and catechisms such as Roman Catholics cannot conscientiously make use of; the petitioners therefore deem it a duty to inform the House that the Roman Catholic poor of Ireland continue unprovided with school-houses, schoolmasters, or with any such aids as are necessary for promoting amongst them a well-ordered system of education; that the Parliamentary grants are not made available to the education of the poor without religious distinction, inasmuch as the societies or persons to whom their application has been made or confided have subjected the schools built by them, as well as the systems of education promoted by them, to such influence or regulations as render them generally inaccessible to Roman Catholics; that in all the instances wherein aid is given by the Society for the Education of the Poor of Ireland to schools under the immediate influence of Roman Catholics, the laws of the society are evaded, or combined with such regulations for the religious instruction of the children as are consistent with the discipline of their Church; that schools whereof the master professes a religion different from that of his pupils, or from which such religious instruction as the Catholic Church prescribes for youth is excluded, or in which books or tracts not sanctioned by it are read or commented on, cannot be resorted to by the children of Roman Catholics, and that threats and rewards have been found equally unavailing as a means of inducing Catholic parents to procure education for their children from such persons or in such schools; that the petitioners most humbly suggest to the House, that any system of education incompatible with the discipline of the Catholic Church, or superintended exclusively by persons professing a religion different from that of the vast majority of the poor of Ireland, cannot possibly be acceptable to the latter, and must in its progress be slow and embarrassed, generating often distrust or discord, as well as a want of that mutual good faith and perfect confidence which should prevail between those who receive benefits and those who dispense them."

present resolutions to Royal Commission in 1826.

The Royal Commissioners, who were T. F. Lewis, J. L. Foster, W. Grant, J. Glassford, and A. R. Blake, esquires, received from the Roman Catholic bishops in 1826 a more particular declaration of their opinions on this subject. The bishops' resolutions, adopted January, 1826, were in the following terms:—

"Having considered attentively a plan of national education which has been submitted to us: Resolved—That the admission of Protestants and Roman Catholics into the same schools for the purpose of *literary* instruction may, under existing circumstances, be allowed, provided sufficient care be taken to protect the religion of Roman Catholic children, and to furnish them with adequate means of instruction.

sketching a mixed system which they would allow.

"That in order to secure sufficient protection to the religion of Roman Catholic children, under such a system of education, we deem it necessary that the master of each school in which the majority of the pupils profess the Roman Catholic faith be a Roman Catholic; and that in schools in which the Roman Catholic children form only a minority, a permanent Roman Catholic assistant be employed, and that such master and assistant be appointed upon the recommendation, or with the express approval of the Roman Catholic bishop of the diocese in which they are to be employed; and further, that they, or either of them, be removed upon the representation of such bishop. The same rule to be observed for the appointment or dismissal of mistresses and assistants in female schools.

"That we consider it improper that masters and mistresses intended for the religious instruction of Roman Catholic youth, should be trained or educated by, or under the control of persons professing a different faith, and that we conceive it most desirable that a male and female model school shall be established in each province in Ireland, to be supported at the public expense, for the purpose of qualifying such masters and mistresses for the important duties which they shall be appointed to discharge.

"That in conformity with the principle of protecting the religion of Roman Catholic children, the books intended for their particular instruction in religion shall be selected or approved by the Roman Catholic prelates, and that no book or tract for common instruction in literature shall be introduced into any school in which Roman Catholic children are educated, which book or tract may be objected to on religious grounds by the Roman Catholic bishop of the diocese in which such school is established.

"That, appointed as we have been by Divine Providence to watch over and preserve the Catholic faith in Ireland, and, responsible as we are to God for the souls of our flocks, we will in our respective dioceses withhold our concurrence and support from any system of education which will not fully accord with the principles expressed in the foregoing resolutions."

These resolutions were at once communicated by Archbishop Murray to the Royal Commissioners and acknowledged by them:—

"41, North Cumberland-street, 23rd January, 1826.

"Doctor Murray presents his compliments to the Commissioners of Education Inquiry, as he is desired by the Catholic archbishops and bishops now assembled in Dublin to submit to them the enclosed resolutions, relative to the system of education proposed for the poor of Ireland. He is further prayed to state that it would be highly gratifying to the prelates to be informed, at the earliest convenience of the Commissioners, whether a system of general education, founded on the principles embodied in those resolutions, would be likely to meet their views and receive their approbation.

"Commissioners of Education Inquiry."

"Merrion-street, 26th January, 1826.

"The Commissioners of Education Inquiry present their compliments to Doctor Murray, and have to acknowledge the receipt of his letter of the 23rd instant, enclosing a copy of the resolutions entered into by the Roman Catholic archbishops and bishops of Ireland, at his house on the 21st instant, and stating that it would be highly gratifying to the prelates to be informed, at the earliest convenience of the Commissioners, whether a system of general education, founded on the principles embodied in those resolutions, would be likely to meet their views and receive their approbation. As it is the duty of the Commissioners to report their views only to his Majesty, they must abstain from any expression of opinion on the subjects contained in the resolutions which Doctor Murray has transmitted to them.

"The Most Rev. Doctor Murray."[1]

The recommendations of the Royal Commission in 1824–25 that two teachers should be employed in every school, "one Protestant and the other Roman Catholic,

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[1] Ninth Report, pages 8, 9.

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to superintend separately the religious education of the children," and a selection made "from the Scriptures, which might have been generally acquiesced in by both persuasions," were in 1831 set aside as "impracticable" by Mr. Stanley, who at first contemplated a plan of "combined secular and separate religious instruction," but was induced to admit into this scheme as much "combined religious instruction" as the mixed commission, which he instituted, should be unanimous in accepting. Hence arose the Irish National system. Archbishop Murray had a seat at the Board, and some of the Roman Catholic bishops concurred with His Grace in approving its plans. Other bishops condemned them. Under date February 22, 1838, Archbishop M'Hale says :—[1]

Mr. Stanley in 1831 does not adopt the Royal Commissioners' plan.

His plan is differently viewed by different bishops.

> "Hitherto it has been tried as a mere experiment—not, however, without some of the distrust and apprehension which the anomalous formation of the Board, and the principle on which it was founded, naturally gave rise to. Let it be recollected, that the present system of education was never hailed by the Catholics of Ireland as a positive benefit. Coming from a friendly Government, anxious to confer a favour, it was tolerated as less obnoxious than the Kildare-street Society, which the Government was obliged, at length, to abandon, after lingering a baneful existence of near twenty years."

Some of the bishops certainly viewed the system more favourably. Lord Chancellor Blackburne gives an instance :—

> "Upon the subject of the approbation of the system by the Roman Catholic prelates, I may refer to a very accurate report which I have, published by Dean Bagot, of the proceedings upon laying the foundation of the model school at Newry, and particularly the speech of the Right Rev. Dr. Blake, the Roman Catholic Bishop of Dromore: he attended, and made a very excellent speech. He says: 'I will now, my Lord, with your permission, apply what I have said to the National system of education. That system, my Lord, provides—First, the great desideratum, a good moral education for the whole community, supplying excellent class-books, excellent teachers, and excellent inspectors. Secondly, it invites all the youth of the whole country into its schools. Thrdly, it takes care that the great principles of morality and religion, which are suggested by the law of nature, and are admitted by all Christians of every denomination in Ireland, shall be diligently inculcated in its books and by its teachers."[2]

At length, in 1840, these discussions led to a conference between certain of the bishops who supported different sides of the question, and an arrangement was reached with unanimous assent. The regulations accepted on this occasion by all the bishops were at once submitted by a deputation to the Lord Lieutenant, Lord Ebrington, but His Excellency felt bound to state that the changes desired by the bishops could not be made. These transactions are thus related :—

Bishops come to agreement in 1840;

> "'At a general meeting of the Roman Catholic prelates of Ireland, held in Dublin on the 12th of February, 1840, the Most Rev. Dr. MacHale in the chair,
>
> "'It was moved by the Most Rev. Dr. Crolly, and seconded by the Right Rev. Dr. Cantwell, that a committee of three prelates favourable, and of three prelates unfavourable to the present mixed system of education, be appointed to confer together, for the purpose of making an arrangement that would, if possible, establish unanimity on the system of combined education amongst the prelates of Ireland.
>
> "'THOMAS FEENY, Secretary.'
>
> "'At a general meeting of the Roman Catholic prelates of Ireland, held in Dublin on the 14th of February, Most Rev. Dr. Crolly in the chair,
>
> "'It was moved by the Right Rev. Dr. Coen, and carried unanimously, that the arrangement which was agreed upon by the above committee, consisting of the Most Rev. Dr. Crolly, Right Rev. Dr. Kinsella, and Right Rev. Dr. Ryan, on the one side, and the Most Rev. Dr. MacHale, the Right Rev. Dr. Higgins, and the Right Rev. Dr. Keating, on the other side, be adopted by this meeting, for the purpose of being submitted to His Excellency's consideration.
>
> "'THOMAS FEENY, Secretary.'
>
> "Then the following document was laid by four of the prelates before His Excellency :—
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> "'At a general meeting of the Roman Catholic prelates of Ireland, held in Dublin on the 14th of February, 1840, the Most Rev. Dr. Crolly in the chair, the following arrangement was proposed and adopted :—
>
> "'For the purpose of receiving the unanimous co-operation of the Roman Catholic prelates in diffusing the advantages of National education, it was agreed on that the subsequent regulations be respectfully submitted to the consideration of His Excellency the Lord Lieutenant :—
>
> "'1st. That in every National school for the mixed education of Protestant and Roman Catholic children, the Roman Catholic bishop of the diocese, the parish priest, or the Roman Catholic curate of the parish in which such school is situated, may be a patron of said school, in order that he may prevent the appointment of any teacher whose moral or religious conduct should be found objectionable, and, if necessary, direct the dismissal of such teacher from so important a situation.
>
> "'2nd. That no book or tract whatsoever for the religious or moral instruction of the Roman Catholic pupils shall be admitted into a National School without the previous approbation of the four Roman Catholic archbishops of Ireland.
>
> "'3rd. That in every National school where the pupils are all of the Roman Catholic religion, the Roman Catholic bishop of that diocese, or the Roman Catholic pastor in whose parish the school has been established, as patrons of said school, shall have power to appoint or dismiss the teacher or teachers, whether male or female; and that said bishop or pastor shall have access to the school at all times, for the purpose of giving religious or moral instruction to the scholars; such instruction to be given by the clergy themselves, or by persons appointed by them for that purpose; and further, that every book used in the school for the religious or moral instruction of the Roman Catholic pupils shall be composed or selected by the Roman Catholic bishop of the diocese.

present their demands to the Lord Lieutenant,

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[1] Letters, p. 394.

[2] Lords' Committee, 1854, c. 950.

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"'4th. That, in future, for the satisfaction of the Roman Catholics, and for the greater security of their religion, the Lord Lieutenant be respectfully requested to select two lay Roman Catholic members of the Board of National Education from each of the four ecclesiastical provinces, and that, on the recommendation of the Roman Catholic bishops of each province, one of their body be appointed a member of the Board of Commissioners by His Excellency.

"'5th. That the lecturer in the Model Schools appointed to instruct the Roman Catholic teachers of National schools in the principles of religion, morals, or of history (which is capable of being explained in an irreligious or offensive manner), should be a Roman Catholic, with satisfactory testimonials of religious and moral conduct, signed by the Roman Catholic bishop under whose spiritual jurisdiction he previously lived.

"'6th. That it would be very desirable to have a model school in each of the four provinces, when the funds of the National Board of Education might be found sufficient for that purpose, as such an establishment would inspire the inhabitants of the province with greater confidence in the system of National education.

"'W. Crolly, D.D., Chairman.'

"To which His Excellency replied:—

"'Most Reverend and Right Reverend Sirs—I have considered your memorial with the attention which I am always disposed to pay to any representation from your respected body, and with a sincere desire to secure, if I could consistently with what is due to other parties, the unanimous co-operation of the Roman Catholic prelates of Ireland in diffusing the advantages of a National education.

"'You must, however, bear in mind that the diffusion of these advantages on equal terms among all sects and denominations of Christians, is the fundamental principle of the system administered under the sanction of the Legislature by the National Board; and that any departure from that principle would be a violation of their duty and a perversion of their trust.

who rejects them.

"'In conformity to that principle, the National schools are equally open to Christian children of all denominations, and opportunities are equally afforded to their respective pastors to provide them with religious instruction, subject only to the condition of their not attempting to interfere with any except those of their own Church.

"'The Board has nothing to do with the selection of patrons, who are locally chosen by those persons whose funds have been subscribed or whose land has been given for the establishment of schools.

"'With them rest the appointment and dismissal of the masters, over which the Board exercises no control, except what is absolutely necessary to secure them being morally as well as intellectually qualified for the duties which they have to perform.

"'No books are allowed to be used in any of the schools at the time of joint instruction, except such as are published by the Board, or such as have been sanctioned by their authority in cases where they are provided by local patrons.

"'The model schools at Dublin are under the immediate superintendence of the Commissioners, subject to their frequent inspection—a duty which I well know is not more assiduously performed by any portion of them than by those members of your own Church whose services have been devoted to the cause of National education, with such honour to themselves and such benefit to their country.

"'This, surely, ought to be a sufficient security to you that the lecturer appointed in these schools to instruct the Roman Catholic teachers in the principles of religion, or morals, or history, would never explain them in an irreligious or offensive manner.

"'In thus briefly setting before you the manner in which, on the chief points referred to in your memorial, the Board have carried out the great principles of the National system, I cannot but express my regret at the opposition which has been given to them by some of your body; and greatly, indeed, should I rejoice if that opposition can be removed by a closer examination or more intimate knowledge of their proceedings.

"'But, after the best consideration that I can give to the subject, I am bound distinctly to state to you that no changes such as you desire can, in my opinion, be made with advantage to the public, either in the constitution of that Board who have hitherto worked so harmoniously together, or in the general regulations under which they have acted, and which have enabled them successfully to make head against all obstacles, and to diffuse more and more widely, in each successive year, the blessings of moral and intellectual improvement, founded on the precepts of divine truth, among all religious denominations of the people of Ireland.'"

Appeal to Rome.

It would seem that the bishops, though all agreed in the memorial to the Lord Lieutenant, still differed in opinion upon the merits of the National system. Appeal was made to Rome, and an answer dated 16th January, 1841, was returned by the Cardinal Prefect of the Congregation de Propagandâ Fide, in a circular letter to the four Roman Catholic Archbishops of Ireland, in the following terms:—

Letter from the Propaganda.

"Quantam negotii gravitatem afferret excitata in Hiberniâ controversia de recenti nationali, ut vocant, erudiendae juventutis systemate, exploratum adeo Ampl. Tuae est, ut mirum tibi esse non debuerit S. Congregationis de Propag. Fide responsum de ea re tamdiu fuisse dilatum. Plenam enim totius rei Ampl. Tua habet notitiam, penitusque cognita tibi sunt gravia omnia rationum momenta, quae controversiae illius excitandae occasionem attulerunt, quaeque diuturnam prorsus rei deliberationem postularunt.

"Nam S. Congregationem magnopere sollicitam habere debuerunt, cum diu multumque pro sui instituti munere quaestionem propositam consideraret Catholicae Religionis tutela, puerilis aetatis instituendae commoditas, grati animi officium erga Britannici Imperii senatum, qui magnae pecuniae summam popularibus Hiberniae scholis decrevit, concordiae inter Episcopos Catholicos retinendae necessitas, quietis publicae fovendae debitum, metus denique ne ad heterodoxos forte magistros pecunia tota, et auctoritas devolvatur.

"Omnibus ergo rei periculis et utilitatibus accurate perpensis, auditis partium disceptantium rationibus, habitaque praesertim felici notitia, quod per decennium, ex quo id systema studiorum susceptum fuit, Religio Catholica nihil detrimenti passa videatur, S. Congregatio SSmo. Dno. N. Gregorio PP. XVI., probante censuit, nullum esse definite judicium hac super re proferendum, atque id genus eruditionis in Episcoporum singulorum prudenti arbitrio, et religiosa conscientia esse relinquendum; quandoquidem ejus successum a vigili Pastorum cura, a cautelis variis adhibendis, a futura demum per temporis tractum experientia pendere necesse est. Ne tamen sine idoneis consiliis, ac providentiis tanta res dimittatur, S. Congregatio sequentia interim monenda esse judicavit.

"Scilicet—1. Libros omnes, qui noxium aliquid sive adversus Sacrorum Bibliorum Canonem, aut puritatem,

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sive contra Catholicae Ecclesiae doctrinam vel mores continent, a Scholis removeri debere. Hoc autem eo facilius effici potest, quia nulla memorati systematis lex obstat. 2. Dandam esse pro viribus operam, ut praeceptor normalis Paedagogorum Catholicorum in classe religiosa, morali, et historica vel catholicus, vel nullus sit. Nam catholicum ab acatholico Religionis tradendae methodum vel Religiosam Historiam doceri indecorum est. 3. Tutius multo esse ut literarum tantummodo humanarum magisterium fiat in scholis *promiscuis*, quam ut fundamentales, uti aiunt, et communes Religionis Christianae articuli restricte tradantur, reservata singulis sectis peculiari seorsum eruditione. Ita enim cum pueris agere periculosum valde videtur. 4. Generatim Episcopos, et Parochos advigilare oportere, ne ex hoc systemate nationalis Institutionis pueris Catholicis quamlibet ob causam labes obveniat, eorumdem etiam esse enixe curare ut a supremis moderatoribus meliorem in dies rerum ordinem, et conditiones aequiores impetrent. Illud quoque perutile fore censet S. Congregatio, si loca ipsa scholarum in Episcoporum, vel Parochorum potestate ac proprio jure maneant. Existimat simul permagnae futurum esse utilitatis, Episcopos de tam gravi negotio in Provincialibus Synodis invicem saepe conferre. Si autem quid adversum accidet, Sedes Apostolica certior facienda sedulo est, ut ipsa simul provideat.

"Denique optat S. Congregatio ut deinceps Episcopi aliique Viri Ecclesiastici abstineant a contendendo super hac controversia in publicis Ephemeridibus, vel ejusmodi aliis libellis, ne Religionis honor, mutua fama, et christiana charitas cum populi offensione laedatur.

"Haec Ampl. Tuae a me S. Congregationis nomine erant significanda, ut per te RR. PP. Episcopis Metropolitanae Provinciae tuae suffraganeis communicentur. Quae vero superius significavi talia esse Ampl. Tua quoque facile intelliget, ut iisdem diligenter servatis ista in re tantae gravitatis interea Religioni satis tranquillitati, ac juvenilis aetatis bono consultum esse concludendum sit."

It will be seen that this answer passed no definitive judgment upon the National system, but suggested precautions, which were in 1850 adopted and repeated by the Synod of Thurles. Dean Meyler recorded the opinion of Pope Gregory XVI. :—[1]

"2143. Earl of *Desart*.—I may consider that you are decidedly in favour of a united system of education as against the system of separate grants?—I am, always taking into account that there must be no interference on either side.

"2144. That is the only system which you consider conducive to the prevalence of peace and harmony between the different creeds in Ireland?—Yes, it is. I think the remark which was made by the sovereign Pontiff, when this subject was discussed before him, was exceedingly in point—"that during the many years of the working of the system, not even an instance of corruption of faith or morals has been alleged." For my own part, I have heard of no detriment to our Church, or to any individuals of it, from the system of the National Board of Education. In the Board itself, during the few years I have been there, I have witnessed with great pleasure the extraordinary harmony which has invariably prevailed. Being, I hope, not indifferent to my own creed, I have met with nothing which was not perfectly congenial to my feelings, and to my convictions. I thought it would have been an experiment almost impossible to be carried out, but I have seen it realized for many years most admirably, and I hope nothing will be done to prevent its future success; unfortunately, the late contest which arose about the books has been to some extent injurious, but I hope there will be no difficulty in still carrying out the system; it is the greatest blessing which can be conferred upon the country. When the system was candidly and fully explained to the late Pope by Archbishop Murray, who advocated it with all that energy of mind which he always displayed when a great duty came before him yielding to no intimidation, but with pity disregarding all mean attempts to withdraw him from the advocacy, of the National system of education, the Pope, although in the beginning he had entertained a very different opinion, at length called upon the bishops to thank the Government for giving so much of its wealth to the education of the poor children of their country; let the system, he said, go on, but be cautious against the use of improper books; objections on that ground having been made by the enemies of the system. I believe that after the renewed experience of very many years since the Pope's decision, not one case can be produced by any violent agitator upon the one side or the other in which the system has been injurious to any one Catholic child."

Opinion of Gregory XVI.

Archbishop Whately, when under examination before the Lords' Committee in 1854, was asked respecting the Statutes of Thurles:—

"1279. Lord Bishop of *Ossory*.—Are you aware of the statutes of the Synod of Thurles?—Yes. I have seen that particular portion which relates to the National schools, not the rest.

"1280. This is a book published by authority containing them. It is entitled "Decreta Synodi Plenariæ Episcoporum Hiberniæ apud Thurles, habitæ anno 1850. Jussu Superiorum. Dublinii: Apud Jacobum Duffy, 1851." Will you have the goodness to look at the book, and to say whether it appears to be an undoubtedly authentic publication?—Certainly.

"The same is delivered in, and the following extract is read:—

"'De Scholis Nationalibus.

Statutes of Thurles claim separate education,

"'1. Prudentem agendi modum a S. Sede servatum respectu systematis nationalis educationis, quæ abstinuit a judicio super eâ re definite proferendo, et a nobis servandum esse arbitramur. Attamen nostri muneris esse ducimus declarare, separatam Catholicæ juventutis educationem esse omnimode ei anteponendam. Auxilium a gubernio Britannico nuper in Anglia collatum, ut separatim, et juxta normam Catholicæ religionis, prolis Catholicæ educatio fieret lubenter conspeximus. Jus ita agnitum nobis vindicamus. Si enim Catholicos Britanniæ justum et expediens sit adjuvare, ex ærario publico, in separata educatione suæ juventutis, nulla extat ratio cur erga fideles Hiberniæ Catholicos similiter non agatur.

"'2. Quoniam autem de facto adhuc nobis hujusmodi auxilium denegatur, et nonnisi mediante systemate nationalis educationis participes esse possumus reddituum publicorum, qui assignantur educationi, oportet omnes opportunas cautelas adhibere ut istud quam minime periculosum evadat, et præsertim præ oculis habere quæ consilia et quas providentias Episcopis Hiberniæ, omnibus rei periculis et utilitatibus accurate perpensis, commendavit S. Congregatio de Propaganda Fide, litteris datis, die 16 Januarii 1841.

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[1] Lords' Committee, 1854.

1851.

"'3. Hæc autem sunt quæ consulenda duxit.

but to elevate mixed system,

"'1° Libros omnes, qui noxium aliquid sive adversus Sacrorum Bibliorum Canonem, aut puritatem, sive contra Catholicæ Ecclesiæ doctrinam, vel mores continent, a scholis removeri debere. Hoc autem eo facilius effici potest, quia nulla memorati systematis lex obstat.

adopt cautions of 1841;

"'2°. Dandam esse pro viribus operam, ut præceptor normalis pædogogorum Catholicorum in classe religiosa, morali et historica, vel Catholicus, vel nullus sit. Nam Catholicum ab Acatholico religionis tradendæ methodum, vel religiosam historiam doceri indecorum est.

"'3°. Tutius multo esse ut literarum tantummodo humanarum magisterium fiat in scholis promiscuis, quam ut fundamentales, ut ajunt, et communes religionis Christianæ articuli restricte tradantur, reservata singulis sectis peculiari seorsum eruditione. Ita enim cum pueris agere periculosum valde videtur.

"'4°. Generatim Episcopos et Parochos advigilare oportere, ne ex hoc systemate nationalis institutionis, pueris Catholicis, quamlibet ob causam, labes obveniat; eorumdem etiam esse, enixe curare, ut a supremis moderatoribus, meliorem in dies rerum ordinem, et conditiones æquiores impetrent. Illud quoque perutile fore censet Sacra Congregatio, si loca ipsa scholarum, in Episcoporum, vel Parochorum potestate, ac proprio jure manerent. Existimat simul permagnæ futurum esse utilitatis, Episcopos de tam gravi negotio in provincialibus synodis invicem sæpe conferre. Si autem quid adversum accidet, sedes Apostolica certior facienda sedulo est, ut ipsa simul provideat.

condemn the vesting of schools in Commissioners;

"'4. His monitis inhærentes improbandam censemus regulam nuper a Commissionariis latam vi cujus prohibetur ne aliquid auxilii præbeatur ad erigendas scholas et eas supellectili informandas nisi in ipsorum potestate ac jure proprio constituantur loca ipsa scholarum. Hanc regulam plurimum obstare quominus scholæ erigantur a Catholicis patet; eam itaque a gubernio statim rescindi rei Catholicæ quam maxime interest.

"'5. Inhibemus Catholicis penes quos sunt loca scholarum quæ, antequam hæc regula ad effectum perducta fuit, erectæ erant, ne ea ad Commissionarios transferant. Quod impensas procurandis et reparandis ædibus et supellectili scholarum supplendæ necessarias, putamus eas omnino a Commissionariis esse faciendas, etiam Catholicis, quorum fidei loca scholarum committentur aut commissa sunt, jus et possessionem eorumdem retinentibus.

claim Catholic teachers;

"'6. Periculosum esse censemus liberis Catholicis, si scholas adeant quibus soli Protestantes præsunt; ideoque omnino necesse est ad tutam eorum educationem ut in singulis ab iis frequentandis adsit saltem unus Catholicus ludimagister aut magistra.

"'In scholis ubi major pars puerorum vel puellarum Catholica esset, oportet ludimagistrum vel magistram principaliorem esse Catholicum. Hos autem solos Catholicos scholis præfici mandamus qui ab ordinario probati fuerint.

and censorship of religious books;

"'7. Oportet libros, etiam in litteris humanis docendis, adhibendos sive in scholis communibus, sive in scholis normalibus quo Catholici conveniunt, approbari ab Ordinario. Episcopi soli censendi sunt judices respectu librorum qui in religiosa educatione juventutis Catholicæ adhibentur.

prescribe a creed-register, and forbid Catholics to attend Protestant instruction;

"'8. In scholis singulis quas frequentant Catholici, habeatur liber in quo inscribantur eorum nomina et religio, et ludimagistri teneantur impedire ne Catholici intersint religiosæ cuicumque exercitationi quæ habeatur a ministro Protestante vel ab alio quocumque quem pastor Catholicus non approbaverit. Sit autem pastoris ex officio invigilare ne aliquid religioni Catholicæ adversum in scholis hujusmodi accidat, et si aliquid vel in libris, vel in disciplina tradita, vel in ratione agendi eorum qui scholis præficiuntur, detexerit, de quo opportunum judicaverit apud Commissionarios reclamare, omnino necessarium est ejus reclamationes utpote Patris Spiritualis alumnorum esse excipiendas.

ask for a larger number of Catholic Commissioners.

"'Nullomodo in iis quæ attinent historiam, religionem, aut moralia, instituantur Catholici a Protestantibus.

"'9. Permitti minime potest Professorem Historiæ Protestantem abhinc in schola quacumque normali ludimagistros Catholicos Historiam docere. His cautelis permissis, et ad effectum a gubernio et Commissionariis perductis, adhuc necesse erit proportionem æquiorem servare quam huc usque servata est in designandis Commissionariis Catholicis. Dum enim hi numero longe sunt inferiores Protestantibus in Consilio Supremo (Board) longe maxima pars puerorum et puellarum pro quorum educatione institutum est, Catholica est.

"'10. Hæc autem quo felicius effectum sortiantur, volumus ut fratres nostri venerabiles Archiepiscopi nomine nostro Gubernio ea nota faciant, et apud illud enixe agant, ut eisdem systema nationalis educationis accommodetur.'"

These decrees afford an authoritative exposition of the views of the Roman Catholic Bishops in 1850.

The Report records its losses in 1852:—

Death

"During the present year, 1852, we have had to lament the death of two of our most valued colleagues. The one was Archbishop Murray, who died on the 26th of February; the other was Dr. Townsend, Lord Bishop of Meath, whose death took place on the 16th of September.

Archbishop Murray,

"Archbishop Murray, so long the ornament of his Church and country, was one of our original members; and our success has been greatly owing to his constant presence among us, and to the confidence reposed by the members of his Church in his great sense, experience, and integrity. He was strongly convinced that our system was one of the greatest blessings ever conferred on the people of Ireland; and one of the last acts which preceded the close of his life was to assist, at the age of eighty-three years, at a meeting of our Board."

and Bishop Townsend.

"Dr. Townsend, Lord Bishop of Meath, who, though but recently appointed a Commissioner, had long been one of our ablest and most zealous supporters. He has been withdrawn from us in the prime of life, and at a time when his attachment to our cause would have been more than ever serviceable to it."

NINETEENTH REPORT (1852)

The nineteenth report is dated 12th August, 1853. As promised in the previous report the average daily attendance of children is now first given, with other particulars, in the following table:—

"TABLE showing the total number of schools in operation in each Province, on the 31st December, 1852, with the number of children on the rolls for the half year ending 30th September, 1852; also the average daily attendance for the same period.

shows average attendance of children,

	Provinces.				
	Ulster.	Munster.	Leinster.	Connaught.	Total.
No. of schools,	1,892	1,167	1,176	640	4,875
No. on the rolls on 30th September, 1852,	151,304	173,020	141,942	73,954	540,310
Average daily attendance for the half year ending 30th September, 1852,	72,679	98,396	72,131	36,800	280,005

1852.

The salaries of teachers in the first and second classes, and in the first division of the third class have again been raised :—

"19. The scale of salaries paid to our teachers in their several classes and divisions, from the 1st of April, 1852, is given in the subjoined table :—

		Males.	Females.
First class,	1st division,	£36	£25
	2nd do.	30	22
	3rd do.	25	19
Second class,	1st division,	22	17
	2nd do.	20	16
Third class,	1st division,	18	15
	2nd do.	15	13
Probationers,		11	10
Assistant teachers, if qualified for probationary class only,		11	10
Do., if qualified for any division of a higher class,		15	13
Mistresses to teach needlework,		—	8

and salaries of teachers;

In this Report reference is made to serious differences at the Board, to the resolutions ultimately taken upon questions at issue, and to consequent changes of members, all which belong more properly to the following year.

"We have lately (namely, on the 8th of July) passed, after very long consideration, two important resolutions, which, although not adopted during the year 1852, we think it right to announce on the present occasion. First, that we have withdrawn from the list of books published by us, a work entitled 'Lessons on the Truth of Christianity;' and from the list of books sanctioned, but not published by us, another work, namely, 'Introductory Lessons on Christian Evidences.' The first was introduced in 1838; the second in 1842. Secondly, that we have amended our Eighth Rule, Section II. Hitherto, it has been thus expressed :—

announces withdrawal of Archbishop Whately's Lessons;

"8. The Commissioners do not insist on the 'Scripture Lessons,' 'Lessons on the Truth of Christianity,' or book of 'Sacred Poetry,' being read in any of the National schools, nor do they allow them to be read, during the time of secular or literary instruction, in any school attended by children whose parents or guardians object to their being so read. In such case the Commissioners prohibit the use of them, except at the times of religious instruction, when the persons giving it, may use these books, or not, as they think proper."

"As altered, it is as follows :—

change in Rule 8.

"The Commissioners do not insist on the 'Scripture Lessons,' or book of 'Sacred Poetry' being read in any of the National schools, nor do they allow them to be read as part of the ordinary school business (during which all children, of whatever denomination they may be, are required to attend) in any school attended by children whose parents or guardians object to their being read by their children.

"In such cases the Commissioners prohibit the use of these books, except at times set apart for the purpose, either before or after the ordinary school business, and under the following conditions :—

"1st. That no child, whose parent or guardian objects, shall be required, directly or indirectly, to be present at such reading.

"2nd. That in order that no child, whose parent or guardian objects, may be present at the reading of the books above specified, public notification of the time set apart for such reading shall be inserted in large letters in the time-table of the school—that there shall be a sufficient interval between the conclusion of the ordinary school business and the commencement of such reading; and that the teacher shall immediately, before its commencement, announce distinctly to the pupils that any child whose parent or guardian so desires may then retire.

"3rd. That in every such case there shall be, exclusive of the time set apart for such reading, sufficient time devoted each day to the ordinary school business, in order that those children who do not join in the reading of the books may enjoy ample means of literary instruction in the school-room."

"We shall not enter into the various reasons which have influenced different members of the Board in coming to the decision we have stated on these two questions.

"With reference to the withdrawal of the 'Lessons on the Truth of Christianity,' and the 'Introductory Lessons on Christian Evidences,' we deem it necessary to state, that these books may still be used (though no longer supplied by us) during the time set apart for *separate* religious instruction.

"With reference to Rule 8, as now amended, we are to observe, that the 'Scripture Lessons,' and book of 'Sacred Poetry,' may, in like manner, be used during the time set apart for *separate* religious instruction, and also during the hours of *combined* instruction (when children of all religious denominations are *required* to attend), unless the use of them be objected to by the parents or guardians of any of the children. In such case the use of these books is prohibited, except under the conditions, and at the time specified in the amended rule—namely, before or after the ordinary school business. Under the rule, as it was previously expressed, the 'Scripture Lessons,' and the book of 'Sacred Poetry,' when objected to by any of the parents or guardians of the children in attendance, could only be read during the time set apart for separate religious instruction.

"We have this day received official information that Your Excellency has been pleased to appoint the Right Rev. William, Lord Bishop of Limerick, the Right Hon. John Hatchell, and Mountifort Longfield, esq., Q.C., to be Commissioners of National Education in Ireland, in the room of three members, whose retirement from our Board we most deeply deplore, viz., His Grace the Archbishop of Dublin, the Right Hon. Baron Greene, and the Right Hon. Francis Blackburne."

and resignation of three Commissioners.

A brief recapitulation will elucidate the course of events. Mr. Stanley originally designed his New Plan of primary education to be a system of combined literary and separate religious instruction. But before the issue of the commission, he was induced to admit into his plan as much combined religious instruction as the Commissioners might be unanimous in accepting. Under this sanction three books of combined religious instruction were adopted, and unanimously approved by the original Commissioners for use in National schools at the time of general literary and moral instruction. These books were, the Scripture Extracts, the Sacred

Recapitulation in reference to "combined religious instruction."

1853.

Poetry, and the Lessons on the Truth of Christianity. The Lessons had been altered by Mr. Carlile from a work by Archbishop Whately, and had then been published by the Board. Dr. Whately's work in its original shape, containing passages to which Archbishop Murray had objected, was admitted upon the list of books sanctioned but not published by the Board, and in that shape it bore the title of "Evidences of the Truth of Christianity." Further, Archbishop Whately wrote a work called "Sequel to the Lessons on the Truth of Christianity," which contained a great deal of controversial matter, and was neither published nor sanctioned by the Board.

In the earliest years of the Board it has been seen that Mr. Carlile, the Resident Commissioner, and the Inspectors, under instructions from the Board, recommended the introduction of these works of combined religious instruction into National schools; but, shortly after the Parliamentary inquiries of 1837, an Inspector was reprimanded for pressing the use of the Scripture Extracts in a school, the other Inspectors were directed to refrain from doing so, and in the sixth report, for 1839, the Commissioners put forth a statement to the following effect:—

Rule 8 introduced in 1839

"We by no means insist on having the Scripture Extracts, published by our authority, read in any of the National schools, nor would we allow them to be read during the time of secular or literary instruction in any school attended by any children whose parents or guardians objected to them; in such case we should prohibit the use of them except at the times of religious instruction, when the parties giving it might use them or not as they should think proper."

This was subsequently known as the Eighth Rule. The passage quoted formed a part of the report for 1839, but as a rule it first appears in the code of 1843, with the omission of the second "any" before "children." The report has "any school attended by any children whose parents object;" the rule "any school attended by children whose parents object;" and a point was raised upon the omission of the second "any." The Secretary[1] states the circumstances of the adoption of the eighth rule:—

as described by Mr. Cross.

"33. *Chairman.*—Will you state the date when it became a rule, and also the words of the rule?—It first appears as a rule of the Commissioners in the report for 1843, which was not published till 1844. Previously to the publication of the report in 1843, a committee of the Board was appointed to examine the rules; they sat several days, and took into consideration every rule *seriatim;* no discussion took place at the committee with reference to that particular rule.

"34. Lord *Monteagle* of Brandon.—Who were present?—I cannot recollect the names of all the members who were present; but I distinctly remember that Mr. Blake was one. The Archbishop of Dublin was not; he seldom or never attended committees.

"35. Viscount *Hutchinson.*—Will your records enable you to state who were present at the committee upon that occasion?—Probably the minutes of the Board will enable me to give this information. During the discussions which took place on that committee, this particular rule, which was then for the first time embodied in the general code of regulations, did not come under special consideration; nor do I recollect that there was any discussion upon it. The rule was inserted as a matter of course. The rules, as then revised, passed the Board and were printed. The following are the words in which that rule is expressed; it will be found at paragraph 10, page 243:—'The Commissioners do not insist on the Scripture Lessons, Lessons on the Truth of Christianity, or book of Sacred Poetry, being read in any of the National schools, nor do they allow them to be read during the time of secular or literary instruction in any school attended by children whose parents or guardians object to their being so read. In such case the Commissioners prohibit the use of them except at the times of religious instruction, when the persons giving it may use these books or not as they think proper.'"

Mr. Blake framed the sixth report,

It is material to observe that the report for 1839 was written by Mr. Blake, who also framed the eighth rule in 1843. Mr. Cross says:—

"83. Earl of *Derby.*—By whom are the draft reports framed?—All the drafts of the reports were prepared for several years by Mr. Blake; but after his death it has devolved upon me, in the first instance, to draw up the report, principally as regards the educational statistics. And then any special passages bearing upon important points are written, with the sanction of the Commissioners, by the resident Commissioner. The rough draft reports are sent round, when finished, to the Commissioners, and corrected or altered by them before they are finally passed.

"84. Can you state by whom that paragraph in the report for the year 1839 was framed?—I cannot have any doubt that it was written by Mr. Blake; he used to write all the reports at that time.

"85. Lord *Monteagle* of Brandon.—But the report was sent round to all the Commissioners after it had been so prepared by Mr. Blake?—I have no doubt of it; it was my duty to see that the usual practice was followed.

"86. And it met with their unanimous approval?—I did not, at the time, hear any dissent from it.

"87. Earl of *Harrowby.*—Is the report discussed at the Board?—It is usually.

"88. But you think that that report was not discussed?—What I wish to be understood as saying is this, that the report itself was before the Commissioners, and it might have led to general discussion; but there was no discussion, that I can recollect, with regard to that particular paragraph.

the Rule 8,

"Lord Bishop of *Ossory.*—As Mr. Blake was the person who framed the rule afterwards, do not you think that the rule had the same meaning as the paragraph in the report?—Certainly, according to the literal acceptation of the words."

Mr. Blake also drafted, in 1840, a letter which is accepted as an interpretation of the report of 1839 and the eighth rule of 1843. Mr. N. L. Tottenham had complained, under date 27th August, 1840, that an Inspector, in consequence of some objection made to the "Scripture Extracts" and "Sacred Poetry," directed them not to be used during the hours of secular instruction. The Board replied in the following terms:—

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[1] Mr. Cross, before Lords' Committee of 1854.

and the letter to Mr. Tottenham.

> "SIR—We have laid before the Commissioners of Education your letter of the 27th ultimo, respecting the use of the 'Scripture Extracts' and 'Sacred Poetry' in National schools. In reply, we are directed to state that the Commissioners do not insist upon having them read by any children whose parents or guardians object to them, nor can they sanction any compulsion for the purpose. But the patrons of any school who think proper may have them read on the opening or immediately before the closing of the school, provided no children shall be required then to attend against the will of their parents or guardians."

> "77. Lord *Ardrossan*.—You have stated that the draft of the answer to Mr. Tottenham upon that occasion was in Mr. Blake's own handwriting?—On referring to the original letter, which I have, I found that the answer was written by Mr. Blake, and it is still preserved amongst the records of the office."[1]

Since the same Commissioner unquestionably wrote the report of 1839, the letter of 1840, and the rule of 1843, it would seem reasonable to infer that the meaning of the three documents is identical, and to read what may be obscure in the rule or letter by the light of the clear declarations of the report. Among the Commissioners, however, in 1852-3 a serious difference of opinion existed as to the meaning of the eighth rule.

Books of combined religious instruction not used in Clonmel model school.

In 1849, when the district model school at Clonmel was opened under the exclusive control of the Board, the two Head Inspectors who were intrusted with the preliminary arrangements ascertained that the parents and guardians of many intended scholars would object to the Scripture Extracts and the Christian Evidences.[2] Acting, therefore, upon the eighth rule, they did not insist on the introduction of these works into the model school, but prohibited the use of them except at the times of religious instruction. The fact was known to two of the Commissioners, Mr. Macdonnell and Mr. O'Ferrall, who attended at the opening of the model school; but Archbishop Whately learned it for the first time in the summer of 1852, and immediately protested. His Grace says:—[3]

Archbishop Whately discovers

> "I was so indignant at the irregular usurpation of authority that had taken place, that I did not even wait till my return to Dublin, but I wrote off instantly, the very same hour in which I ascertained the fact, a letter to the Board to complain of this unauthorized departure from our rules, and to ask how it could possibly have taken place without a regular deliberation on the part of the Board, at a special meeting summoned for the express purpose. I wrote, not giving any opinion as to the expediency or inexpediency of the step which had been taken, but merely speaking of gross usurpation of authority which had taken place.
>
> "1080. Lord *Ardrossan*.—Will you state the terms in which you wrote upon that occasion?—The passage in the letter is given in the appendix to my address.
>
> "The same is read, as follows:— "1st July, 1852.
>
> "Visited Clonmel model school. . . . . I find that all the books published by the Board are not used —the Scripture Extracts and the 'Lessons on the Truth of Christianity' being excluded. It appears to me most important that in all the schools of which we are the patrons, viz., the model schools, all our books should be read. The inference naturally to be drawn from this not being done is, either that we are insincere in recommending books which we prove by our conduct we do not think well of, or else that we suffer this or that person to usurp our power and dictate to us. I have no doubt we shall hear of this, and very unpleasantly. We never compel any patron to use a book he does not like, or to abstain from the use of any (sanctioned by us) which he does like; and we should exercise the same right where we are patrons.
>
> "RD. DUBLIN."

and protests.

Baron Greene and Chancellor Blackburne support him.

Baron Greene, who had joined the Board in 1838, and Lord Chancellor Blackburne, who was appointed a Commissioner upon 16th June, 1852, supported the view of Archbishop Whately, that "the model schools being schools of which the Board itself was the patron, all the Board's books were to be used in them as a thing of course, or else they could not have answered the purpose of model schools. They were to be as much as possible a fac-simile of the central model school, in which every book was used that was sanctioned by the Board." Hereupon arose two fundamental questions which might never have been mooted had not the Board taken upon itself the management of schools. The first question related to the eighth rule, by the literal meaning of which the parents or guardians of any children who objected to the Board's books of combined religious instruction might exclude them from school during the time of general instruction; and the second question, on the other side, raised doubts about the sanction under which the Board's books of combined religious instruction had been adopted. Lord Grey's Government had permitted the introduction of such books, as an experiment, and upon the condition that the Commissioners were unanimous in approving them. The approval of Archbishop Murray and Mr. Blake, the two Roman Catholic members of the original Commission may be assumed. But Dr. Murray and Mr. Blake had now been succeeded by six Roman Catholic Commissioners who were far from unanimous in approving the books of combined religious instruction. Master Murphy[4] emphatically condemned them:—

Questions as to meaning of Rule VIII.,

and approval of Commissioners.

Master Murphy condemns "Christian Evidences"

> "8838. *Chairman*.—Has your attention been called to the recent exclusion of the 'Christian Evidences,' and the 'Lessons on the Truth of Christianity'?—I moved the exclusion of them.

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[1] Lords' Committee, 1854. [2] *Ibid.* q. 2294. [3] Lords' Committee, 1854. [4] *Ibid.*

1853.

"8839. On what grounds?—I moved the exclusion of the 'Christian Evidences' (Parker's book), because I considered much of that book quite opposed to Catholic teaching and doctrine in essential matters, and I had ascertained that such was the almost universal, if not the universal opinion of the Roman Catholic clergy, and the intelligent Roman Catholic laity of Ireland.

"8840. Did your wish to exclude that book arise from any new circumstances which had arisen, or did you regret that it had ever been introduced?—I regretted that it had ever been introduced; my attention was drawn to it by a Roman Catholic clergyman, who stated to me that it was a most objectionable book, and entirely subversive of Catholic teaching and faith. I then read it for the first time, and, having applied my own judgment to it, I was satisfied that it was a book of that character. I therefore thought that its introduction or continuance was not consistent with the principles of the Board, as previously avowed, and as announced in their reports, and that it was not right towards Catholics, or towards the members of the Catholic body whose children were taught in the schools, to permit such a book to appear upon the list of books recommended by a body of Commissioners, of whom some were Roman Catholics.

as essentially Protestant,

"8841. Did you consider it a variation from the recommendation of the Commission in 1828?—I did, certainly; in the 9th Report, page 186, I find this passage: 'The public money which the Board has to administer, is taken from persons of all communions, and the sanction of the Board is required only for books to be used in the instruction which persons of different religious denominations are to receive together. It appears to be a recommendation of the Board, and not an objection to it, that it is not likely to give its sanction to any books to be used for the instruction, in common, of persons of different communions, which would enforce the religious views of some, in opposition to those of others.' In the 11th Report, page 266, they say, 'We venture to express our unanimous opinion, that no such plan, however wisely and unexceptionably contrived in other respects, can be carried into effectual execution in this country unless it be explicitly avowed and clearly understood as its leading principle, that no attempt shall be made to influence or disturb the peculiar religious tenets of any sect or description of Christians.' I may say that a Presbyterian member of the Board, upon discussions on former occasions, and upon the occasion of the discussion which resulted in the exclusion of this book, stated distinctly his opinion that the book in question was an essentially Protestant book. Being therefore an essentially Protestant book, I considered that its use in the schools during any period of combined instruction, would be contrary to the declaration of the Board, that no attempt should be made to 'influence or disturb the peculiar religious tenets of any sect or description of Christians.'

explains Archbishop Murray's sanction,

"8842. Lord *Ardrossan.*—How do you account for Archbishop Murray having approved of and sanctioned that book?—I cannot find any trace whatever of Dr. Murray having approved of or sanctioned that book; on the contrary, so far as I have been enabled to discover, we have the clearest evidence that he did not approve of or sanction that book. That book, in its present shape, or something very near it, was originally proposed as a book to be used by the Board, in combined instruction. It was objected to by Dr. Murray, mainly on account, as I believe, of the two first chapters in it. It was then submitted to him for revision, and he procured those passages to be expunged, and the name of the book changed, and called the 'Lessons on the Truths of Christianity.' This latter book, which was adopted and published by the Board, excludes, in a very great measure, if not entirely, all the objectionable matter which appeared in the other book. This being the case, I afterwards endeavoured to ascertain how far it appeared upon the proceedings of the Board, or from anything I could hear from other quarters, that Dr. Murray had approved of what would appear to me, under the circumstances I have stated, to be a strange recommendation, namely, that this book from which he had those passages deliberately expunged, should be adopted, and put upon the list of recommended books. I could find no trace of any direct approval on his part. The drafts of reports, without any appendix, are first submitted to each Commissioner, they are then considered at a meeting of the Board; when approved of they are published, with an appendix to each, which has been arranged by the resident Commissioner, with the assistance of the Secretaries. In the body of any of the published reports, there is no reference to the introduction of Parker's edition as a recommended book; and I have never found, nor can I ascertain that Dr. Murray ever approved of the recommendation, or re-introduction of a book, as a secondary book, to which he objected originally as a primary book. I understand it was represented to the Board, on the occasion when that book was introduced (on which occasion it appears Dr. Murray was not present), that Protestants might wish to use Parker's edition in preference to the other, and upon that ground, the strange anomaly was introduced of having two essentially different editions of the same book, one of which was deemed objectionable, and had been already objected to appearing upon the lists of the Board.

"8843. Was not Dr. Murray a constant attendant at the meetings of the Board, and did not he take great interest in everything relating to it?—I believe so.

"8844. How could this book have been constantly recommended in reports issued by the Commissioners without his approval?—There is no direct approval of it, as far as I can see; the inference, no doubt, exists, that he may have seen this in the list of recommended books, if he read all the appendices to the reports. I cannot say whether he did or did not.

"8845. Lord Bishop of *Ossory.*—For what purpose do you think Dr. Murray had certain passages expunged; was it to render the book fit for the education of Protestants, or fit for use in common education?—Fit for use in common education.

"8846. After those passages were expunged it is to be supposed that he regarded it as unobjectionable for common education?—Certainly; but I have been hitherto dealing with Parker's edition. The Lessons on the Truth of Christianity are quite a different book. When the objectionable chapters and passages referred to were expunged, I believe Dr. Murray considered the book so altered as one fit for use in common education.

complains of Archbishop Whately's Sequel.

"8847. Is not it the fact that the book published by Parker underwent certain modifications, in order to remove the objections made by Dr. Murray?—I never heard so; I was asked in a previous question whether there had been any newly discovered matter, which led me afterwards to object to Parker's edition being included among the list of books recommended by the Board. My answer is this: It appears that after Parker's edition had been placed upon the list of books recommended by the Board, the Archbishop of Dublin published another book, called 'Introductory Lessons on the History of Religious Worship, being a sequel to the Lessons on the Christian Evidences, by the same author.' I have examined the second part of that book, and I can confidently state that there is scarcely a single tenet, doctrine, or institution of the Roman Catholic Church which is not broadly condemned in it; for example, the unity of the Church; the infallibility of the Church; the universality of the Church; the sacrament in one kind; the distribution of the sacraments; the Apostolical succession; what is there called Saint-worship, and the worship of the Blessed Virgin. The doctrine of confession and absolution, called the power of the priest to forgive sins; death-bed salvation; tradition the interpretation of the Scriptures; prayers for the dead; the authority of the Catholic Church, and its denial of the right to exercise private judgment, and various other matters: all of which are strongly commented on and

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denounced in this book; a book purporting to be a Sequel to the Lessons on Christian Evidences, by the same author, which appeared on the list of books recommended by the Commissioners, amongst whom were five Roman Catholics. Although it may have been, and I believe was done with the best possible intentions, and although the Archbishop of Dublin had, of course, a perfect right to publish such a book for Protestants, yet when the Board had given its sanction to the 'Christian Evidences,' I considered that it would have been fairer to the Board, and particularly to its Roman Catholic members, not to have given this new publication the title of a sequel to those evidences. Further, it appears upon the back of the very copy of Parker's edition, which I received when I became a Commissioner, and similar copies of which had been circulated through all the schools, that the 'Introductory Lessons on the History of Religious Worship, being a Sequel to the Lessons on the Christian Evidences,' by the same author, are advertised.

"8848. Lord *Monteagle* of Brandon.—The objection you raise to the title is as connecting it with books already approved of by the Board?—Yes.

"8849. *Chairman.*—Are your objections to the use of that book in schools exclusively Roman Catholic objections?—Certainly not; my objections to the use of that book are of course Roman Catholic objections, so far as they relate to the doctrines in it; but my objections to the use of that book, as well as of the other book, namely the 'Lessons on the Truth of Christianity,' are these: In the first place, I do not consider that such a book is suited to the age, or to the acquirements of the class of persons who are to be instructed in the National schools. In the second place, it is stated by Archbishop Whately himself, in the advertisement to Parker's edition, that if it gets a fair trial, that is, if it be taught with the aid of a competent instructor, and on such as have been for some time in a well-conducted school, where the business is not confined to the mere learning of words by rote, the most complete success may be confidently anticipated. My opinion certainly is this—that there are very few of the National teachers who are, and it could scarcely be expected that persons of their description, with their small salaries and previous education, could be competent to teach a book of that kind; because, whatever may be the knowledge of the children, I consider it perfectly plain that the teachers ought to have a greater amount of knowledge than can be expected from the mere circumstances of their reading that book with the children, in order to make them competent to teach it usefully and safely. In page 70 of this book, the 'Lessons on the Truth of Christianity,' it is said that the greater part of this internal evidence requires some experience and knowledge of the work, and reflection, as well as acquaintance with the Scriptures, for any man to take it in properly; I consider that this observation is applicable to the whole subject of that book, and that very few indeed of the teachers who might be appointed to teach it possess that knowledge, or that experience of the world, that acquaintance with the Scriptures, or that perfect acquaintance with the doctrines of religion and its principles which would enable them to teach that book safely.

states his objections,

"8850. Lord *Monteagle* of Brandon.—Would the objections which you have so clearly stated to be applicable, in your judgment, to those books as printed at the public expense, and used for the purposes of common instruction, equally apply in your opinion to corresponding books of an exclusively Roman Catholic kind?—Most assuredly.

"8851. You would apply strictly the same rule, of which you have advocated the application here in the case of Protestant books, to Roman Catholic books of a similar kind?—Just as strictly.

"8852. *Chairman.*—Do you believe the opinions you have expressed in regard to the book referred to, are generally held by the majority of the Roman Catholic clergy and laity?—I have no doubt that they are; I never spoke to a Roman Catholic clergyman or layman upon the subject who did not condemn the 'Lessons on Christian Evidence.'

which are general among Catholics,

"8853. How do you account for its having so long remained on the list of books sanctioned by the Board?—The only way in which I can account for it is this: I was myself willing, under all the circumstances, to allow it to remain, provided the 8th Rule had not been interfered with; I consider that the 8th Rule operated as a practical exclusion of that book; if any child or children objected to it, it would be relegated to the time of separate religious instruction. When with pain I was obliged to take the step I did, namely, to move the exclusion of those books, I stated that I was quite ready not to do so, provided things were allowed to remain as they were, and no attempt were made to alter the 8th Rule, which Roman Catholics had always regarded, and which I have reason to know that Dr. Murray himself regarded as a safeguard against the introduction of the book.

who relied on Rule VIII. for protection,

"8854. Lord *Ardrossan.*—Can you state any instance in which what appeared to be the literal construction of the 8th Rule was carried into effect?—I can. In the minute of the Board on the 20th of March, 1851, which was adopted before I joined the Board, there is the following:—'Read letter 4 D. 34, Kilbride National School, county of Dublin. Copy of Board's rules to be sent to Mr. Duffy, and that his attention be directed to eighth paragraph of the second section respecting use of Scripture lessons, from which he will find that, if the parent or guardian (by which is meant the legal or natural guardian of any pupil) object to the reading of these books during the time for secular instruction, the use of them must be set apart for religious instruction. Also, that the Rev. Mr. Moore be furnished with a copy of the rule, and the Commissioners trust it will be strictly observed.' I find that the Archbishop of Dublin appears to have been present at the meeting at which that minute was made, he always taking the chair when present. The letter written, in pursuance of that minute, bears date the 25th March, and is as follows:—'The attention of the Commissioners of National Education has been called to the observation, dated the 4th October last, made in the report book of the Kilbride National School by the Rev. Peter Duffy, and to your remarks thereon, copies of which were forwarded to the Board by the Inspector of the district. The Commissioners direct us to transmit to you the enclosed copy of their rules, and to remind you that, according to Regulation 8, Section II., if the parent or guardian of any child object to the reading of the Scripture lessons during the time of secular or literary instruction, the use of the book must be limited to the period allotted for religious instruction. The Commissioners trust that the rule will be strictly observed in Kilbride National School. We are to observe, that by the word "guardians," the Commissioners mean to imply the natural or legal guardians of the children. We enclose a note from the Archbishop of Dublin at his Grace's request. We are, Maurice Cross, James Kelly, Secretaries.'

as explained by Board,

"8855. Have you a copy of the note which was enclosed?—No, it was a letter written by the Archbishop.

"8856. Is not that resolution of the Board totally at variance with the answer given to Mr. Tottenham in 1840?—It is.

"8857. How do you account for that variance?—That was a letter of which scarcely any Commissioner at the Board was aware. Dr. Henry who has so long been a Commissioner, upon that letter being read, said that he had never heard of it before. In the sixth Report of the Board, bearing date, April 1840, the following passage occurs: 'We should also state that we, by no means, insist on having the Scripture Extracts, published by our authority, read in any of the National schools, nor would we allow them to be read during the time of secular or literary instruction in any school, attended by any children whose parents or guardians objected to

and repudiates the letter to Mr. Tottenham

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them. In such case, we should prohibit the use of them, except at the times of religious instruction, when the persons giving it, might use them or not, as they should think proper.' The letter to Mr. Tottenham bears date the 7th September, 1840, about five months after this published report of the Board, and, with the principle of which it appears to me to be inconsistent. I find, that in point of fact, the very same principle is announced and carried out in all the reports down to the year 1845, being all that I have in town, namely, that such books, when objected to, should always go to the time of religious instruction. The letter to Mr. Tottenham, as far as I can understand it, seemed to me, and certainly to us generally at the Board, to have been inconsistent with the Sixth Report, and with what was held out to the public in that report as being the rule of the Board in reference to such books.

"8858. Lord *Monteagle* of Brandon.—Are you aware that the letter to Mr. Tottenham was prepared upon a minute of Mr. Blake, who was also the framer of the 8th rule?—Yes, I believe so.

"8859. Lord Bishop of *Ossory*.—With respect to the letter to Mr. Tottenham, having being unknown to the members of the Board, is not it the case, that that letter which you have now read became known to the members of the Board at a later period?—Certainly.

"8860. During all those discussions it was unknown for a still longer period than the other?—It was unknown; and when I was first asked whether I knew of anything giving a construction of the rule, I was unable to say I did, but afterwards, both those two documents were 'disinterred,' if I may use the expression.

"8861. *Chairman*.—Have you seen a letter addressed to Dr. Stopford on the subject of the 8th rule, which is not in accordance with the letter to Mr. Tottenham?—I have; in that letter it is stated that the 8th rule, as there explained, was a fundamental principle of the Board.

as contrary to literal meaning of Rule VIII.

"8862. It has appeared in evidence that some persons have put a different construction on the 8th rule; can you state whether the literal construction which you yourself adopted, was the construction put upon the rule by a considerable number of persons connected with the Board of Education?—Yes, by the larger portion of the Board.

"8863. Lord *Monteagle* of Brandon.—Viewing it as a question of the construction of a legal document, could you yourself feel any doubt as to what construction you would give to the rule?—No."

Bishop Haly's remonstrance in 1850

In 1850 a Roman Catholic Bishop had already objected to the use of the "Lessons on the Truth of Christianity" in the National schools attended by Roman Catholic children within the diocese of Kildare and Leighlin, and had remonstrated with the Commissioners, who in their reply urge the power to exclude the book conferred by Rule VIII. upon any parents or guardians who object to it. The secretary produced this correspondence in 1854:—

"8537. *Chairman*.—Have you any papers to deliver in to the committee?—I was requested on the last day I was before the committee to produce the correspondence between the Commissioners and the Right Rev. Dr. Haly, the Roman Catholic Bishop at Athy, with reference to the use of the 'Lessons on the Truth of Christianity' in the Ballysax school. The first letter from the Right Rev. Dr. Haly was dated the 13th of February, 1850:—

"'GENTLEMEN,—On visiting the National school of Ballysax, county of Kildare, some time ago, I found a small tract, entitled 'Lessons on the Truth of Christianity,' published by direction of the Commissioners of Education for the use of the National schools. A perusal of that little work has left on my mind a strong impression, that it is by no means a safe work to put into the hands of the children attending the National schools, inasmuch as I consider it much better calculated to raise doubts on most important doctrinal subjects in minds where no doubts before existed, than to impress and strengthen their conviction; and who does not know how much more easy it is to raise a doubt than to answer it? If this observation be true as regards the learned, how much more forcibly does it apply to those whose range of knowledge is so limited, and who do not possess the external or internal aids which are necessary to remove the difficulties which the perusal of the work under consideration is calculated, in my judgment, to present to their minds. These being my impressions, and without entering into any further review of the 'Lessons on the Truth of Christianity,' I beg most respectfully and earnestly to request that the Commissioners of Education will give directions to have it removed from all the schools in the diocese of Kildare and Leighlin.

against Archbishop Whately's Lessons

"'I remain, gentlemen,
"'Your faithful and obedient servant,
"'F. HALY.'

"This letter was taken into consideration by the Commissioners on the 28th of February, and a copy of the following minute was directed to be transmitted to Bishop Haly:—

"'MY LORD,—We have had the honour of laying before the Commissioners of National Education your lordship's letter of the 13th ultimo, stating your objections to the use of the 'Lessons on the Truth of Christianity' in the National schools in the diocese of Kildare and Leighlin. We are directed, in reply, to inform your lordship that, as is set forth in Rule XI. of section 2, the use of the books published by the Commissioners is not compulsory; it is, therefore, optional with the managers of the schools whether the book in question shall be read by the pupils or not. And we are further to observe that, even though the manager should approve of the book, yet if any of the parents or guardians of the children shall object to the use of it, it will then come under the conditions of the Rule VIII., section 2, as to the reading of the Scripture Lessons. We enclose a copy of the rules of the Board, and are to request your lordship's attention to those regulations to which we have referred.'

is met by reference to Rule VIII.,

"A similar letter was sent to the Rev. James Frew.

"The Right Rev. Dr. Haly replied to the letter which I have read, as follows; and it was dated the 24th of April, 1850:—

"'GENTLEMEN,—I owe you an apology for not sooner acknowledging the receipt of the letter which you have done me the honour to address to me, in reference to the Ballysax National school. I have indeed been very constantly employed, and during the period that has since elapsed, spent but a very small portion of my time at home. Having already stated my objection to the tract, entitled 'Lessons on the Truth of Christianity,' being used in the schools frequented by the Catholic children of this diocese, I shall forbear entering upon the subject again, or commenting on your letter to me, further than to say that I had hoped that my remonstrance would have been differently received by the Board, as I have never shown myself disposed upon any occasion

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which fails to satisfy Dr. Haly.

to be unnecessarily captious upon the subject of its regulations. Anxious as I have always been to co-operate in the spirit of confidence and good faith with the Government of the country, as represented by the Board of Education, yet I cannot conscientiously allow that feeling to prevail with me so far as to sanction theological tracts, unsuited to the age and capacity of children, being placed in their hands, under pretence of imparting secular education; to which I had always believed it was the duty of the Board to confine its attention. The course which my duty will oblige me to adopt in reference to those schools, in which only the book in question is used, would be more painful to me, had I not become recently aware that the rules of your Board, now applicable to what you term non-vested schools, afford, under Protestant patrons, such facilities for proselytism as to render them unsafe for Catholic children to resort to. In this light you are yourselves, I believe, aware that these rules are now regarded by many Protestant clergymen who, after so many years opposition, are now joining your Board. In conclusion, I cannot but give expression to my surprise and regret that, apparently with no other motive than the extension of your system, you should have broken faith with the earliest supporters of the Board, and justified to our Catholic population the distrust and suspicion with which they regard any act of the Government, which, with the apparent design of benefiting them, interferes with their education in religion.

"'I have the honour to remain, gentlemen,
"'Your faithful servant,
"'F. Haly.'"

Opinion of Pope Gregory XVI., as given by Dean Meyler.

Dean Meyler told the Lords' Committee in 1854 that Pope Gregory XVI. highly disapproved of the Lessons on the Truth of Christianity, and would have on that account condemned the National system, but for the protection afforded by Rule VIII. to the Roman Catholic children:—

"2090. *Chairman.*—Did the Pope express any particular disapproval of the 'Lessons on the Truth of Christianity'?—He so highly disapproved of that book that he thought that it would have been quite sufficient to make him give his disapprobation to the whole system, till it was fully explained by the interference of Archbishop Murray, and the clergymen who were concerned in the inquiry, that the books could not affect or interfere with the Catholic children, as they were to be altogether excluded from them.

"2095. Lord *Ardrossan.*—You voted for the expulsion of the book I have just alluded to from the list of books sanctioned by the Board?—On the late occasion I did.

"2096. On the ground that you considered it to savour of sectarianism?—I considered it worse than mere sectarianism, in my idea of it; I objected to the book principally on account of the removal of the guard which was placed between the book and the Catholic children; I certainly would not have objected to the book if that rule of protection remained. I thought it a very fair book for Protestants to read, as it contained their principles in a very decided and candid manner.

"2159. Earl of *Wicklow.*—Do you or not approve of the interpretation which has recently been put upon the 8th Rule, namely, that the objection of a child should have that effect?—I approve of it as the only means of protecting the children from the book.

"2160. Lord *Monteagle* of Brandon.—Are you to be understood to approve of the interpretation put upon the 8th Rule, which enabled one single child to put a veto upon the book, and exclude it from the use of all the children of the school?—I think that that was the meaning of the rule; I think there was no other meaning to be attached to it; I approve of that, therefore, so far as a means of protecting the children from the book."

The events which followed Archbishop Whately's protest are described by Mr. Blackburne:—

Mr. Blackburne states proceedings of the Board

"874. *Chairman.*—What steps were taken in consequence of that protest entered by the Archbishop?—The matter underwent very considerable discussion, but no actual proceeding took place; and I remember suggesting that it would be right to inquire under what circumstances the omission of those books had taken place. That I early suggested; but I do not think there was any written report upon the subject, nor do I think the subject was resumed, with a view to a decision upon the Archbishop's complaint, until the month of November or December following; and then, at a meeting of the Board, I think on the 3rd of December, I understood that one or two of the Commissioners had been made aware that the books were not to be used, and that they had sanctioned the non-use of them; and it appeared that, during the three years that this model school had been in operation there were regular returns made to the Commissioners, from which, if they had been accurately inspected, it would have appeared that, *ab initio*, neither of those books had been used in this school; and it was under these circumstances that at a full meeting of the Board, on the 3rd of December, a resolution was passed, proposed by Sir Thomas Redington, one of the Commissioners.

"875. Will you state what the purport of the motion, proposed by Sir Thomas Redington, and passed by the Board, was?—I have here the words of the resolution proposed by Sir Thomas Redington, and passed by the Board. I had myself intimated that I thought there should be some act of the Board disapproving of what had been done in the Clonmel model school; but I found that two of the Commissioners having sanctioned the omission, and the Board having had, if not actual, what we call in law constructive notice of the non-use of the books for so many years, the passing of any resolution, by way of censure, would not have been fair. There had been a sort of acquiescence upon the part of the Board, and it was in vain, at that time, either to remedy what had been done, or to censure what the Board had acquiesced in. Sir Thomas Redington, after a great deal of discussion, proposed, and the Board approved of, the following resolution:—'The Commissioners, in paragraph 8, section 11, of their rules, declare that they do not insist on the Scripture Lessons, Lessons on the Truth of Christianity, or Book of Sacred Poetry, being read in any National school; and the Commissioners, having fully considered the memorandum now brought before them, decline to direct that the above books shall be introduced generally in all their district model schools.'

in declining to force Archbishop Whately's book.

"876. Were you present when that resolution was passed?—I was.

"877. Did you dissent from it?—I did not dissent from it; I have already stated that I thought it impossible, on account of the circumstances which I have mentioned, to go back and to unsettle what had been done.

He moves a resolution

"878. Did you afterwards move a resolution to the effect that whenever any new model school should be opened it should be a subject for the Board to consider whether these religious books should be used during the time of combined education?—I did; and a resolution of that sort was passed upon my motion on the 14th of January, 1853.

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regarding use of books in Model schools,

"879. Will you give the Committee the terms of that resolution?—The terms of that resolution are these: 'The Board, having read and re-considered the resolution of the 3rd day of December, 1852, think it right to declare that whenever a district model school shall be opened, the Commissioners will themselves, by a formal resolution, decide and declare whether any of the books recommended by them to be used shall be used therein or not.' I was induced, indeed I may say obliged, to propose a resolution to that effect by the position in which the resolution of the 3rd of December (Sir Thomas Redington's) had placed the Board. For by the resolution of the 3rd of December the Board declined to direct that the above books, or any of them, should be read generally in the model schools; and as a model school in the south of Ireland was just then about to be opened, the resolution placed the Board in a state of actual inertness upon this subject; it became necessary to know what we should do with this model school; and being of opinion that the Board possessed the right to exclude a book in general use in the schools, on account of special facts and circumstances relating to any particular school, I introduced that resolution in order to enable the Board to act when the model school was about to open, so as to decide whether these books should be read in it or not, and to give an opportunity of bringing forward objections, for the purpose of showing that in this there should be an exception to what we considered the general rule, if there were grounds for doing so.

"880. Was the school to which you allude as being about to be opened the school at Gormanstown?—Yes.

"881. On that occasion, previously to the opening of the school, did you move that these religious books should be used in that school?—Yes.

"882. But that resolution was not carried?—That resolution was moved by me in May, and it was withdrawn to make way for Baron Greene's motion, which was of a more general character, and which, in fact, was a substitution for mine, which I then withdrew.

but gives way to Baron Greene,

"884. Will you be good enough to state the proceedings which took place subsequently to that period?—After the resolution of the 14th of January had passed we had an intimation that the Gormanstown school was ready to be opened, and I gave notice of a motion that the three religious books should be all read in the school. I did so for the purpose (if there were grounds for making that case an exception) of having them brought before the Board. That motion of mine consisted of two parts; first, that the three books should be all used; and the second was, a saving of the right of any parent to object to having the books, or any of them, read by his child or children in the school. The first time that my attention was called to the latter part of that proposed resolution as objectionable was upon my showing it to Mr. James O'Ferrall, who was one of the Commissioners, and I was surprised that he pointed it out as objectionable, for I thought up to that time that that principle was the great protection against the compulsory use of any of those books. His objection led me to examine the eighth rule (which had been adverted to generally in Sir Thomas Redington's motion) more particularly, and I found it framed with singular ambiguity. The original eighth rule is in these words:—'The Commissioners do not insist on the "Scripture Lessons," "Lessons on the Truth of Christianity," or "Book of Sacred Poetry," being read in any of the National schools; nor do they allow them to be read during the time of secular or literary instruction in any school attended by children whose parents or guardians object to their being so read; in such case the Commissioners prohibit the use of them, except at the times of religious instruction, when the persons giving it may use these books or not as they think proper.' I confess that, upon the first reading of that rule, and indeed until Mr. O'Ferrall made an objection to the terms of my motion, it never occurred to me that its meaning was anything but to excuse a child from the reading of the books objected to. But when I came to look at the language of the rule, in consequence of that objection, I found expressed in these words, 'in such case the Commissioners prohibit the use of them.' Now, in what case? In the case of 'any school attended by children whose parents or guardians object to their being so read.' Does that mean in case all the parents or guardians object? That construction of it would lead to this, that unless all concurred the book could be retained, and the objection would go for nothing; it would be followed by no prohibition. Then is it to be read thus, 'in any school attended by children, *any* of whose parents object'? The consequence of that would be, no doubt, that not only would the child be excused, but the book would be thrust out from the school, and the children who were willing to read it would not be allowed to read it as part of their school instruction. Between those two constructions, leading to those consequences, it struck me, and it strikes me still, that the more natural one, whatever might be the result, would be to give to the veto of the parent the effect of excluding the book altogether. But ambiguous as the rule was, I naturally inquired how it had been acted upon, and I then found that the uniform practice in the construction and operation of the rule had been to consider that the child objecting was exempted, not that the book was to be excluded; and I therefore adhered to the terms of my resolution, which was that the three books should be read, reserving to the parent the right to have his child excused, if he thought proper to object to his being instructed in any or all of those books; and so the matter rested. The next step in the history of the transaction (I cannot give the exact dates) was a remonstrance by Archbishop Cullen against my motion, in a letter addressed to Lord St. Germans, and handed to him by Mr. Moore O'Ferrall; Lord St. Germans gave me, and gave the Archbishop of Dublin, an opportunity of reading the letter. This was about the 18th or 20th of March. I was not authorized to take a copy of the letter, and I am reluctant to speak as to its contents; but I am pretty sure, generally, that the Archbishop's book of Lessons on the Truth of Christianity was objected to, and that my motion, so far as it regarded the mere exemption of the child, and not the exclusion of the book, was characterized as an innovation upon the whole system.

"888. Lord *Ardrossan.*—I understand you to say, that though you might have felt yourself obliged, if asked to put a literal construction upon the eighth rule, to have put the construction which is now put upon it, yet that, looking to all that had passed with reference to it previously, you would not have put that construction on it, as one of the Commissioners?—I never would have put that construction upon it; and further, I consider that power to be so totally subversive of the legitimate authority of the Board, that if it had been practically carried into effect, I would not have remained a member of the Board.

who is opposed by Mr. Murphy.

"890. Will you explain what passed with respect to Baron Greene's motion and Mr. Murphy's amendments; and further, respecting the change made in the eighth rule?—In order to explain Mr. Murphy's amendments, I must go back to the 19th of March. Mr. Murphy sent to Lord St. Germans amendments which he proposed to move to my resolution, and one of those amendments was, that no teacher in a school should be obliged to teach any of those books of which he disapproved. I had several meetings with Lord St. Germans about the 19th of March; I think the Archbishop of Dublin and I, at different times, waited upon his Excellency, and we were all exceedingly anxious that the matter should not lead to any schism; and in order that my proposed motion should be put, as we supposed, above exception, it was proposed and agreed, Lord St. Germans concurring both with the archbishop and me, that I should add to that motion a clause, that whenever an objection was made, the objection should have the effect of obliging the master of the school to appropriate a peculiar portion of the day, either immediately after the usual school hours, or immediately before its breaking up, for the teaching of those books.

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"891. Lord *Monteagle* of Brandon.—The separate hour which it was then proposed to assign to the reading of those books was not to be considered as belonging to the category of separate religious instruction, but as belonging to the category of mixed moral and literary instruction?—Precisely.

"892. Lord Bishop of *Ossory*.—And it was to be confined altogether to the reading of those books?—Yes, to the reading of the books objected to. There is in a letter of the Archbishop of Dublin to me on the 19th March, 1853, this passage: 'I have been conversing with His Excellency, whom I fully concur with in thinking it most desirable that you should add to your proposed resolution, that the books in question shall be read either before the beginning or after the close of the more secular instruction, or both.' These words I transcribed into my resolution. This was a vast concession, because it was yielding to the objection by saying, that if the objection is made, the child shall be removed from the possibility of being taught the book.

"893. Earl of *Derby*.—The result of it was, that whereas the separate religious instruction involved, as a general rule, the separation of the different denominations, this description of instruction involved, as a general rule, the admission of different denominations, but with permission to individuals to absent themselves from it?—Precisely.

He amends his motion,

"894. That which was the rule in the one case was the exception in the other?—Just so. The archbishop further writes, 'This would completely obviate any inconvenience that might arise from some of the children's parents objecting.' And Lord St. Germans' letter the same day says, 'The archbishop entirely approves of the proposed restriction of the use of the books to the half hour which immediately precedes, or to that which immediately follows the time of secular instruction; and he thinks that it should be moved by you rather than by any other Commissioner.' Accordingly, I amended my notice, and my motion was to come on upon the 1st of April.

"895. Earl of *Desart*.—What has been generally the plan with regard to reading those religious books in the combined education; have they generally been read either before or after the secular portion of instruction?—I am not able to answer what the practice has been, but I should think that at this time, when those books were used, there was no particular hour at which they were read by the children, but that they were taught in classes in the order which was most convenient.

and meets Mr. Murphy,

"896. Lord *Ardrossan*.—Will you be kind enough to state the proceedings which took place with respect to your motion so amended, and with respect to Baron Greene's motion, and Master Murphy's amendment upon it?—I have already stated that my motion was to come on on the 1st of April. I received a letter from Lord St. Germans, requesting me to meet him and Master Murphy and Sir John Young. I accordingly met them at the Castle, I think on the 31st of March, and there was a very long communication—Master Murphy, acting, as it appeared to me, by the authority of the Roman Catholic clergy, and as authorized to speak their sentiments; and I am quite positive when I say that the two main topics upon which he dwelt were—first, the construction of the eighth rule, as to which he stated that the clergy of his communion relied upon the power which that rule in its literal construction gave, by which the exclusion of a book could be effected by the exercise of a single veto; and in the next place, he objected to the use of the work entitled 'Lessons upon the Truth of Christianity.' Now, with respect to that book, perhaps your lordships are already aware that there are two editions of it. The one edition was printed and published by the Board, and is in their Parliamentary Return stated to be amongst the books printed and sanctioned by them. The other edition, which I may call Parker's edition, and is entitled 'Lessons on the Evidences of Christianity,' is in the same list, but under the head of books not published but sanctioned by the Board. I do not mean, of course, to undertake to detail the nature of Master Murphy's objections, but he objected particularly to this work upon the evidences of Christianity. I think he pointed out a particular part of the work which he considered objectionable. I had had very little experience in the proceedings of the Board. I had been a very short time a Commissioner. A great deal of what he said I heard then for the first time, and I was neither prepared to answer nor to controvert it; but Master Murphy most fairly and candidly, a day or two afterwards, finding that in some particulars he might have misled me and the Lord Lieutenant, wrote me a letter, which I have here: the letter is dated the 2nd of April.

"897. Will you be kind enough to read that letter?—I would premise that just at that time a notice had been given of a motion, I think for some inquiry into the proceedings of the Commissioners, in the House of Commons. The subject was a very unpleasant one to us all; and I was very glad indeed to have the opportunity of making that a pretext for tiding the thing over for a month. My motion was accordingly, on the 1st, adjourned for a month; and on the day after, the 2nd of April, I got this letter from Master Murphy:—

who explains his opposition.

"'At the meeting of the Board yesterday, Mr. Cross very properly brought under our notice two important documents, bearing out the construction of the eighth rule contended for by His Grace the Archbishop of Dublin. I send you a copy of one, and the substance of the other. The original draft of the first is in Mr. Blake's handwriting; and upon the occasion which gave rise to both the only Commissioners present were His Grace, Mr. Blake, and Mr. Corballis. I deem it right to apprize you of this as soon as possible. The reading of those documents occasioned much surprise to every member present, except Mr. Macdonnell, who saw them before the meeting; and to none more than myself. Even Dr. Henry, who has been long a member of the Board, says he never heard of them. It would appear they were not adverted to upon the revision of the rules which took place in 1848, or on any former occasion; and I can say for myself with perfect truth, that until yesterday I never had the slightest intimation of their existence. I beg leave to suggest that it would be but right that His Excellency, and perhaps Sir J. Young, should at once be informed of the existence of those documents. This I should do myself, did I consider that I was authorized in my position to intrude further upon His Excellency's kindness, apart from its expediency. I will, as regards myself, deem it a personal favour if you will be so good as to do so; and further, from me to assure His Excellency that I was until yesterday afternoon wholly ignorant of their existence. To this I pledge myself in truth and honour' (and nobody can doubt that for a moment after that assurance). 'I should, moreover, mention that yesterday I for the first time ascertained that there were two copies of the "Evidences" amongst the books furnished by the Board—one published by other parties' (that is, by Parker), 'and put, as such books are, merely on the recommended list; another approved of and published by the Board itself. The former was the only one I saw, and upon reference to it you will find it does contain the matter to which I stated my objection. The latter, which was revised by Dr. Murray, differs materially from the other. I procured it at the Board yesterday, and, upon examining it, I find that, as far as I can judge, it is free from any objection I have ever heard urged against the book, except one, to which I did not consider it necessary to advert on last Thursday. This, I make no doubt, was the one you read.' (The truth is, I had read both.)

"'P.S.—I greatly fear that these documents, inconsistent with the rules as published in every report, will not raise the character of the Board.'

"The two papers which Master Murphy copied are, I believe, both before the Committee already. The

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following, No. 1, was written in reply to a letter from Mr. N. L. Tottenham, dated the 27th of August, 1840, complaining that an Inspector, in consequence of some objection made to the books 'Scripture Extracts' and 'Sacred Poetry,' directed them not to be used during the hours of secular instruction. The reply to that was :—

"'Sir—We have laid before the Commissioners of Education your letter of the 27th ultimo, respecting the use of the "Scripture Extracts" and "Sacred Poetry" in the National schools. In reply, we are directed to state that the Commissioners do not insist upon having them read by any children whose parents or guardians object to them, nor can they sanction any compulsion for the purpose. But the patrons of any school who think proper may have them read on the opening or immediately before the closing of the school, provided no children shall be required then to attend against the will of their parents or guardians.'

"No. 2 is a minute in September, 1848. This is an abridgment, not a full note of it: 'Patrons of any school have the power of requiring the books to be read.'

"'Note.—This is the substance, though perhaps not the very words of this minute. And a letter of the 23rd September, 1843, was written in pursuance of this minute, but its effect is not fully explained without reference to the minute itself.' I suppose Mr. Cross can furnish that; but I have not a copy of it.

"898. Earl of *Harrowby*.—Were those minutes signed by the Secretary of the Board at the time?—I presume they were; they were regular acts of the Board.

"899. Lord *Ardrossan*.—What happened after you received this letter from Master Murphy?—Master Murphy then, or a little before, gave notice of his amendments to my motion, which were in these terms, that both copies of the work, that published by Parker and the work published by the Board, should be excluded from the lists of the Board.

"900. I understood you to say that eventually you withdrew your motion in favour of Baron Greene's?—Your lordship will remember that my motion was limited altogether to books to be used in the Gormanstown school. There was no written rule with respect to the books to be used in model schools; and the rule with respect to them was rather a rule by implication from the practice in other schools than a positive rule of the Board. In fact, there was no written rule with respect to books to be used in model schools at all.

"901. But you never did submit your motion to the consideration of the Board?—There never was a vote taken upon it, but there was a proceeding upon it. I do not know whether the minutes of the Board make any reference to it, but I can undertake positively to say that there was a meeting and a discussion upon it in May. It consisted of three parts :—that the three books should be read in the school; that this should be subject to the right of the parent to have his child excused from reading any of the books to which he thought proper to object; and that, where any objection or veto was interposed, a certain portion of the day, either immediately at the commencement or before the closing of the school, should be appropriated for that purpose. I made this motion in May. . . . . "It had been previously intimated by the Archbishop, that a resolution confined to that single specific school, and to the particular case of model schools, was not adapted to the occasion or the necessity of the case. In a letter to me, addressed so long before as the 6th of April, he had suggested to me that there ought to be an enlargement of the motion, and I withdrew my motion to make way for Baron Greene's, which was general in its terms, and which was drawn up by Mr. Macdonnell with technical precision, he being more master of the subject than any of us. Baron Greene's motion was as follows :—'The Commissioners do not insist on the Scripture Extracts, Lessons on the Truth of Christianity, or Book of Sacred Poetry, being read in any of the National schools; nor do they allow them to be read as part of the ordinary school business, during which all children, of whatever denomination they may be, are required to attend. In any school attended by children whose parents or guardians object to their being so read by their children, in such case the Commissioners prohibit the use of these books, except at times set apart for the purpose, either before or after the ordinary school business, and under the following conditions :—First. That no child whose parent or guardian objects, shall be required directly or indirectly, to be present at such reading. Second. That in order that no child, whose parent or guardian objects, may be present at the reading of the books above specified, public notification of the time set apart for such reading shall be inserted in large letters in the time-table of the school; that there shall be a sufficient interval between the conclusion of the ordinary school business and the commencement of such reading; and that the teacher shall, immediately before its commencement, announce distinctly to the pupils that any child whose parent or guardian so desires may then retire. Third. That in every such case there shall be, exclusive of the time set apart for such reading, sufficient time devoted each day to the ordinary school business, in order that those children who do not join in the reading of the books may enjoy ample means of literary instruction in the school-room.' Now, to that motion there were Master Murphy's amendments, and I may preface them by saying, that Master Murphy, upon the discussion upon the 17th of June, represented his amendments as the consequence of my motions interfering with the literal construction of the 8th Rule. Master Murphy's amendments were, first, 'That the Lessons on the Truth of Christianity be omitted from the foregoing resolution;' second 'That the Lessons on Christian Evidences be omitted from the list of books not published but sanctioned by the Commissioners of National Education.'

Baron Greene's motion.

"902. Lord *Ardrossan*.—Will you state how that motion and those amendments were dealt with by the Commissioners?—The 17th of June, I think, was fixed upon to dispose of them. Baron Greene was not in attendance, nor the Archbishop, because the Archbishop never attended, I think, from the time he made his objection to the present hour, more than once or twice. The Archbishop had, doubtless, and I dare say will lay before the Committee his reasons for absenting himself; but the fact was so, that Baron Greene seldom attended, and that the Archbishop never took part in those discussions, and his communications with the Board were always in writing; and, in fact, as it turned out, I was, I may say, the conductor of the whole matter very involuntarily.

"903. Earl of *Wicklow*.—Did not Baron Greene attend when his own motion was proposed to the Board?—No, he did not.

"904. Then who proposed it for him?—I do not know who moved it; it was upon the book, and written; the proceeding upon the 17th of June was of this kind; it was intimated that it was the desire of the Lord Lieutenant that the opinions of the Board, of whom there were eleven present, should be taken without having acts or entries formally recording them, and accordingly the opinions of the Board were taken upon the three questions.

Whately's Evidences erased,

"905. Lord *Ardrossan*.—That is to say, Baron Greene's motion and Master Murphy's two amendments?—Yes. The amendments were disposed of first, and Parker's edition of the Lessons on the Christian Evidences was erased by a majority of 10 to 1.

and his Lessons.

"906. Lord Bishop of *Down*.—That is the book which was sanctioned, not published by the Board?—The book sanctioned. The Lessons on the Truth of Christianity, which was the book published and sanctioned, was, as I recollect, negatived by a majority of 7 to 4.

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"907. Lord *Ardrossan.*—Those were only opinions given, not regular votes?—Those were only opinions given. As a consequence of the exclusion of one of those books, which was the subject of Baron Greene's motion, my impression was, that his motion was necessarily negatived; for there was no motion that his resolution should be adopted as to two of the three books, and it was necessarily negatived by the rejection of one of them; but so the matter rested on the 17th of June. Some days elapsed, and I think before Baron Greene went the circuit I met him, and it was agreed between us that there ought to be formal acts or entries made, as sufficient time had elapsed since the communication was made to the Archbishop and to the Lord Lieutenant, and no communication had come from them, and accordingly the 8th of July was the day fixed for recording acts pursuant to those resolutions. I am very sorry to say that I cannot give a full account of the transactions which occurred on the 8th of July. I went there on that day, and Mr. Cross read most correctly what had been done with respect to the rejection of those two works. The effect of rejecting one of them, that is the one included in the 8th Rule, was, that of course as to that, the 8th Rule ceased to be operative.

"908. Lord *Ardrossan.*—How did you consider that the matter stood as regarded those three religious books at the time of your resignation?—The two works on the evidences of Christianity, the one sanctioned, and the other sanctioned and published by the Board, were entirely excluded from our list. The one which had been published and sanctioned by the Board was no longer to be a book either published or sanctioned by the Board.

"909. Earl of *Harrowby.*—So that it could not thenceforward be used at the time of mixed instruction?—Certainly; that is just the effect of it; and with regard to the other, that of course stood in the same predicament; it could not be used.

"910. Lord *Ardrossan.*—What was the case with regard to the other two religious books?—They remained just as they were.

"911. Subject to the veto under the 8th rule?—Yes.

Rule VIII. is rescinded.

"912. How did you consider that the veto stood with respect to them at the time of your resignation?—After the vote of the 17th of June, the view I took of it was this, that the 8th rule remained in full operation, save and except that one of the three books was excluded from it, and that it remained, in respect of its construction, just in the state in which I found it; but when the entry was afterwards made of the proceeding of the 8th of July, I found that an entry was made rescinding the 8th rule; and the 8th rule is now rescinded.

"913. What is the effect of that?—The effect of that plainly is, that Baron Greene's motion not having been carried, and the 8th rule having been rescinded, the veto of the parent is as to the two other books, now a veto only authorizing personal exemption from reading them, and not justifying the exclusion of the book.

"914. Lord Bishop of *Down.*—That is as it now stands?—Yes, on those acts of the Board.

"915. Lord *Monteagle* of Brandon.—Then the effect of the rule, as it stands now, as compared with the propositions that you yourself were inclined to approve of originally, consists in the absolute exclusion of those two religious books; but in respect to the Scripture lessons, it stands precisely as you wished it to stand?—Precisely; I never admitted or thought that it was possible that the 8th rule could bear the other construction.

Reasons of his resignation,

"916. Lord *Ardrossan.*—Will you state the precise reasons which caused you to leave the Board?—I joined the Board under the conviction, that it would afford a large and valuable amount of religious combined with secular instruction. That was my reason for joining the Board, and it was my justification with many who required a reason for it; but having done so, when there was subtracted from that course of religious instruction a most substantial and valuable part, I consider that faith was broken with me, and that I ought no longer, either with consistency or regard to my own character, to remain a member of the Board.

"918. Then, do you consider that the giving up of the Lessons on the Truth of Christianity was a departure from a most important principle of the system?—I think the exclusion of the Lessons upon the Truth of Christianity was a substantial breach of the condition upon which I became a Commissioner; and if I am asked what the view I took of it was, I have in a few lines addressed to the archbishop, at his instance, stated very shortly the views which occurred to me. I must say, that I most reluctantly ceased to be a member of the Board. I addressed this letter to the Archbishop on the 3rd of September, 1852. I had, in a letter to the Lord Lieutenant, conveyed pretty much the same view of it; but I think this is shorter, and perhaps more distinct:—

as stated to Archbishop Whately.

"'MY DEAR LORD AND ARCHBISHOP,—Though it may not be necessary, I think, as your Grace has suggested, that it may prevent misrepresentation to state in a few words the grounds on which I most reluctantly resigned the place of Commissioner of National Education. They are, that the recent resolutions of the Board, withdrawing certain books from the course of secular instruction, have been passed in derogation of a principle of the system of education established, when and long before I consented to become a Commissioner. That system, as it existed, ought, I think, to have been maintained in its integrity; and that abundant reasons for this are to be found in the great authority of those who formed and matured it, in its maintenance and extension by so many successive Parliaments and Governments, and in the testimony borne to its merits and success while it remained unchanged. These, with many others, afforded, as I conceive, decisive grounds for resisting the innovation which has been effected, and by which the institution has incurred the risk of losing one of its strongest claims to a large share of the confidence and support which it had previously enjoyed."

"919. Earl of *Desart.*—Did Baron Greene, who, you say, was not present on the 8th of July, consent to the modification of his resolutions?—Not at all.

He denies the accuracy of the Board's minutes.

"920. Do you think that the Board were justified in considering those resolutions adopted, and in consequence the 8th rule rescinded?—I do not think they were. I have a paper connected with that, which makes it necessary, before I state it, to mention a date or two. The 8th of July was the day on which the meeting took place, and the resolutions bear date the 8th of July. I was not, in point of fact, aware of the way in which they were drawn up until the 18th. I was in the country, and I did not return from the country until the evening of the 18th; and upon reading the memorandum of the 8th of July, I determined immediately to write to Baron Greene, for I had a severe cold, and was not able to come to town to make inquiries, which I was disposed to make on the 19th, which was Tuesday. In the mean time a debate had taken place in the House of Lords on the 18th, and I saw a report of it on the morning of the 20th; and I then found that the resolutions, which I would otherwise have endeavoured to have modified, had been actually transmitted to Lord Aberdeen, and that the transaction was at an end, and that in fact my further interference was of no moment. But before I knew that, namely, on the 19th, I had, as I believe, actually written or prepared a letter to Baron Greene upon the subject. I thought that Baron Greene had great reason to complain that his motion was dealt with in the way it was. I find that I have not a copy of this; but it was in fact apprizing him of the form in which the resolution had been taken down, stating that there had been an amendment of his motion justifying what had been done, and that it was just as much a surprise to me as I was sure it was to him. But I remember seeing in one of the papers some very strong observations upon Baron Greene's having adopted the motion excluding the work upon the Evidences.

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"921. In fact, you considered that Baron Greene's resolution was rejected, and Master Murphy's amendments carried?—I did.

"935. Earl of *Wicklow.*—Did Master Murphy never, subsequently in any conversation with you, explain the reasons which induced him to move those amendments to Baron Greene's resolution?—Master Murphy's reason, both recorded and stated verbally, was that the eighth rule, as he interpreted it, gave protection against the use of all or any of these books; and that as I interpreted it, the protection was taken away.

"986. Lord Bishop of *Ossory.*—I believe you were the only person present on the 17th of June who voted against the second amendment of Master Murphy, namely, for the withdrawal of the sanction of the Board from the Lessons on the Evidences of Christianity?—The only one.

"987. That was supported by the Presbyterian members of the Board?—It was."

Mr. Blackburne not fully acquainted with working of rules.

Mr. Blackburne had very recently joined the Board, and seems not to have been fully aware of the practical operation of the rule permitting separate religious instruction to be daily given at the opening or the closing of a National school:—[1]

"1004. Lord Bishop of *Ossory.*—With reference to the construction of the eighth rule, are you aware that, in point of fact, in many of the schools there is separate religious instruction daily, during an hour before or an hour after the secular instruction, but still within what are called the school-hours; are you aware that that is extensively, if not universally, practised in the National schools?—No, I am not aware of that.

"1005. Assuming that to be the fact, would it not considerably facilitate the interpretation of the eighth rule, if there be a recognised time for carrying on the religious instruction daily in all the schools; namely, by not relegating this book to the day when the separate religious instruction is carried on, but by using it during those hours in which religious instruction is given daily in the school?—It might have that effect.

"1006. But you were not aware of that fact?—No.

"1007. If the effect of that interpretation of the eighth rule was this, that the book being objected to by some of the children was not made a part of the secular instruction, but was read either during the hour before or the hour after, or the half hour before or the half hour after the hours of secular instruction (that hour or half hour being set apart for religious education), in that way the interpretation of the rule and Baron Greene's resolution would be only affirming and giving a distinct interpretation of the rule upon which the Board has acted?—That is all."

The suggestion of the Bishop of Ossory at once reconciles Mr. Blake's letter to Mr. Tottenham with the sixth report and the eighth rule.

Commissioners divide instruction into three.

The Commissioners, however, did not fall in with it, but issued a circular which practically added a third division of "combined religious instruction" to be given either at the beginning or end of general instruction to all children who did not object to receive it.

Proceedings of July 8.

The Secretary states that the resolutions of Baron Greene and Master Murphy were disposed of upon 8th July, 1853:—[2]

"567. Earl of *Harrowby.*—When were those resolutions of Baron Greene and Master Murphy finally decided on?—I think the final settlement of the whole question took place on the 8th of July, 1853, page 16. It was then decided, 'That in accordance with the opinions expressed' by the Commissioners at a previous meeting on the 17th of June 'by seven members out of eleven present, the "Lessons on the Truth of Christianity" be withdrawn from the list of books published by the direction of the Commissioners; secondly, that in accordance with the opinions expressed by ten members, the "Introductory Lessons on Christian Evidences" be also withdrawn from the list of books not published, but sanctioned by the Commissioners; third, that in accordance with the opinions expressed by seven members, the rule 8, section 2, be rescinded.'"

Four R.C. Commissioners oppose change in Rule 8.

Four Roman Catholic Commissioners opposed the repeal of the eighth rule. Dean Meyler says:—[3]

"2173. *Chairman.*—As soon as the book, which you considered objectionable, was removed from the list of those employed in combined education, you personally voted for a more rational interpretation of the rule than that which it literally bore?—No; I voted against the amendment of Baron Greene, which was the only modification that came before the Board.

"2174. Lord Bishop of *Ossory.*—Is this a true statement of the votes:—'against Baron Greene's resolution: the Right Reverend Dr. Denvir, the Very Reverend Dean Meyler, Sir T. N. Redington, J. J. Murphy, esquire. *Note.*—These four opposed the resolution, whether either or both books were withdrawn from the list or not'?—Yes."

Mr. Macdonnell interprets Rule 8 literally,

Mr. Macdonnell, Resident Commissioner, always interpreted the eighth rule literally. He says:—[4]

"1618. Earl of *Derby.*—Do you give the interpretation to that rule, that if in any school the parent of a single child educated in the school objected to the Scripture extracts being read, the veto of that one parent would have the effect of altering the system of education in the school, and excluding that book for that particular hour from the whole school?—No doubt, if such a case occurred, according to the letter of this rule, it would be necessary that this book should no longer be read during the time of combined secular instruction, but during the time of religious instruction.

"1619. Is that the interpretation which has been generally given to that rule by the Commissioners?—Yes. I have often heard the subject discussed, and I never yet heard any person say, that when those words were fully considered, they could bear any other meaning than that which I have given.

"1620. Not that the child objecting should be allowed to withdraw, but that one child objecting should alter the whole course of education; that is the interpretation that you put upon the rule?—That is the interpretation which has been put upon it when the subject has been discussed before the Board at any time; it always appeared that if the rule were carried into strict effect, an objection by one parent would render it necessary that the book should no longer be read during the time of combined instruction, but during the time of religious instruction."

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[1] Lords' Committee, 1854. [2] *Ibid.* [3] *Ibid.* [4] *Ibid.*

The understanding of Mr. Holmes,[1] a member of the original Board, was similar:—

and Mr. Holmes.

"192. Earl of *Derby*.—Are you able to state from your recollection what was the understanding from the outset with regard to the introduction of a certain portion of religious instruction into the combined education of the children?—It was certainly that, with respect to religious instruction, if the parents or guardians of any particular child or children objected to any of the books of a religious nature, such child or children should not be instructed in those books at all, or be present when instruction was given from such books. Therefore it was quite in the power of the parents or guardians of any child to prevent its receiving religious instruction of any description unless when the clergyman of its own particular sect attended for the purpose of giving religious instruction at the times allowed by the Commissioners.

"205. Lord *Beaumont*.—Do you consider that the introduction of the Scripture Extracts, and the other books of a religious nature, into the schools during the time of combined secular education was a deviation from the original scheme of education?—At the time allotted to secular education, those books were not to be used but at a distinct time. The use of such books, when secular education in which all joined was going on, would be, in my opinion, an interfering with the other principle, which was, that no person who objected should be compelled to read them, or to be present when they were used. I am not aware that it was ever intended that the Scripture Extracts should be used at the time when secular education was going on."

Mr. Carlile publishes his opinion, and gives historical details.

Mr. Carlile, the first Resident Commissioner, published at this time his opinion that the unanimity among the Commissioners required by Government as a condition of the introduction of books of combined religious instruction was a continuous act, capable of being withdrawn by any of them, and that in such event the book not unanimously approved must be excluded from the general instruction of National schools. The secretary produced Mr. Carlile's letter to the Lords' Committee in 1854:—[2]

"10. Earl of *Derby*.—Mr. Carlile, I believe, was a Presbyterian?—He was a Presbyterian, and became resident Commissioner soon after the formation of the Board.

"11. *Chairman*.—Will you read the document to which you have alluded?—The letter of the Rev. Dr. Carlile, which I am about to read, is addressed to the editor of the *Times*. It was published in consequence of the disagreement amongst the present Commissioners of National Education, which has unhappily terminated in the withdrawal of the Archbishop of Dublin and two other Protestant members of the Board:—

"'Sir,—One of the original Commissioners of the National Education in Ireland claims the indulgence of making a few remarks, through your columns, respecting those topics connected with that institution which have been recently occupying your attention. The system proposed in Lord Stanley's letter was certainly what it has been defined to be, in some of the Roman Catholic prints—a system of united secular and separate religious instruction. But, before the Board was established, at a meeting of the proposed Commissioners, held in the castle of Dublin, a question was put by one of them, whether, if the Commissioners were agreed, any amount of religious instruction introduced into the secular or common instruction would be permitted by Government. A good deal of friendly discussion followed, which was summed up and closed by Lord Stanley saying, that whatever the Commissioners were unanimous upon, Government would not object to. This concession considerably altered the original proposed system, and rendered it, instead of being a rigid system of exclusion of all religion from the deliberations of the Board, and the common education of the people, an experiment how far Roman Catholics and Protestants could proceed together with perfect unanimity in introducing scriptural light among the population generally—an experiment, considering what the state of Ireland had been for centuries, perhaps the most interesting and important, but at the same time the most delicate and difficult that was ever entrusted to any commission; and it would have required much more of the sympathy of the country than we enjoyed to enable us to attain to any very great and commanding success. My impression is, that the most respectable Roman Catholics of that day were disposed to lay aside their hostile feelings, and to co-operate with their Protestant fellow-countrymen as far as was at all consistent with the principles of their Church. I need not remind you of the spirit in which Protestants, north and south, received these overtures of peace. The solution of the problem thus placed before the Commissioners fell chiefly to me, simply because I was the only one of them who could give time and labour to it, and to the superintendence of the details of the business of the Board; the secretary's hands were almost instantaneously filled with the correspondence, which immediately became extremely voluminous. The only mode of introducing religious instruction into the common education was by means of the books provided for it. Having no books of our own to commence with, we examined and sanctioned several series of school books—some after a certain amount of expurgation; among others, a series was submitted to us by a Roman Catholic institution, under the patronage of the prelates of that Church. These books—to the credit of Roman Catholics be it said—contained a larger portion of religious instruction of a kind altogether unobjectionable to Protestants than any school-books I had met with; and after the alteration of a single page and of some insulated expressions, these books received the sanction of the Board. I immediately availed myself of these books as an indication of the amount and nature of religious instruction which Roman Catholics wished to have intermixed with secular instruction; and in superintending the compiling of books for the Board, I kept these Roman Catholic books in view, introducing into the Board's books a large amount of religious instruction, but intermixed with a much larger amount of secular information than the Roman Catholic books contained. While the Board's books were in preparation, the accuracy of my estimate of the wishes of Roman Catholics was tested, by having every half sheet put into the hands of the Commissioners, and receiving their approbation and signature previous to its being sent to press. In regard to the Scripture lessons, before the Board was constituted, I called on all the proposed Commissioners to ascertain how far they would be disposed to sanction such a book. I found Dr. Murray, the Roman Catholic Archbishop of Dublin, not only willing but anxious for the introduction of such a compilation. He, however, made three stipulations: first, that it should not be extracted exclusively from the Authorized Version, but that he would willingly receive such a book of Scripture lessons drawn from the two versions, or translated directly from the original languages; secondly, that it should not be in form of chapter and verse, but of school lessons; and, thirdly, that he would require notes, not, however, theological or controversial notes, but notes relating to history, chronology, geography, or other kindred subjects. To none of these stipulations could I object. I found the Archbishop of Dublin had his difficulties on the subject, the chief of which was, that our opponents would say that these extracts was the only religious instruction that we intended to give, and that it was imperfect, garbled, and mutilated; which prognostic was abundantly verified. I, however, had the pleasure of satisfying him on that and other points; and he afterwards most cordially and zealously co-operated in the compilation of the extracts—no book that we could find fulfilling the stipulations of Dr. Murray. I drew up a half sheet of

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[1] Lords' Committee (1854).

[2] *Ibid.*

1853.

lessons from the beginning of Genesis, had it put into type, and laid before the Board. I found that it gave general satisfaction, and was signed by all the Commissioners; thus I went on with half sheet after half sheet, each one of which was regularly placed in the Commissioners' hands, and left with them for a fortnight, and they were understood to approve of it, if they made no objection. But, with regard to the two archbishops, no half sheet was ever put to press without their express authority. Now, what I wish particularly to point the attention of the public to is, that there was no attempt at proselytism in all this. These Scripture lessons were prepared, not only with the assent, but at the express wish of Dr. Murray and the other Roman Catholic members of the Board, for the very purpose of being used in the common instruction; and every half sheet was signed by Dr. Murray with that view, except a few when he was from home, which were signed by a clergyman authorized by him to do so. In truth, we were more violently accused by Protestants of attempting to proselyte the Protestant population over to Roman Catholic principles, by offering to them what they were pleased to call a mutilated Bible, than we were by Roman Catholics. When these extracts were first introduced, they were generally received by schools under Roman Catholic patronage. I made a tour of inspection of the schools in the south and west towards the end of 1836, and I found them in use in all the most respectable schools; in all the teachers of which had received any training in Dublin; and uniformly in the nuns' schools. A change, however, gradually took place in the minds of many of the Roman Catholic clergy respecting the use of these books—I believe, in consequence of the violent attacks made upon them and upon Dr. Murray by Dr. M'Hale, of Tuam—so that I believe they have been latterly withdrawn from most of the schools under Roman Catholic patronage. It does not, however, follow that no religious knowledge is communicated during the hours of common instruction; there still remains a great amount of such knowledge embodied in the ordinary reading books. You may infer from the above details, that in my view of the subject there never could legitimately be any dispute among the Commissioners on the subject of religion; if any topic were introduced connected with separate religious instruction, the Board, as such, could take no cognizance of it, except so far as to see that time and accommodation were provided for those empowered by the parents of the pupils to communicate it. If the topic were connected with the instruction given in common, then we were required to be perfectly unanimous respecting anything of a religious element introduced into it; our only appeal on such topics was to be to the good and liberal feelings of one another. If at any time Dr. Murray sanctioned anything which he afterwards wished to withdraw, which happened, perhaps, in one or two instances, he was at once permitted to do so without any animadversion; and so I conceive, if the Roman Catholic members see fit to withdraw their sanction from anything of a religious nature, such, for example, as the Book of Evidences, or the Scripture Extracts, the Protestant members may regret the change that induces the Roman Catholics to do so, and perhaps reason with them; but if the Roman Catholic members persevere, they have, in my view, nothing to do but to yield. Had I been connected with the Board when these recent controversies were taking place, I would have done my utmost to persuade his Grace the Archbishop to give up those points at once (unless, indeed, he convinced me that he was right in insisting upon them), and so preserving, what of all things was the most important for success, the perfect good temper and good feeling of the members of the Board of different denominations towards one another; and, perhaps, some opportunity might arise of attaining the same object, or something better, in another way. During the seven years that I had the management of the details of the Board's business, we never came to a division; and the extent to which we succeeded in cordially uniting in the introduction of the most important of all knowledge among the pupils of the schools was unexpected and surprising to ourselves, as, I believe, it was to the public at large.

"'(Signed) JAMES CARLILE, No. 2, West Brixton.'"

Rule 8 announced.

The changes now introduced in Rule Eight were announced by the Secretaries in the autumn of 1853 in a circular letter, without date, to the following effect:—

"First. We have withdrawn from the list of books published by us a work entitled, 'Lessons on the Truth of Christianity,' and from the list of books sanctioned but not published by us, another work, namely, 'Introductory Lessons on Christian Evidences.' The first was introduced in 1838; the second in 1842. Secondly: That we have amended our 8th Rule, section 2. Hitherto it has been thus expressed: '8. The Commissioners do not insist on the Scripture Lessons on the Truth of Christianity, or Book of Sacred Poetry, being read in any of the National schools; nor do they allow them to be read during the time of secular or literary instruction in any school attended by children whose parents or guardians object to their being so read. In such cases the Commissioners prohibit the use of them, except at the times of religious instruction, when the persons giving it may use these books or not as they think proper.' As altered, it is as follows: 'The Commissioners do not insist on the Scripture Lessons, or Book of Sacred Poetry, being read in any of the National schools; nor do they allow them to be read, as part of the ordinary school business (during which all children, of whatever denomination they may be, are required to attend), in any school attended by children whose parents or guardians object to their being read by their children. In such cases the Commissioners prohibit the use of these books, except at times set apart for the purpose, either before or after the ordinary school business, and under the following conditions: 1st. That no child whose parent or guardian objects shall be required, directly or indirectly, to be present at such reading. 2nd. That in order that no child whose parent or guardian objects may be present at the reading of the books above specified, public notification of the time set apart for such reading shall be inserted in large letters in the time-table of the school; that there shall be a sufficient interval between the conclusion of the ordinary school business and the commencement of such reading; and that the teacher shall, immediately before its commencement, announce distinctly to the pupils that any child whose parent or guardian so desires may then retire. 3rd. That in every such case there shall be, exclusive of the time set apart for such reading, sufficient time devoted each day to the ordinary school business, in order that those children who do not join in the reading of the books may enjoy ample means of literary instruction in the school-room.' With reference to the withdrawal of the Lessons on the Truth of Christianity and the Introductory Lessons on Christian Evidences, we deem it necessary to state that these books may still be used (though no longer supplied by us) during the time set apart for separate religious instruction. With reference to Rule 8, as now amended, we are to observe that the Scripture Lessons and Book of Sacred Poetry may in like manner be used during the time set apart for separate religious instruction, and also during the hours of combined instruction (when children of all religious denominations are required to attend), unless the use of them be objected to by the parents or guardians of any of the children. In such case the use of these books is prohibited, except under the conditions and at the time specified in the amended rule, namely, before or after the ordinary school business. Under the rule as it was previously expressed, the Scripture Lessons and Book of Sacred Poetry, when objected to by any of the parents or guardians of the children in attendance, could only be read during the time set apart for separate religious instruction."

1853

Lord Lieutenant accepts Archbishop Whately's resignation.

The resignation of the three Commissioners was accepted by the Lord Lieutenant after a correspondence between His Excellency and Archbishop Whately, which concluded with the following letter:—[1]

"From the LORD LIEUTENANT to the ARCHBISHOP of DUBLIN.

"(Private.) Viceregal Lodge, August 8, 1853.

"MY DEAR LORD,—I have received your Grace's letter of the 5th, and am much obliged to you for explaining to me the view which you take of the various points adverted to in my letter of the second.

"The only question which I had to consider was, whether the circumstances of the case submitted to me by your Grace were such as would justify me in displacing the majority of the Board, and appointing other persons to be Commissioners in their room.

"I thought, and I still think, that they were not.

"It seems then to me to be unnecessary that I should make any further observations on the several matters in respect to which the Commissioners are at variance with your Grace.

"Believe me, &c.,

"(Signed), ST. GERMANS.

"His Grace the Archbishop of Dublin."

Early in the following Session of Parliament an inquiry was demanded in the House of Lords and granted:—

Lords' Committee in 1854

"17th February, 1854.

"Moved, that a Select Committee be appointed to inquire into the practical working of the system of National education in Ireland. After debate on question, agreed to. The lords following were named of the Committee. The Committee to meet on Tuesday next at 4 o'clock, and to appoint their own chairman.

Lord President.[2]
Marquess of Lansdowne.
Marquess of Salisbury.
Earl of Derby.
Earl Graham.[3]
Earl of Carnarvon.
Earl of Desart.
Earl of Wicklow.
Earl of Harrowby.
Viscount Hutchinson.[4]
Viscount Clancarty.[5]
Viscount Canning.
Lord Bishop of Oxford.
Lord Bishop of Down, &c.
Lord Bishop of Ossory, &c.
Lord Beaumont.
Lord Ardrossan.[6]
Lord Somerhill.[7]
Lord Fingall.[8]
Lord Hatherton.
Lord Monteagle of Brandon."

—(*Journals of the House of Lords.*)

The Committee sat for thirty-eight days, between 28th February and 6th July, examined forty-two witnesses of various classes, and obtained much information in replies to 10,259 questions, but arrived at no conclusion:—

make no Report,

"Ordered to report,—That the Committee have met, and considered the subject-matter referred to them, and have examined many Witnesses in relation thereto; and have directed the Minutes of Evidence taken before them, together with an Appendix and an Index thereto, to be laid before your lordships.

"20th July, 1854."

but receive suggestions from Earl Granville

Although the Lords' Committee offered no definitive recommendations to Parliament, yet several individual peers brought forward suggestions which are introduced here as being well worthy of consideration.[9]

"SUGGESTIONS for the consideration of the SELECT COMMITTEE of the HOUSE OF LORDS on the working of the National System of Education in Ireland: proposed by the Earl Granville:—

"1. That the rules of the Board shall be revised, with a view of rendering them perfectly clear, full, and explicit, on the fundamental principles of the system; and the Commissioners should submit to the Lord Lieutenant, for his sanction, the alterations, omissions, or additions, which may appear to be necessary.

"2. That all religious instruction, whether denominational or general, given in the National schools, and not contained in the National school-books, must be given at a separate hour, and publicly notified in the time table, under the head of religious instruction.

"3. That whenever religious instruction, or religious exercises, including prayer, take place at an intermediate time during school hours, they must take place at the most only once, and must be so arranged as not to impede the secular instruction.

"4. That the patron or manager is not bound by the rules to exclude from the religious instruction given in the school any child whose parent does not take the necessary steps to prevent his child from attending such religious instruction.

"5. That religious rites must not be performed in the school-rooms.

"6. That no emblems of a denominational character shall be exhibited in the school-rooms during the hours set apart for united instruction.

"7. That the Commissioners permit the patrons of non-vested schools to employ them for the purpose of Sunday schools, upon the understanding that nothing shall take place in them leading to contention, and that they shall not be converted into places of public worship.

"8. That any book of a religious character, having been once unanimously adopted by the Commissioners, shall not be withdrawn from the schools or essentially altered without the sanction of the Lord Lieutenant; nor shall any change be made in any fundamental rule of the Board without his approval; and that a statement of the grounds upon which the Commissioners may deem any alterations or additions necessary shall be embodied in their minutes.

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[1] Cross's Compendium, p. 620.
[2] Earl Granville, *Chairman.*
[3] Duke of Montrose.
[4] Earl of Donoughmore.
[5] Earl of Clancarty.
[6] Earl of Eglinton & Winton.
[7] Marquess of Clanricarde.
[8] Earl of Fingall.
[9] Compendium, pp. 632–40.

1854.

"9. That the clauses in the lease and other deeds of vested schools shall be in strict conformity with the present rules of religious instruction.

"10. That objections having been made by many Protestants to the form of the Ten Commandments used in the National Schools, it should be distinctly stated in the rules that it is not obligatory upon patrons to employ them in their schools if they conscientiously object thereto.

"11. That the rule of the Commissioners requiring all schools which they contribute to build to be vested in them in their corporate capacity shall be modified, so that the patrons shall have the option of vesting them in trustees or in the Board, whichever they prefer; the latter class only to be kept in repair at the public expense; and with respect to the former, that a stringent covenant shall be inserted in the lease to trustees, binding them to defray the cost of repairs under particular conditions, and that the Commissioners be instructed to see that such covenant be strictly fulfilled.

"12. That the Commissioners shall have authority to make small grants towards the repairing of non-vested schools, not exceeding £5 in any one year, on condition that the patrons pay one-third or one-half that sum; and that this rule be applicable to such schools vested in trustees as the Commissioners see fit.

"13. That the Commissioners be empowered to build a limited number of ordinary National schools in the poorest localities in Ireland, in which local subscriptions cannot be raised, at the entire expense of the state—not to exceed £400 each; these schools to exhibit the best specimens of what good ordinary National schools should be. They are to be under the exclusive control of the Commissioners, who shall have power to appoint the teachers, &c.; and in cases wherever it is practicable, to appoint committees composed of Protestants and Roman Catholics to visit and superintend them, under the direction of the Board.

"14. That the ladies or others who have the management of convent schools shall be required to enforce strictly all the rules of the Board; and that the Inspectors shall be required, in their reports upon convent schools, to make minute inquiries on such points as the Commissioners may deem necessary.

"15. That the Commissioners should withdraw their grants of salary and books, after due notice, from such of their non-vested schools as are not attended by a sufficient number of children—as are not adequately supplied with furniture, apparatus, and books; and that all needless multiplication of schools shall be avoided.

"16. That premiums should be given to teachers who succeed in keeping up a numerous and regular attendance in their schools; and some inducement should be given to the pupils to remain in the schools a sufficient time to obtain a tolerable amount of good secular education.

"17. The Commissioners should be instructed to be more strict than they have heretofore been in enforcing a small amount of local contributions in addition to the children's weekly fees. The amount should probably be made to vary in different districts, according to the condition of the population. Before a school is received into connexion, a moderate sum should be required by the Commissioners, to be laid out by the manager in books, maps, black boards, &c., the amount to be regulated by the average daily attendance of pupils; and in addition to this, a small sum to be paid quarterly towards the payment of the teachers' salaries.

"18. That a sufficient increase should be made to the District Inspectors, to enable them to make at least three or four inspections of the schools under their care; that they should be divided into three classes, and be paid according to a graduated scale; that, before this increase is made, the Commissioners should carefully consider the qualifications of all existing Inspectors, with a view of removing such of them as are incompetent for the discharge of the very important duties necessarily confided to them.

"19. That the Commissioners should be permitted to expend a certain sum annually in gratuities to old and infirm teachers who shall be required to vacate their situations, and that young and efficient teachers shall be appointed in their places; and that some scheme for the superannuation of trained teachers shall be considered by the Board.

"20. With regard to the control exercised by the Commissioners over the use of the school-rooms on Sundays, or before and after school-hours on other days of the week, the Commissioners should lay down one fixed rule, viz., that no religious instruction shall be given in any National school, except on Sundays, to others than the children attending the schools.

"21. That a definite code of instructions should be prepared and supplied to each Inspector, explaining in detail the specific duties allotted to him.

"22. That an inquiry be instituted by the Lords of Her Majesty's Treasury, and some person authorized to visit the several departments in Dublin, to inspect the various forms and books used in conducting the business, to examine such individuals in the office as may be necessary, to ascertain the nature and extent of their duties, to see if the various processes of business can be simplified or abridged, and to report whether any or what alterations are to be made in the existing rates of salaries.

"23. That the salaries of the teachers belonging to each class and to each division of a class should be further augmented, and the scale of local contributions towards the payment of those salaries should rise gradually in proportion to the amount of the salary paid by the state.

"24. That the number of pupil teachers and paid monitors is inadequate, and ought to be largely increased.

"25. That the training establishments should be forthwith largely increased, and that the Commissioners should have authority to extend the period of training to twelve months; but that they shall have permission to give only a half-yearly training to such married teachers and others as cannot be absent a year from their schools.

"26. That the Commissioners shall appoint two additional agricultural sub-inspectors.

Earl of Derby

"Resolutions proposed by the Earl of Derby.

"Proposed to resolve:—

"1. That in the case of model schools, workhouse schools, and all vested schools already erected, or hereafter to be taken into connexion with the Board, the present system in all its main principles to be adhered to.

"2. That no grant for building be made to any but vested schools.

"3. That the adoption of the rules as to religious instruction in force in vested schools, be earnestly recommended to patrons of non-vested schools receiving aid from the Board; but

"4. That the Board be authorized, if they shall think fit, to grant similar advantages to those enjoyed by the non-vested schools to any schools now existing or hereafter to be built, whatever their regulations as to religious instruction, the patrons of which shall be willing to place them in connexion with the Board, to admit the Board's control over books to be used in general instruction, and to receive officially the visits of the Government Inspectors.

"RESOLUTIONS proposed by LORD ARDROSSAN.

Earl of Eglinton,

"1. That the Board shall consist of three paid Commissioners, who shall be laymen; that their duties shall be purely administrative, and that they shall be responsible to the Lord Lieutenant.

"2. That there shall be a revision of the rules, for the purpose of removing all future doubts as to their real bearing, but that the essential meaning of them shall not be altered, except in so far as may be recommended by this committee; and that it shall not be competent to the Commissioners to place their own construction on the rules, when so revised, in answer to any queries which may be addressed to them.

"3. That no new rule or book shall be introduced till it has received the sanction of the Lord Lieutenant; and that no book, when once introduced, shall be withdrawn, or essentially altered, without his approval.

"4. That the salaries generally of the schoolmasters are inadequate, and should be raised; but that it should be an instruction to the Commissioners to adhere more strictly than has been done of late years to the conditions laid down in Mr. Stanley's letter to the Duke of Leinster, with regard to local funds being provided.

"SUGGESTIONS drawn from the Evidence before the Committee, for that part of the Report which is to treat of Settlement of the Education Question; proposed by the BISHOP of OSSORY.

Bishop of Ossory,

"1. That the National System of Education in Ireland was intended:—First, to give education to the poor of the country; and, second, to unite together in the same schools the children of the different religious denominations into which the country is divided.

"2. That it has to a great extent failed in both the objects for which it was instituted; and the means taken to secure the one have (without securing it) proved the cause of its failure in attaining the other. The attempt to make it united has prevented it from becoming national.

"3. That the rule with respect to religious education, which is well known, was intended not only to protect the religious faith of children of all religious denominations attending upon National schools, but to give assurance to parents that it should be protected, and by taking away all grounds of apprehension on that head, it was thought that the chief hindrances to united education would be taken away. The evidence, however, shows that some serious hindrances must have been overlooked; for, notwithstanding this rule, there is little that deserves the name of united education in the National schools,—almost nothing in three of the provinces, and but little in the remaining one.

"4. That this rule has had the effect of limiting the extent to which the education of the poor has been connected with the State. There are, besides the National Board, other educational agencies in operation in the country in connexion with the chief religious denominations—the Roman Catholics, the Protestant Dissenters, and the Established Church—and there seems reason to believe that they all have been kept from connecting themselves with the National Board by this rule.

"5. That this has been proved to be the case with respect to the most important of these societies, that which is connected with the Established Church. It is the only one of those voluntary societies of which the committee has had detailed information. With regard, however, to its origin, principles, constitution, and operations, information has been fully given in evidence. The report ought to embody so much of the information thus obtained as would give a fair representation of a society which has been so important an agent in carrying on the education of the poor in Ireland. But there are but few of the many points that have been thus brought before the committee which it is necessary to notice in these suggestions.

"6. That this society has been in operation about sixteen years, under the name of 'The Church Education Society for Ireland.' That it comprises a large majority (not less than three-fourths) of the clergy, and about the same proportion of the laity of the Church. That it is wholly dependent upon voluntary contributions; and that it has had other difficulties to contend with, but that notwithstanding, its schools appear to be efficient, in general not less efficient than those of the National Board, which possess such great advantages over them in every respect, except that of local superintendence. That this one point of superiority is often found to outweigh all the rest, so as to make the Church Education schools successful rivals of neighbouring National schools. And that there were connected with it in the year 1853, above 1,800 schools, giving education to more than 100,000 children; that is, that the number of its schools is more than one-third of the number connected with the National Board, and the number of children in its schools is more than one-fifth of the number in the National schools.

"7. That it is through the rule of the Board referred to that the co-operation of the great body of the most efficient and zealous agents in the work of education is thus lost to the system supported by the State; and that this large portion of the education of the poor in Ireland is taken from the control and superintendence of the State; for it appears that a great majority of the bishops, clergy, and laity of the Established Church at the first declared against the system, and declined to connect their schools with the Board, expressly on account of the restrictions imposed by this rule upon their liberty in carrying on the religious education in their schools according to the dictates of their own consciences, and that this is the main ground upon which they have since held aloof from the system.

"8. That, besides the loss thus sustained by the cause of education, a serious injury is inflicted on the Church by the unseemly division which is thus kept up among all ranks and orders in it, prelates, clergy, and laity, and by the anomalous and disadvantageous position in which it is placed in relation to the State; and that these evils are continually augmented by the necessity which is laid upon the society of bringing its case before the public, both in England and Ireland, both to justify its members for the position which it maintains, and to obtain funds to carry on its schools.

"9. That as the clergy appear to be determined, as at any former period, to refuse to submit to this rule of the Board, and to abide by their own rule, which is, that, while the children of the Church in attendance upon their schools are to be taught Church principles by means of the Catechism and formularies of the Church, no child of dissenting parents, Roman Catholic or Protestant, shall be required to receive such instruction; but that all children in attendance shall be daily instructed in the Holy Scriptures in the Authorized Version.

"10. That, waving all discussion of the merits of those opposite rules—of which there is a good deal in the evidence, and of which, there ought to be something in the report—it appears that, in regulating the religious instruction which they give in their schools, not by the requirements of the children in attendance upon them, or of their parents, or of the State, but by the dictates of their own judgment and conscience, the Irish Church is acting upon the same principle on which all religious denominations in England with which organized educational societies are connected act; and that in England the State acquiesces in the principle by giving aid to schools in connexion with all those societies, without requiring them to abandon the principle, or to rescind the rules which are founded upon it; and that in a petition on behalf of the Church Education Society, presented this session by His Grace the Archbishop of Canterbury, and referred by the house to the committee, 5,414 of the English clergy have testified concerning their brethren in Ireland that, 'in their steadfast refusal to connect themselves with the National Board, under conditions which would prevent them from instructing in the Holy

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Scriptures every child in attendance, they have only acted in accordance with the principles of the Church, and in strict fulfilment of their ordination vows.'

"11. That, however that be settled, the most important fact with which the Committee have to deal admits of no doubt, that is, that whether this view of the duty of the clergy be right or wrong, it is conscientiously held by the great majority of the Irish Church; that it has hitherto prevented them from adopting the National system, and that they are as resolute in their adherence to it now as they have been at any former period; that all this has appeared clearly in evidence, and that it therefore appears certain that if this rule be maintained, there can be no settlement of the education question in Ireland.

"12. That, on the other hand, it has appeared that, whatever other objections the clergy may entertain, whether to the system or to the body by which it is administered, they feel able, and are disposed to waive them all, provided they are left unrestricted as to the religious education which they are to give in their schools, and that so, by rescinding this rule, the only insuperable hindrance to a settlement of the question will be removed.

"13. That it appears that there is no good reason why the State should refuse to purchase this great benefit by rescinding the rule in question. That it not only has not effected united education, but seems less likely to succeed in the object for the time to come. That the causes which, in spite of it, have for twenty years prevented united education still survive, and seem yearly acquiring additional strength. That it has been proved that Protestant clergymen are no less unwilling that the children of their flocks should attend National schools under the patronage of Roman Catholic priests than they have ever been; and that the lower orders of Protestants are not less unwilling now than at any former period to attend such schools. And though there is not the same repugnance on the part of the poorer Roman Catholics to sending their children to schools under Protestant management, yet their priests are more than ever opposed to their doing so; and the decrees of the Synod of Thurles must add strength to their opposition, and make it more universal than it has ever been. That the maintenance of this rule is not essential to the protection of children from being compelled to receive religious instruction, of which their parents disapprove; for that there is another mode of effecting this object, which is not exposed to the same objection, that is, by leaving to the parents to determine the nature of the religious instruction to be given, but providing such a choice of schools as may enable a parent, whatever be his religious denomination, to find a school in which the religious instruction is such as he has no conscientious objection to his child's receiving.

"14. That, therefore, it be recommended that the rule with regard to religious instruction be rescinded; that it be left to patrons to determine the religious education to be given in their schools; and that all schools which adopt the National system of secular education be entitled to grants of books and school requisites, and to the advantages of inspection, and access to the training school, and moreover to aid in money in proportion to the numbers and proficiency of the children in attendance upon them: the proficiency to be ascertained by the Inspectors of the Board.

Lord Monteagle.

"RESOLUTIONS intended to have been moved by LORD MONTEAGLE of BRANDON.

"1. That during the greater part of the last century, and till the year 1831, Parliament countenanced and assisted various schools established in Ireland, founded upon principles differing greatly from each other, and all more or less exclusive in character—the Protestant Charter schools founded on a declared antagonism to the Church of Rome, and for the avowed purpose of proselytism; the Association for discountenancing Vice, governed by the clergy of the Established Church, enforcing a reading of the Scriptures in the Authorized Version, but admitting Roman Catholic and Protestant dissenting scholars, and releasing them from the obligation of catechetical instruction; the Kildare-place Association, with schools professing to be open to all, but in which the compulsory reading of the Holy Scriptures by scholars of all denominations, either in the Authorized Version, or in the Douay translation, was laid down as a fundamental rule, thus imposing a restraint on admissions, though catechisms and books of religious controversy were excluded; and lastly, the Lord Lieutenant's fund, administered without any special restriction, and freed from the rules of the Kildare-place Association.

"2. That it thus appears, from the experience of more than a century, that it has been found necessary to apply to the great duty of educating the poor of Ireland, principles becoming gradually more comprehensive and enlarged, with the view of adopting a system applicable to a mixed population, divided into various Christian denominations, and among whom, from a barbarous system of penal legislation, now happily condemned and abandoned, religious jealousies and animosities had been excited to a lamentable degree.

"3. That the several systems of school instruction already enumerated were made successively the subject of inquiry and examination, the result of which has been that they have all been abandoned, and the parliamentary grants, on which they mainly depended, have, after full consideration, been for many years withdrawn.

"4. That between the years 1806 and 1830 various royal commissions and parliamentary committees have considered the general principles on which the education of the poor of Ireland ought to be conducted, consistently with the principles of justice, impartiality, and toleration.

"5. That the fourteenth report of the royal commission of 1806, presented to parliament in 1812, and signed by the late Primate of Ireland, by two other distinguished prelates, by the Provost of the University of Dublin, and by several other eminent members of the Established Church, both lay and ecclesiastical, laid down emphatically, 'that no plan of education, however wisely and unexceptionably contrived in other respects, can be carried into effectual operation unless it be explicitly avowed and clearly understood, as its leading principle, that no attempt shall be made to influence or disturb the peculiar religious tenets of any sect or denomination of Christians.'

"6. That a second royal commission, consisting of experienced and able men, appointed in consequence of an address of the House of Commons in 1824, reported, as the unanimous opinion of the Commissioners, 'that in a country where mutual divisions exist between different classes of the people, schools should be established, for the purpose of giving to the children of all religious persuasions such useful instruction as they may severally be capable and desirous of receiving, without having any ground to apprehend any interference with their respective religious principles.'

"7. That a select committee of the House of Commons in 1828 (including many of the most experienced members of that parliament), to whom all the previous reports were referred, for the purpose of extracting from thence a practical plan of education, adopted unreservedly the principles of the reports of 1812 and 1825, and expressed their conviction that no system of National education could be expedient in Ireland which was calculated to 'influence or disturb the peculiar religious tenets of any sect or denomination of Christians.'

"8. That the same committee expressed a conviction that 'it was of the utmost importance to bring together children of the different religious denominations in Ireland, for the purpose of instructing them in the general subjects of moral and literary knowledge, and providing facilities for their religious instruction separately, when difference of creed should render it impracticable for them to receive religious instruction together.'

"9. That this subject was again taken up in the year 1831, by the government of the late Earl Grey; and the cordial concurrence of that ministry was declared in the principle previously laid down in 1812, 1824, and 1828.

"10. That the views of the government were submitted to parliament in a letter from the Right Hon. E. G. Stanley, then Chief Secretary for Ireland, dated in October, 1831.

"11. That large and increasing votes of parliament, amounting to £1,907,040, have been appropriated, between the years 1831 and 1854, in support of the system of education, founded on Mr. Stanley's letter.

"12. That in this system of education, well described by a distinguished prelate examined before the committee, who long presided over the Board of National Education, to be one admitting of 'no exclusion and no compulsion,' it was laid down, that 'while the interests of religion were not overlooked, the most scrupulous care should be taken not to interfere with the peculiar tenets of any description of Christians.'

"13. That to accomplish this just and salutary end, it was recommended that the schools should be kept open for 'four or five days in the week for moral and literary education only, the remaining one or two days being set apart for giving separately such religious education to the children as may be approved by the clergy of their respective persuasions.'

"14. 'That whilst it was not intended to exclude from the list of books for the combined instruction such portions of sacred history, or of religious or moral teaching, as may be approved of by the Board, it is by no means intended to convey a perfect and sufficient religious education, or to supersede the necessity of separate religious instruction at the time set apart for that purpose.'

"15. That these principles, which constitute the basis of the National system of education in Ireland, received the sanction of Parliament, implied by the appropriation of nearly two millions sterling, voted during the last twenty-four years.

"16. That during that period two committees of inquiry, on the subject of Irish education, have sat in this house and in the House of Commons, and that no departure from these principles has been recommended, or has even been suggested by them.

"17. That during the same period there have been nine successive administrations in power, but that no one responsible minister, nor any Lord Lieutenant of Ireland, has ever suggested a departure from the essential principles adopted in 1831.

"18. That a proposal to include under the National Board, on the same terms as are applied to the non-vested schools, any schools now built, or to be built hereafter, whatever may be their regulations as to religious instruction, would be to permit the introduction and enforcement of any system of compulsory religious teaching, at the will of the patron, without regard either to the conscience or feelings of the child, the rights of the parent, or the principles of religious liberty.

"19. That, as such, it would be wholly at variance with the report of 1812, as it could not fail to be considered as an 'attempt to influence or disturb the peculiar religious tenets' of the several Christian denominations.

"20. That, as such, it would be at variance with the report of 1824, which recommended a 'system from which suspicion should be banished, and the causes of suspicion and jealousy effectually removed.'

"21. That, as such, it would contradict the report of 1828, and the letter of Mr. Stanley of 1831, which agreed in condemning any attempt to force or violate conscientious scruples in matters of religion.

"22. That any compulsory system of religious teaching for children, in schools supported by the State, would seem likely, on the authority both of Dr. Cooke and Dr. Henry, to be peculiarly repulsive to the numerous Presbyterian congregations of Ireland, now happily united in support of the National system. 'I think to make obligatory on a child what its parents may object to, is, to say the least, a very dangerous principle; because, as a Protestant, I hold the principles of my fathers, that no one ought to force religion on another. If, then, we force the child, why not force the father? If we may not force the father, why compel the child? We claim liberty of conscience for ourselves and our children. Holding my own liberty, I must concede the same to others.' (Cooke, 5689).

"23. That such compulsory teaching would also be contrary to the prayer of the important petition referred to this committee, and signed by upwards of 200 patrons and managers of National schools, who, in expressing their earnest desire to maintain the principles of the National system unchanged, and to obtain an adequate protection against any departure from the system itself, afford the strongest proof of their unabated attachment and their confidence in its essential provisions.

"24. That this proposal is unsupported by any evidence taken before the committee, and would necessarily lead to a total disruption of the present commission, consisting of men who could not justly be asked, or expected, to administer a system the very opposite of that to which they have hitherto most usefully devoted their zeal, their industry, and their public spirit.

"25. That this suggested change would be still more impracticable and inexpedient at a moment like the present, when it is shown that the progress of the National system has been unexampled, and that, notwithstanding a reduction of the population, between the years 1841 and 1851, from 8,175,114 to 6,551,970, the number of National schools have increased from 2,337 to 4,704, and the number of children on the roll from 281,649 to 520,401; when 142 workhouse schools out of 163 have, by the free votes of the guardians, been placed under the National Board; when 13 normal schools are either in operation or in progress of building, in various parts of Ireland; when 29 model agricultural schools, and 23 industrial pauper schools, have already been established, raising the moral and the material condition of the Irish peasantry; when unvaried good feeling and harmony is proved to exist among the teachers in course of training at the central school in Dublin, whether Protestant or Roman Catholic; when that central school provides yearly a class of well-educated masters, and of female teachers brought up in a system the most successful, and above all, when the concurring evidence of almost every witness examined proves that no case of proselytism has existed, or is even suspected to exist, in any one of the many National schools now in actual operation.

"26. That whilst it is expedient, for these reasons, to adhere to the fundamental rules of the National system, it is the duty of Parliament to omit no precaution which can prevent those rules from being set aside or their efficacy in any degree impaired by a departure from the principles of freedom of conscience and respect for religious liberty on which the system rests, or from the admirable course of instruction contained in the school-books published and recommended by the Commissioners."

Upon one point concurrence appears to have been general. The recent dissension at the Board had sprung from doubts as to the meaning of the Board's own rules, and from

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the question whether the literal meaning, when ascertained, is or is not binding. Common assent seems to have been given to Master Murphy's recommendation that the Board's rules should first be made clear and plain, and should thenceforward be neither modified nor relaxed :—[1]

Boards' rules ought to be plain and certain.

"9003. Lord *Ardrossan.*—Do you think that, upon the whole, it would be an improvement, if the Board were made more responsible to the Lord Lieutenant than they are now?—I think it would be likely to give rise to less questioning as to their acts, when the public saw that all such acts were done under certain rules and regulations, which had received the sanction of the Lord Lieutenant or of the Government.

"9004. Earl of *Harrowby.*—You think it would relieve them from the liability to pressure, which is now put upon them?—Yes. Every day I may say we are pressed to violate some rule or other, or to explain or interpret rules. If the rules were made clear and plain, and it were understood that we could not modify or relax them, it would be sufficient in those cases simply to point attention to the particular rule which might be applicable.

"9005. You think the experience of so many years administration, has given you a sufficient knowledge of the cases which would be likely to arise, to enable you to resolve them into general rules?—I think the Commissioners now possess that knowledge.

"9006. Lord *Ardrossan.*—Do you think that those rules could be so codified, as that they would not cause distrust to any of the religious denominations in Ireland?—I think so. Of course the different members of the Board who had to approve of or recommend the rules in the progress of discussion upon them, would see, as regards their own denominations, that they contained nothing which could be fairly objectionable to members of those denominations.

"9007. *Chairman.*—You do not purpose, do you, to make any alteration in the spirit of the rules, but only to render them more clear and uniform, and to classify them according to their different subjects?—That is solely the object of my proposal.

"9008. Earl of *Harrowby.*—And to embody the existing practice in the shape of rules?—And to embody the existing practice in the shape of rules."

Attempts in this direction were subsequently made.

Twentieth Report (1853)

Amidst the exciting discussions of 1854, the twentieth report for 1853, dated 30th June, 1854, was published. It records continued progress :—

shows increase in schools,

No. and Date of Report.	No. of Schools in operation.	No. of Children on the Rolls, for half-years ending 30th September.
No. 16, 31st December, 1849,	4,321	480,623
No. 17, do., 1850,	4,547	511,239
No. 18, do., 1851,	4,704	520,401
No. 19, do., 1852,	4,875	544,604
No. 20, do., 1853,	5,023	550,631

The changed mode of printing and publishing the Board's books had worked a reduction in price, and an extension in circulation :—

and in sale of books.

"We have much pleasure in announcing that the circulation of our books is likely to be greatly extended under the new plan devised by the Treasury; and that, in consequence of the low rates at which the last contracts for printing and binding our books were taken by Her Majesty's Stationery Office, we have been enabled to make a considerable reduction in the price of our books to the National schools."

The Commissioners, with just pride, report marks of Royal favour :—

Royal visits.

"In our report for 1849 we referred, with pride and gratitude, to the visit with which our model schools were honoured, on the 8th of August in that year, by her Majesty and her Royal Consort. It is now our gratifying duty to record that a similar compliment was conferred upon our institution, on the 3rd of September, 1853, by our gracious Sovereign, and His Royal Highness Prince Albert, accompanied by your Excellency. We regard this event as an additional proof of the deep interest which her Majesty and her Royal Consort take in the education of the children of the poor in Ireland, on just and comprehensive principles."

Although the Committee of Peers presented no report, yet their inquiry produced important consequences, which are recorded in the subjoined minutes of the Board :—

Suggestions made by Government, are met by Board,

Suggestions of the Government, September, 1854. "Minute of Board, September 26, 1854.	Memorandum showing how each Suggestion has been met by the Board, May, 1855.
"The Secretary lays before the Commissioners the suggestions forwarded for their consideration by His Excellency the Lord Lieutetant, in letter of the 2nd September, from the Under-Secretary—amongst which are the following :—	
"1. That the rules of the Board shall be revised with a view of rendering them perfectly clear, full, and explicit on the fundamental principles of the system; and the Commissioners should submit to the Lord Lieutenant, for his sanction, the alterations, omissions, and additions which may appear to be necessary.	1. Acted upon.
"2. That religious instruction, whether *denominational* or *general* given in the National schools, and not contained in the National school books, must be given at a *separate* hour, and publicly notified in the time-table, under the head of religious instruction.	2. Embodied in the revised rules.
"3. That whenever religious *instruction* or religious *exercises*, including *prayer*, take place at an inter-	3. Do. § IV., p. 12.

as to rules, religious instruction,

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[1] Lords' Committee, 1854.

SUGGESTIONS of the GOVERNMENT, September, 1854.	MEMORANDUM showing how each SUGGESTION has been met by the BOARD, May, 1855—*continued.*	
“MINUTE of BOARD, September 26, 1854—*continued.* mediate time during school hours, they must take place at the most only *once*, and must be so arranged as not to impede the secular instruction.		
“4. That the patron or manager is not bound by the rules to *exclude* from the religious instruction given in the school any child whose parent does not take the necessary steps to prevent his child from attending such religious instruction.	4. Embodied in the revised rules, § IV., p. 14.	
“5. That religious rites must not be performed in the school-rooms.	5. Do. § V., p. 2.	rites,
“6. That no emblems of a denominational character shall be exhibited in the school-rooms during the hours set apart for united instruction.	6. Do. § VIII., p. 3.	emblems,
“7. That the Commissioners permit the patrons of *non-vested schools* to employ them for the purpose of Sunday schools, upon the understanding that nothing shall take place in them leading to contention, and that they shall not be converted into places of *public worship.*	7. Do. § V., p. 1 and 2.	use of schools on Sunday,
“8. That any book of a religious character having been once *unanimously* adopted by the Commissioners shall not be *withdrawn* from the schools, or essentially altered without the sanction of the Lord Lieutenant; nor shall any change be made in any *fundamental* rule of the Board without his approval; and that a statement of the grounds upon which the Commissioners may deem any alterations or additions necessary shall be embodied in the minutes.	8. Do.	books,
“9. That the clauses in the lease and other deeds of vested schools shall be in strict conformity with the present rules of religious instruction.	9. Do.	leases,
“10. That objections having been made by many Protestants to the form of the Ten Commandments used in the National schools, it should be distinctly stated in the rules that it is not obligatory upon patrons to employ them in their schools if they conscientiously object thereto.	10. Do. § VI., p. 6.	Ten Commandments,
“11. That the rule of the Commissioners requiring all schools which they contribute to build to be vested in *them* in their *corporate capacity* shall be *modified,* so that the patrons shall have the option of vesting them in trustees or in the Board, whichever they prefer; the *latter* class *only* to be kept in repair at the public expense; and, with respect to the former, that a stringent covenant shall be inserted in the lease to *trustees,* binding them to defray the cost of repairs under particular conditions, and that the Commissioners be instructed to see that such covenant is *strictly fulfilled.*	11. The Commissioners, after full consideration, do not think it expedient to adopt this suggestion.	liberty in vesting schools,
“12. That the ladies or others who have the management of convent schools shall be required to enforce *strictly all* the rules of the Board; and that the Inspectors shall be required in their reports upon *convent* schools to make minute inquiries on such points as the Commissioners may deem necessary.	12. See rules as to convent schools, Part II., § ix.	convents,
“13. That the Commissioners should withdraw their grants of salary and books, after *due* notice, from such of the *non-vested* schools as are not attended by a sufficient number of children—as are not adequately supplied with furniture, apparatus, and books; and that all needless multiplication of schools shall be avoided.	13. Commissioners do not consider it expedient to lay down any fixed rule on this subject, but that they should be guided in their judgment by the circumstances of each case.	needless schools,
“14. That premiums should be given to teachers who succeed in keeping up a numerous and regular attendance in their schools; and some inducement should be given to the pupils to remain in the schools a *sufficient time* to obtain a tolerable amount of good secular education.	14. The principle of this suggestion approved; details for carrying it out will be considered.	rewards,
“15. Before a school is received into connexion, a moderate sum should be required by the Commissioners to be laid out by the manager, in books, maps, black boards, &c., the amount to be regulated by the average daily attendance of pupils.	15. The question of local contributions will require long and mature consideration; the Commissioners are desirous of requiring (if practicable) a larger amount to be contributed, and will be prepared to report on the subject in the course of the year.	local outlay
“16. That a sufficient increase should be made to the District Inspectors to enable them to make at least *three* or *four* inspections of the schools under their care; that they should be divided into three classes, and be paid according to a graduated scale; that before this increase is made, the Commissioners should care-	16. The number of Inspectors has been increased from forty-four to fifty; the salaries have been augmented, and they have been divided into classes according to their services and merits. The latter part of the suggestion, in reference to the removal of incompetent Inspectors, has not yet been acted upon.	additional Inspectors,

	SUGGESTIONS of the GOVERNMENT, September, 1854.	MEMORANDUM showing how each SUGGESTION has been met by the BOARD, May, 1855—*continued.*
	"MINUTE of BOARD, September 26, 1854—*continued.* fully consider the qualifications of all *existing Inspectors*, with the view of removing such of them as are incompetent for the discharge of the very important duties necessarily confided to them."	
retiring allowances,	"17. That the Commissioners shall be permitted to expend a certain sum annually in *gratuities* to old and infirm teachers who shall be required to vacate their situations, and that young and efficient teachers shall be appointed in their places.	17. The Commissioners consider that a scheme for the superannuation of teachers would not receive the sanction of Government unless based on the principle of local contribution: in the present condition of the National Teachers of Ireland, the Commissioners deem this impracticable—it is their intention to act upon the suggestion of giving gratuities, and have included a sum for the purpose in the estimate for the year 1855–6.
augmented salaries,	"18. That the salaries of the teachers belonging to each class, and to each division of a class, should be further augmented.	18. Adopted—a sum of £20,000 included in the estimate, in order to carry out the suggestion.
additional monitors,	"19. That the number of pupil-teachers and paid monitors is not adequate, and ought to be largely increased.	19. Approved—details of the plan not yet fully prepared.
extra agricultural Inspectors.	"20. That the Commissioners shall appoint two additional *agricultural* sub-inspectors.	20. One additional agricultural sub-inspector has been appointed.

"The Commissioners proceed to consider these suggestions.

A Committee of five Protestants and one Roman Catholic named to revise Rules.

"Ordered with reference to No. 1, that a Committee of the Board, consisting of six members, be appointed to collect and examine the rules of the Board, with liberty to offer any suggestions they should think proper to propose, or any additions or explanations which they may consider necessary, in order to prevent ambiguity; also to consider such of the suggestions of the Lord Lieutenant as may be referred to them by the general Board, with instructions to make a report of their whole proceedings.

"That the following members compose the Committee:—1. Rev. Dr. Henry (Presbyterian); 2. Robert Andrews, esq. (Unitarian); 3. James Gibson, esq. (Presbyterian); 4. James O'Ferrall, esq. (Roman Catholic); 5. M. Longfield, esq. (Established Church); 6. Right Hon. A. Macdonnell, esq. (Established Church).

"That the other members of the Board be apprized of this Committee; and be at liberty to attend the meetings whenever they see fit.

"MINUTE of BOARD, January 12, 1855.

"The Secretary informs the Commissioners that the special Committee appointed on the 26th September last, to collect and examine the rules of the Board, and to consider the suggestions forwarded by His Excellency the Lord Lieutenant, have brought their labours to a close.

"Ordered, that a special general meeting of the Board be summoned for Wednesday, the 24th inst. at 12 o'clock, to receive the report of the Committee, and that the Commissioners shall meet from day to day, until the business shall have been finally disposed of, in order that the recommendations of the Committee, if approved of, may be submitted to His Excellency, it being indispensable that, if alterations or corrections be made in the rules or regulations, they should appear in the forthcoming report to Parliament.

"Ordered further, that a copy of the recommendations of the Committee, with regard both to the rules and to the suggestions, be printed and transmitted to each Commissioner as early as practicable before the meeting of the 24th instant.

"MINUTE of BOARD, April 20, 1855.

Revised Rules submitted to Lord Lieutenant.

"The Secretary reports that the general rules of the Board, comprising Parts I. and II., are now printed with all the alterations approved of at various meetings of the Board; and that the third part, consisting of mere matters of detail, is in progress.

"Ordered that Mr. Macdonnell be requested to lay before the Lord Lieutenant copies of the old and of the revised rules, also the suggestions forwarded to the Commissioners by Colonel Larcom, at the instance of Her Majesty's Government; and to afford His Excellency such explanations as may appear necessary to enable him to form an opinion of the nature of the modifications and changes in the rules which the Board have adopted.

"Ordered further, that when His Excellency shall have had sufficient time to consider the various matters referred to him, he be requested to receive a deputation from the Commissioners with reference thereto.

"MINUTE of BOARD, May 18, 1855.

"The Secretary lays before the Commissioners a letter from Colonel Larcom conveying the Lord Lieutenant's approval of the revised rules and regulations.

"Ordered that Parts I. and II. of the revised rules be embodied in the forthcoming report, and the *entire* rules, including Part III., printed in the appendix thereto.

"Ordered further, that copies of the old and revised rules, with an explanation as to the nature and extent of the alterations and additions made therein, be forwarded confidentially to Earl Granville, Earl St. Germains, Lord Monteagle, and the Marquess of Lansdowne; and that they be also furnished with a copy of the suggestions from the Government arising out of the Parliamentary inquiry of 1854, with a memorandum showing how each has been disposed of."

Omissions in return of Government suggestions

We have printed the Government Suggestions (Earl Granville's) as they were returned to us by the National Board, and beside them in another column we have placed portions of a Memorandum also furnished to us by the National Board, which purports to show how each Suggestion was disposed of by the Commissioners. But as the Memorandum deals with Earl Granville's twenty-six Suggestions, of which only twenty were returned to us, we have in several instances for the sake of clearness changed the numbers set against the paragraphs of the Memorandum. Reference to the documents before us proves that the paper which the Commissioners had under consideration in September, 1854, contained *all* the suggestions of Earl Granville, and not merely those which were

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returned to us by the Board. We are able to supply the omitted suggestions, and to show from the Board's memorandum how each of them was disposed of by the Commissioners.

OMITTED SUGGESTIONS of GOVERNMENT.	PORTIONS of BOARD'S MEMORANDUM showing how each of the OMITTED SUGGESTIONS was disposed of.	
"12. That the Commissioners shall have authority to make small grants towards the repairing of non-vested schools, not exceeding £5 in any one year, on condition that the patrons pay one-third or one-half that sum; and that this rule be applicable to such schools vested in trustees as the Commissioners see fit.	12. The Commissioners are not prepared to adopt this suggestion at present.	as to repairs of non-vested schools,
"13. That the Commissioners be empowered to build a limited number of ordinary National schools in the poorest localities in Ireland, in which local subscriptions cannot be raised, at the entire expense of the State, not to exceed £400 each; these schools to exhibit the best specimens of what good ordinary National schools should be. They are to be under the exclusive control of the Commissioners, who shall have power to appoint the teachers, &c.; and in cases, wherever it is practicable, to appoint committees composed of Protestants and Roman Catholics to visit and superintend them, under the direction of the Board.	13. To be acted upon to a limited extent, schools referred to not to be necessarily confined to the poorest localities.	as to erection of schools in poorest localities,
"17. The Commissioners should be instructed to be more strict than they have heretofore been in enforcing a small amount of local contributions in addition to the children's weekly fees. The amount should probably be made to vary in different districts according to the condition of the population." [The remainder of this suggestion was not omitted in the Board's return.]	17. [*No special notice is taken of the omitted passage.*]	as to local contributions,
"20. With regard to the control exercised by the Commissioners over the use of the school-rooms on Sundays, or before and after school-hours on other days of the week, the Commissioners should lay down one fixed rule, viz.:—that no religious instruction shall be given in any National school, except on Sundays, to others than the children attending the schools.	20. See revised rules, § V., "Use of School-houses."	as to fixed rule for Sundays,
"21. That a definite code of instructions should be prepared and supplied to each inspector, explaining in detail the specific duties allotted to him.	21. Adopted.	as to instructions for Inspectors,
"22. That an inquiry be instituted, by the Lords of Her Majesty's Treasury, and some person authorized to visit the several departments in Dublin, to inspect the various forms and books used in conducting the business; to examine such individuals in the office as may be necessary; to ascertain the nature and extent of their duties; to see if the various processes of business can be simplified or abridged; and to report whether any, or what, alterations are to be made in the existing rates of salaries.	22. Arrangements in progress for the reorganization of the official department, and when completed, an application will be made to the Lords of H.M. Treasury in accordance with the suggestion.	as to investigation into the office,
"23. And the scale of local contribution towards the payments of those [teachers'] salaries should rise gradually in proportion to the amount of the salary paid by the State.	23. [*No notice taken of the omitted passage.*]	as to gradation in local contributions,
"25. That the training establishments should be forthwith largely increased; and that the Commissioners should have authority to extend the period of training to twelve months; but that they shall have permission to give only a half-yearly training to such married teachers and others as cannot be absent a year from their schools."	25. Approved, but cannot be carried into effect until the buildings for the intended literary training establishment at Glasnevin be erected.	as to increase in training establishments.

Several of the omitted suggestions deserve particular attention, as well calculated to remedy acknowledged defects.

Observations submitted to the Lord Lieutenant.

The first of the Government suggestions was, "that the rules of the Board shall be revised, with a view of rendering them perfectly clear, full, and explicit, on the fundamental principles of the system; and the Commissioners should submit to the Lord Lieutenant for his sanction the alterations, omissions, or additions, which may appear to be necessary." In carrying out this direction, the Commissioners, as soon as their rules had been revised by the committee of six members, of whom two were members of the Established Church, one Roman Catholic, two Presbyterians, and one Unitarian, forwarded to His Excellency copies of the existing rules, and of the rules as revised and approved by a majority of their body. At the same time, on 3rd May, 1855, they directed attention to the changes proposed to be made, and submitted observations upon them, which we insert together with that portion of the revised rules to which each observation refers.

1855.

"*The following are the observations we are directed to make with respect to the revised rules:—*

A.

"PART I.—OBJECT and FUNDAMENTAL PRINCIPLE of the SYSTEM of NATIONAL EDUCATION.

Fundamental principle.

"Section I., par. 1.—*Sets forth, for the first time, in the rules, the object and fundamental principle of the system of National education.*

"1. The object of the system of National education is to afford *combined* literary and moral, and *separate* religious instruction, to children of all persuasions, as far as possible, in the same school, upon the fundamental principle, that no attempt shall be made to interfere with the peculiar religious tenets of any description of Christian pupils.

B.

Lord Lieutenant's sanction.

"Section I., par. 4.—*This was always understood and acted upon, but is now embodied in the rules for the first time.*

"4. The Commissioners will not change any fundamental rule without the express permission of his Excellency the Lord Lieutenant.

C.

"Section II.—*The whole of this section is explanatory of what has been the practice of the Commissioners, but is now for the first time set forth in the rules.*

School management.

"II. MANAGEMENT of NATIONAL SCHOOLS.

"1. The local government of the National schools is vested in the local patrons thereof.

"2. The Commissioners recognise as the local patron the person who applies in the first instance to place the school in connexion with the Board, unless it be otherwise specified in the application.

"3. If a school be under the local management of a school committee, such committee has all the rights of an individual patron.

"4. The patron has the right of nominating any fit person to act as his representative in the local management of the school; such representative to be designated the 'Local Manager.' The patron may, at any time, resume the direct management of the school, or appoint another local manager.

"This rule applies equally whether the patronship be vested in one or more individuals.

"5. When a school is vested in trustees, they have the right to nominate the local manager.

"6. When a school is vested in the Commissioners, the name of the patron or patrons is inserted in the lease.

"7. In the case of a vacancy in the patronship by death, the representative of a lay patron, or the successor of a clerical patron, is recognised by the Board (where no valid objection exists) as the person to succeed to the patronship of the school.

"8. If a patron wishes to resign the office, he has the power of nominating his successor, subject to the approval of the Board.

"9. In all cases, the Commissioners reserve to themselves the power of determining whether the patron, or the person nominated by him, either as his successor, or as local manager, can be recognised by them as a fit person to exercise the trust.

"10. In all cases, whether the school be vested or non-vested, the patron, when nominating a local manager, ought to notify to the Commissioners, whether or not the person so nominated is to exercise all the rights of patron during the period he acts as manager.

"11. When a school is under the control of a committee, or of joint patrons, a 'local manager' should be appointed, to correspond with the office, sign documents, &c., &c.

D.

"Section III.—*This section affords a more accurate and detailed description of the schools to which the Commissioners grant aid than is in the old rules.*

III.—DESCRIPTION OF SCHOOLS TO WHICH COMMISSIONERS GRANT AID.

Kinds of schools.

"1. The Schools to which the Commissioners grant aid are divided into two classes, viz.:—1st, vested schools, which are vested in the Commissioners, or were vested previously to the incorporation of the Board, in trustees, for the purpose of being permanently maintained as National schools; 2ndly, non-vested schools, which are the property of private individuals. Both these classes of schools are under the control of local patrons or managers.

"2. There are also model schools, literary and agricultural, of which the Commissioners are themselves the patrons, but which are conducted on the same fundamental principles as the ordinary National schools.

"3. The Commissioners encourage industrial instruction in National schools in all suitable cases.

"4. The Commissioners require that, in schools attended by females, instruction shall be given (if practicable) in plain needlework.

E.

Scriptures.

"Section IV., par. 11.—*Explains more fully the rule as to the reading of the Scriptures, than is expressed in the old rules.*

"11. The patrons and managers of *all* National schools have the right to permit the Holy Scriptures (either in the Authorized or Douay version) to be read, at the time or times set apart for religious instruction; and in *all vested schools* the parents or guardians of the children have the right to require the patrons and managers to afford opportunities for the reading of the Holy Scriptures, in the school-room, under proper persons approved of by the parents or guardians for that purpose.

F.

Religious instruction.

"Paragraphs 12 and 13—*Explain more fully than in the old rules the circumstances under which religious instruction may take place at an intermediate time, and prescribes the limitations.*

"12. Religious instruction, prayer, or other religious exercises, may take place, at any time, before and after the ordinary school business (during which all children, of whatever denomination they may be, are required to attend); but must not take place *more than once*, at *an intermediate time*, between the commencement and the close of the ordinary school business. The Commissioners, however, will not sanction any arrangement for religious instruction, prayer, or other religious exercises *at an intermediate time*, in cases where it shall appear to them, that such arrangement will interfere with the usefulness of the school, by preventing children of any religious denomination from availing themselves of its advantages, or by subjecting those in attendance to any practical inconvenience.

"13. The secular school business must not be interrupted, or suspended, by any spiritual exercise whatsoever.

"*Note.*—The Commissioners earnestly recommend that religious instruction shall take place either immediately before the commencement, or immediately after the close, of the ordinary school business; and they further recommend that, whenever the patron or manager thinks fit to have religious instruction at an intermediate time, a separate apartment shall (when practicable) be provided for the reception of those children whose parents or guardians may disapprove of their being present thereat.

G.

"Paragraph 14.—*Embodies in a distinct rule, for the first time, what has been the practice in the National schools.*

No exclusion from religious instruction.

"14. Patrons, managers, and teachers, are not required to *exclude* any children from any religious instruction given in the school; but all children are to have full power to absent themselves, or to withdraw, from it. If any parents or guardians object to the religious instruction given in a National school, it devolves upon them to adopt measures to prevent their children from being present thereat.

H.

"*Paragraphs* 16, 17 *and* 18, *are altogether new rules.*

Notice to children of different creed.

"16. If any child of a religious persuasion different from that of the teacher of any National school, attend during the time or times set apart for religious instruction given by such teacher, it shall be his or her duty, on the *first attendance* of every such child, during the time for such religious instruction given by such teacher in such school, *forthwith* to notify the same to the parent or guardian of such child on, and by, a form to be furnished by the Commissioners.

"17. The teachers are required to keep a record of the names of the children to whose parents they have sent the printed form of notification.

"18. The registry kept in each school, according to the form furnished by the Commissioners, must show the religious denomination of each child on the school roll.

I.

"Section V., par. 1.—*A revival of the old rule of the Board with regard to non-vested school-houses, but which was departed from, from the time the Commissioners required all school-houses to be used exclusively for educational purposes.*

Non-vested schools out of hours.

"1. In non-vested schools the Commissioners do not in ordinary cases exercise control over the use of the school-houses on Sundays, or before or after the school-hours on the other days of the week—such use being left altogether to the local patrons or managers, of all religious persuasions, subject to the interference of the Board in cases leading to contention or abuse.

J.

"Paragraphs 2, 3, and 4.—*Regulations of the Board on the points referred to more clearly stated than in the old rules.*

Schools not to be places of worship.

"2. No National school-house shall be employed at any time, even temporarily, as the *stated* place of DIVINE WORSHIP of any religious community; or for the celebration or administration of the sacraments or rites of any Church.

"3. No aid will be granted to a school *held in a place of worship*; nor will the Commissioners sanction the *transfer* of an existing school to a place of worship even for a temporary period.

"4. When a school-room is in any way connected with a place of worship, there must not be any *direct internal* communication between the school-room and such place of worship.

K.

"Paragraph 5.—*The distinction between vested and non-vested school-houses as to the use of the rooms on Sundays, &c., for the first time explained.*

Vested and non-vested schools on Sunday.

"5. Vested school-houses must be used *exclusively for the education* of the children attending them; except on Sundays, when they may be employed for Sunday schools, with the sanction of the patrons or managers, subject, in cases leading to contention or abuse, to the interference of the Commissioners.

L.

"Section VI., paragraph 6.—*The practice as to the use of the tablet containing the Ten Commandments for the first time embodied in the rules. Paragraph 7 contains an explanation of the views of the Board for the first time embodied in the Rules.*

Ten Commandments.

"6. The use of the tablet furnished by the Commissioners containing the Ten Commandments is not compulsory.

Use of Boards' books unrestricted.

"7. The rules as to religious instruction do not apply to the matter contained in the common school-books, in the Scripture Lessons, in the book of Sacred Poetry, or in any other book the use of which the Commissioners may at any time sanction for the purpose of united instruction.

M.

"Section VII., paragraph 2.—*Embodied in the rules for the first time.*

Clerics and monks excluded.

"2. No clergyman of any denomination, or (except in the case of convent schools) member of any religious order, can be recognised as the teacher of a National school.

N.

"Section VIII., paragraphs 3 and 4.—*Always the rule, but now for the first time declared in the rules.*

Directions to Inspector.

"3. The *District Inspector*, after each inspection, is to communicate with the local patron or manager, for the purpose of affording information concerning the general state of the school, and pointing out such violations of rule or defects (if any) as he may have observed; and he is to make such suggestions as he may deem necessary.

"4. Upon ordinary occasions the Inspector is not to give any intimation of his intended visit; but when the inspection is to be public, he is to make such previous arrangements with the local patrons or managers as will facilitate the attendance of the parents of the children, and other persons interested in the welfare of the schools.

O.

"*Sections* IX. *and* X. *contain the rules more explicitly stated.*

"IX. ADMISSION OF VISITORS.

"1. The public generally must have free access to every National school (whether vested or non-vested) during the hours devoted to secular instruction—not to take part in the ordinary business, or to interrupt it, but, as visitors, to observe how it is conducted.

Visitors.

"2. Every teacher of a National school is to receive, courteously, visitors of all denominations, to afford them free access to the school-room, and full liberty to examine the register, daily report book, and class rolls; to observe what books are in the hands of the children, or upon the desks, what tablets are hung up on the walls, and what is the method of teaching; but the teachers are not required to permit any person to interrupt the business of the school by asking questions of children, examining classes, calling for papers or documents of any kind, except those specified, or in any other way diverting the attention of either teachers or scholars from their usual business.

"3. Should any visitors wish for information which they cannot obtain by such an inspection, it is the duty of the teachers to refer them to the patron or manager of the school for such information.

"4. Every teacher is required to have his visitors' or daily report book lying upon his desk, that visitors may, if they choose, enter remarks in it. Such remarks as may be made the teachers are by no means to alter or erase; and the Inspector of the district is required to transmit to the Commissioners copies of such remarks as he may deem of sufficient importance to be made known to them.

1855.

"5. As the religious instruction of the children given in the school-room is under the control of the clergyman or lay person, communicating it with the approbation of their parents, the *Commissioners* can give no liberty to any visitor, whether clergyman or other person, to interfere therewith, or to be present thereat.

"X. MISCELLANEOUS.

Inscription. "When any school is received by the Commissioners into connexion with them, the inscription 'NATIONAL SCHOOL,' shall be put up in plain and legible characters on the school-house, or on such other place as may render it conspicuous to the public. When a school-house is built partly by aid from the Commissioners a stone is to be introduced into the wall having that inscription cut upon it. The Commissioners will not, when granting aid *in future*, sanction the inscription of any title of a *denominational character*, or which may appear to them to indicate that the school is one belonging to any particular religious body. The Commissioners, however, do not object to the terms, male, female, or infant, or to the proper local designation of the city, town, parish, street, village, or townland, in which the school may be situated; or to the name of the founder being stated on the inscription.

Vacations. "2. Patrons and managers are permitted to close their respective schools for a reasonable time or times during the year, subject to the interference of the Commissioners in case of abuse.

Emblems. "3. No emblems or symbols of a *denominational* nature shall be exhibited in the school-room during the hours of united instruction; nor will the Commissioners, in future, grant aid to any school which exhibits on the exterior of the buildings any such emblems.

"4. No emblems or symbols of a *political* nature shall at *any time* be exhibited in the school-room, or affixed to the *exterior* of the buildings; nor shall any placards whatsoever be affixed thereto.

Politics prohibited. "5. The Commissioners regard the attendance of any of their teachers at meetings held for *political purposes*, or their taking part in elections for members of Parliament, or for Poor Law Guardians, &c., except by voting, as incompatible with the performance of their duties, and as a violation of rule which will render them liable to dismissal.

"6. The Commissioners require that a copy of Part I. of their rules, on a form to be furnished by them, shall be suspended in every National school-room.

P.

"Part II. *The whole of Part* II., *with the exception of section* ix., *is a description of the different classes of schools, and of the conditions upon which they are established or received into connexion.*

"PART II.—DIFFERENT CLASSES OF NATIONAL SCHOOLS.

"I. DISTRICT MODEL SCHOOLS.

Model schools. "1. District model schools are built and supported entirely out of the funds placed by Parliament at the disposal of the Commissioners, and are therefore under their exclusive control.

"2. The chief objects of district model schools are to promote united education; to exhibit the most improved methods of literary and scientific instruction, and to train young persons for the office of teacher.

"3. In district model schools, the Commissioners appoint and dismiss, of their own authority, the teachers and other officers; regulate the course of instruction, and exercise all the rights of patrons. The Commissioners afford the necessary opportunities for giving religious instruction to the pupils, by such pastors or other persons as are approved of by their parents or guardians, and in separate apartments allotted to the purpose.

"4. Some of the district model schools have farms attached to them, for the purpose of affording instruction in agriculture.

"II. AGRICULTURAL SCHOOLS.

Agricultural. "1. Agricultural schools of every class must have a literary department annexed to them, conducted on the principles of ordinary National schools.

"2. Agricultural schools consist of two classes, model and ordinary.

"3. Model agricultural schools are divided into two classes, viz., those under the exclusive control of the Commissioners, and those under local patrons.

"4. In all model agricultural schools the Commissioners will grant salary to a teacher for the literary department *exclusively*, when the extent of the farm and other circumstances render such an appointment necessary.

"III. MODEL AGRICULTURAL SCHOOLS UNDER THE EXCLUSIVE CONTROL OF THE COMMISSIONERS.

"1. The Commissioners defray the greater portion of the cost of erecting the necessary buildings; but they require the local parties to contribute in such proportion as may be deemed necessary, according to the circumstances of each case.

"2. The Commissioners undertake the *entire* cost of the furniture, fittings, rent, taxes, maintenance, implements, stock, &c., &c.

"3. A farm of sufficient extent must be conveyed to the Commissioners at a moderate rent, and on a satisfactory lease.

"4. The Commissioners exercise all the rights of patrons, as in the case of district model schools.

"5. The Commissioners admit into these schools a limited number of free, and also of paying resident agricultural pupils.

"6. The Commissioners contribute a small weekly payment to the class of day pupils who work on the farm.

"IV. MODEL AGRICULTURAL SCHOOLS (VESTED AND NON-VESTED) UNDER LOCAL PATRONS.

"1. *Vested Model Agricultural Schools.*

"1. The Commissioners contribute a certain amount of assistance towards the erection of the buildings, in proportion to the amount of local contribution, and the extent of the farm. The remaining portion of the cost of the buildings and furniture, and the whole cost of implements, stock, seed, &c., must be contributed by local parties.

"2. The site of the buildings must be legally vested in the Commissioners free of rent.

"3. The only aid granted by the Commissioners towards the *maintenance* of such schools, consists of salary to the master, (who must be competent to conduct both the literary and agricultural departments); a sum towards the support of a limited number of resident agricultural pupils, and a weekly payment to the class of day pupils who work on the farm.

"2. *Non-vested Model Agricultural Schools.*

"1. The entire cost of the necessary buildings, furniture, implements, stock, seed, &c., must be defrayed by local parties, and a farm of sufficient extent must be provided.

"2. The Commissioners grant the usual salary to the master, according to his class, as a literary teacher, and an additional sum of £10 a year for his services as agriculturist. They contribute also towards the support of a limited number of resident agricultural pupils, and a weekly payment to the class of day pupils who work on the farm. 1855.

"V. Ordinary Agricultural Schools.

"1. This class of schools consists of ordinary National schools (either vested or non-vested), to which a small farm (from one to three acres) is annexed. The teacher must be competent to give instruction both in the theory and practice of agriculture, and must cultivate the land, with the assistance of his pupils.

"2. The only aid granted by the Commissioners, is an addition of £5 a year to the class salary of the teacher, and in some special cases, a small weekly payment to an industrial class of pupils.

"3. To entitle a school to such aid, the Commissioners require to be satisfied from the reports of the Agricultural Inspectors, that the agricultural department is efficiently conducted.

"VI. Agricultural Schools connected with Workhouses.

"1. In workhouse schools to which farms are attached, the Commissioners award to the agricultural teacher, a gratuity, not exceeding £15 in one year, and make a free grant of books on agriculture. These gratuities and grants are awarded on the recommendation of the Agricultural Inspectors.

"VII. School Gardens.

"1. The Commissioners award gratuities, on the recommendation of the Agricultural Inspectors, to the teachers of National schools, who exhibit the best specimens of garden culture, on ground attached to their respective schools, the ground to be cultivated by the pupils.

"VIII. Industrial Schools.

"1. In these schools, embroidery and other advanced kinds of needlework are taught. The Commissioners Industrial. grant salaries to the teachers, on the following conditions :—

"First. That *all* the pupils of the industrial department shall receive literary instruction, for at least *two hours* daily.

"Second. That no religious instruction or religious exercise shall take place during the time the pupils are engaged in industrial occupation.

"Third. That a separate room be provided for industrial instruction.

"Fourth. That in addition to the literary teacher, there shall be a suitable person appointed to conduct the industrial department.

"2. None but lay teachers are entitled to a salary from the Commissioners, for conducting an industrial department in connexion with a *convent school.*

"3. The amount of salary will depend upon the circumstances of each case.

"X. Workhouse Schools.

"1. Such schools are received into connexion, and grants of books made thereto, on condition that they Workhouse. shall be subject to inspection by the Commissioners, or their officers, and that all the rules of the Board applicable to non-vested schools be faithfully observed.

"2. The Commissioners award annual gratuities to a certain number of the teachers of workhouse schools in each district, on the recommendation of the Inspector.

"XI. Schools attached to Prisons.

"Such schools are received into connexion, upon the same general principles as the workhouse schools and Gaol. grants of books are made thereto. In special cases gratuities are awarded to the teachers.

"XII. Evening Schools.

"The Commissioners grant aid towards the support of evening schools, where the wants of the locality Night. such institutions desirable. The aid is limited to salary and books.

Q.

"Section IX.—*Convent schools. Explains for the first time the regulations and conditions upon whi class of schools is aided.*

"IX. Convent Schools.

"1. Convent schools receive aid under the conditions applicable to non-vested schools, and they are onvent. to the same rules and regulations.

"2. The members of the community may themselves discharge the office of teachers, with, or without, th such other persons as they may see fit to employ ; the salaries of the assistants to be defrayed by the comm

"3. The amount of salary awarded to convent schools is regulated by the average number of chil daily attendance, according to a scale laid down by the Commissioners.

"4. The Commissioners will grant aid to *one school only*, in *connexion with the same* convent.

"Part III. of the Rules is in preparation, and contains merely the classification and salaries of te monitors, &c., conditions upon which aid is granted, and other matters of detail ; but the Commissioner resolved to annex to this part of the rules, a complete list of all the books published, or sanctioned by th the use of the National schools, to which the following important declaration is to be appended :—

"The Commissioners will not withdraw, or essentially alter, any book that has been, or shall be he unanimously adopted and published by them, without a previous communication with the Lord Lieutena

We have now given in juxtaposition with the text of the rule to which each obs tion relates, the whole of the observations communicated to the Lord Lieutenant re ing the revised rules.

The Roman Catholic prelates, and many of the laity, regarded the changes of 1 as opposed to their interests.[1]

They objected that now no spiritual exercise whatsoever was permitted to int

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[1] See infra., pp. [160–172].

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or suspend the school-business (New Rules, IV., 13); that managers and teachers were not required to *exclude* any children from any religious instruction (IV., 14); that all sacraments and rites were prohibited (V., 2); that denominational names and religious emblems were forbidden (X., 3); that recognition as teachers was refused to lay members of male religious associations (VII., 2); that special regulations were introduced for convent schools (Section IX.); and that the rules as to religious instruction were not to apply to the Board's books of Scripture Extracts and Sacred Poetry (VI., 6).

Twenty-first Report, (1854),

These changes were announced in the report for 1854—the twenty-first—dated 1st of June, 1855. Again the Commissioners raise the salaries of teachers, and also increase the number and the emoluments of their Inspectors.

raises salaries

"Since we adopted the principle of classing our teachers according to their qualifications, we have on three several occasions—viz., in 1848, 1851, and 1852, increased the amount of their salaries. We propose to make a further addition from the 1st of April, 1855, in case the amount included in our estimate for the present year for that purpose shall be voted by Parliament. The following is a copy of the old and new scales:—

PRESENT SCALE.

		Males.	Females.
First Class,	1st Division,	£36	£25
	2nd Do.	30	22
	3rd Do.	25	19
Second Class,	1st Division,	22	17
	2nd do.	20	16
Third Class,	1st Division,	18	15
	2nd Do.	15	13
Probationary Teachers,		11	10
Assistant Teachers,		11	10
Assistants, if qualified for any higher class,		15	13
Mistress to teach needlework,		—	8

PROPOSED SCALE.

		Males.	Females.
First Class,	1st Division,	£46	£36
	2nd Do.	38	30
	3rd Do.	32	24
Second Class,	1st Division,	26	22
	2nd Do.	24	20
Third Class,	1st Division,	20	17
	2nd Do.	17	15
Probationary Teachers,		14	12
Assistant Teachers, if qualified as Probationers only,		14	12
Assistants, if qualified for any division of a class,		17	15
Mistress to teach Needlework,		—	8

to an average of £20,

"According to the new scale of salaries the average amount to each teacher, by the Board, will not exceed £20 per annum. We do not consider that the rate of payment under the proposed scale ought to be the maximum of what our teachers should ultimately receive, but any further increase should be progressive, and we trust that it may be possible to obtain a larger amount of local contributions towards this object."

In place of pensions to old and meritorious teachers, which had been long under consideration, the Commissioners now resolved upon awarding a sum of money to such persons on their retirement from schools. In their opinion pensions would involve deductions from salary during service, and such deductions they think it would be impossible to obtain and unjust to take from the National teachers in Ireland. They say:—

and awards gratuities to aged teachers

"In our thirteenth and sixteenth reports we adverted to the question of superannuation allowances to meritorious teachers who had become incapacitated by age or infirmity from continuing in our service; and in our eighteenth report we stated that the Lords of Her Majesty's Treasury had requested us to prepare a plan for carrying into effect this important object. We are of opinion that, in the present condition of the National teachers in Ireland, it would not be possible to obtain or just to deduct from them the necessary contributions for the establishment of a scale of retiring pensions based on the principle adopted in some branches of the Civil Service. We have therefore suggested to the Lords of Her Majesty's Treasury that, instead of giving retiring pensions, we shall have the privilege of granting in particular cases, to old, infirm, and deserving teachers who have been for a considerable number of years under our Board, reasonable gratuities, upon satisfactory reports from the Inspectors as to the character and conduct of the applicants. We have already pursued this course to a limited extent, and have found it to have been productive of advantage in facilitating the appointment of competent successors to those teachers who have thus been induced to resign.

"We have included in the estimate for the present year a sum for the purpose, and we propose that a moderate amount shall be added in every successive year, so as to create a reserve fund to be specially appropriated to the same object."

Twenty-second Report, (1855), exhibits decrease

The twenty-second report, dated 18th July, 1856, mentions a decrease of 54 schools, which arises from an unusual number of schools having been struck off the rolls in consequence of the attendance falling much below the required daily average. An

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unusually large number of vested schools had been suspended for the same reason. Hence the average daily attendance of pupils now exhibits a decrease of 14,611. Of the workhouse schools simultaneous diminution in attendance and improvement in condition are recorded :—

in schools and scholars,

> "We have much pleasure in stating that the condition of the workhouse schools has become much more satisfactory than it was in former years. In consequence of the prosperous state of the country the number of children in attendance has greatly diminished, and the course of instruction has been much improved; but the marked progress which has been made in the education of the children who remain is not to be attributed to this circumstance alone, but also to the decided improvement that has taken place in the general management of these schools under the local guardians."

and in workhouse schools,

Satisfaction is expressed at the progress of agricultural schools :—

"TABLE showing the NUMBER of AGRICULTURAL NATIONAL SCHOOLS in the years 1852, 1853, 1854, and 1855.

but increase in agricultural schools,

	Years.			
	1852.	1853.	1854.	1855.
Number of Agricultural National Schools in each year :—				
Model,	27	33	35	37
Ordinary,	39	43	47	46
School Gardens,	3	3	3	3
Workhouse,	23	50	70	79
Total,	92	129	155	165

After the Lords' inquiry in 1854, as has been mentioned, Earl Granville had recommended, *inter alia*, "that the Commissioners be empowered to build a limited number of ordinary National schools *in the poorest localities* in Ireland, in which local subscriptions cannot be raised, at the entire expense of the state, not to exceed £400 each; these schools to exhibit the best specimens of what good ordinary National schools should be. They are to be under the exclusive control of the Commissioners, who shall have power to appoint the teachers, &c.; and, wherever it is practicable, to appoint committees composed of Protestants and Roman Catholics to visit and superintend them, under the direction of the Board." The suggestion was now adopted by the Board :—

proposes minor model schools

> "During the past year we have had under consideration the expediency of erecting in various parts of Ireland, and at the sole expense of the state, a limited number of ordinary National schools, comprising male, female, and infant departments, to be conducted under our exclusive control, and designed to exhibit the best specimens of what this class of schools should be. Our Head Inspectors were desired to report their views with regard to the localities in which those schools are most likely to be successful; and we shall be enabled to state in our next report the arrangements we have made for carrying this object into effect."

Local committees of management, however, were not appointed; the cost was not limited to £400, but varied from £2,038 15*s*. 9*d*. at the lowest, to £6,763 19*s*. 3*d*. at the highest; and instead of selecting the poorest localities in Ireland, the Commissioners erected their six ordinary National schools, or, as afterwards designated, minor model schools, in Carrickfergus, Lurgan, Monaghan, Newtownstewart, Omagh, and Parsonstown.

at large cost,

and in wealthy localities,

In 1855 the Commissioners further determined to open maritime departments in certain model schools, gradually to augment the salaries of the head teachers in model schools, to increase the number of organizing teachers to 18 masters and 6 mistresses, to pay teachers for training and instructing monitors, to reward schoolmasters and mistresses who rear teachers in their schools, to appoint 300 junior monitors, to increase the pay of senior monitors in ordinary schools and of paid monitors in model schools. The revision of the rules and the altered regulations affecting religious instruction had rendered necessary the preparation of a new lease for vested schools.

and several other new projects.

The twenty-third report is dated 14th August, 1857. The attendance of children in workhouse schools continues happily to diminish :—

TWENTY-THIRD REPORT (1856) records

"TABLE showing the NUMBER of CHILDREN on the ROLLS of the WORKHOUSE NATIONAL SCHOOLS in the years 1852, 1853, 1854, 1855, and 1856, also the decrease in the four latter years as compared with the former, and in those four as compared with each other.

decrease in workhouse schools,

	Years.				
	1852.	1853.	1854.	1855.	1856.
Number of Workhouse schools in connexion in each year,	133	141	142	139	137
Number of Children on the Rolls in each year,	67,061	53,972	41,191	30,741	22,674
Decrease in each year,	—	13,089	12,781	10,450	8,067
Total Decrease from 1852 to 1856,			44,387.		

1857.

satisfaction with religious rules,

But on the whole the National schools now secure a larger attendance than ever, and the Commissioners are satisfied with the working of the religious rules:—

> "We are happy to observe from reports received from our Inspectors, that, of the 5,245 schools in operation in the year 1856, somewhat more than 2,600, or rather more than one-half of the entire, command a *mixed* attendance, that is to say, an attendance of pupils of different religious denominations. This fact is the more gratifying as no complaints have reached us of any child's faith having been tampered with, or its religious impressions undermined or weakened."

allotment of grant.

The distribution of the Parliamentary grant, which now exceeded £220,000, deserves notice. The maintenance of the normal establishment and of model literary and agricultural schools cost £53,001 19*s.* 6*d.*; payments to teachers and monitors, £117,476 9*s.* 2*d.*; books and apparatus, £23,247 5*s.* 2*d.*; inspection, £19,920 10*s.* 3*d.*; official establishment and miscellaneous charges, £17,812 3*s.* 10*d.* Thus schools under the exclusive control of the Commissioners absorbed nearly one-fourth of the grant, teachers' salaries more than one-half, and books about one-tenth of it.

TWENTY-FOURTH REPORT (1857), gives averages,

The twenty-fourth report, dated 20th August, 1858, states that—

> "At the close of the year 1857, the number of schools in operation was 5,337, being an increase in the schools in operation of 92, for the year 1857, as compared with the year 1856, and an *average daily attendance* of 268,397 children for the same period, while the *average number of children on the rolls*, for the year, was 514,445. The increase in the average daily attendance of the year 1857 over that for the year 1856 amounts to 14,386 children, and which implies a corresponding increase of some twenty-six or twenty-eight thousand children in the *average* number on the rolls.
>
> "The total number of *distinct* pupils *at any time* on the rolls, for the twelve months ended the 31st of December, 1857, was 776,473.
>
> "This is the first time that we have had a return of this last kind made out; and for the number of children on the rolls, for each half-year, as given in former reports, it will be seen we have substituted a return of the *average* number of children on the rolls for the *entire* year."

not calculated by exact methods.

Returns of the "average number of children on the rolls," and of "distinct pupils at any time on the rolls," appear to possess very little value. The practice of beginning the year by placing upon the rolls the names of all children who had attended school any day during the preceding three months introduced at once an error of excess, which was constantly augmented during the year as children re-entered the school after an interval of absence, or removed from school to school, having their names enrolled upon several institutions at the same time.

	PROVINCES.				
	Ulster.	Munster.	Leinster.	Connaught.	Total.
No. of schools in operation on the 31st December, 1857,	1,946	1,324	1,286	781	5,337
Total No. of *distinct* pupils on the rolls for the year ending 31st December, 1857, ...	250,378	216,587	198,008	111,500	776,473
Average No. of pupils on rolls for year ending 31st December, 1857, ...	156,034	150,224	132,932	75,265	514,445
Average daily attendance for year ending 31st December, 1857, ...	80,966	80,912	68,916	37,603	268,397

Building transferred to Board of Works.

The Government now transferred the architectural department to the Board of Works:—

> "Since the month of April, 1857, in compliance with an order of the Lords Commissioners of Her Majesty's Treasury, the architectural branch of the department of National education has been transferred to the Board of Public Works; since that date, the erection of the National school-houses, as well as the keeping of the premises, &c., in repair, has been undertaken by the latter Board."

TWENTY-FIFTH REPORT (1858), contrasts averages,

The twenty-fifth report, dated 12th August, 1859, exhibits the striking difference between "number on rolls" and "average daily attendance" of pupils:—

> "Taking the *total* number of *distinct* pupils appearing *at any time* on the rolls, for the year 1858, as 803,610, we would have for the 5,408 schools in operation an average for *each* of 148·6; while if we take the *average* number only appearing on the rolls of the same 5,408 schools as 519,664, we get an average for each of 96 children; and taking the total daily average attendance at the 5,408 schools as 266,091, the average number of children in daily attendance at each school appears to be 49·2."

gives denominational returns,

A denominational return of National teachers had been published by the House of Commons:—

Religious Denomination.	Number of Teachers.						Amount paid for and during the Year ended 31st March, 1858.		
	Principal and Agricultural Teachers.	Assistants.	Paid Monitors, Senior and Junior.	Work-mistresses.	Pupil Teachers.	Total.	£	*s.*	*d.*
Established Church, . . .	348	42	116	45	27	578	8,456	7	5
Roman Catholic, . . .	4,941	613	1,302	435	112	7,403	114,139	12	0
Presbyterian, ...	789	71	195	57	30	1,142	18,957	2	10
Dissenter, ...	41	10	18	7	3	79	1,047	9	0
Unknown, ...	26	1	7	1	. .	35	316	10	0
Total, . . .	6,145	737	1,638	545	172	9,237	142,917	1	3

1858.

An analysis of this table is given in a subsequent report:—

with analysis,

Per-centage of Roman Catholic pupils,	84·4
" " teachers,	80·1
" salaries paid to Roman Catholic teachers,	79·8
" Established Church pupils,	5·1
" " teachers,	6·2
" salaries paid to Established Church teachers,	5·9
" Presbyterian pupils,	10·
" " teachers,	12·3
" salaries paid to Presbyterian teachers,	13·2
" other Protestant Dissenting pupils,	·3
" " teachers,	·8
" salaries paid to Dissenting teachers,	·7
" pupils of whose religious denominations no returns were made by the managers,	·02
" teachers of whose religious denominations no returns were made by the managers,	·3
" salaries paid to teachers whose religious denominations were not furnished by the managers,	·2

announces supplemental salaries,

The Commissioners now announce a system of supplemental good service salaries:—

"We have resolved upon granting supplemental or good service salaries, in addition to their ordinary class salaries, to a limited number of National teachers, who shall be reported by the Head and District Inspectors as deserving of this distinction: these salaries are paid according to the following graduated scale, which came into operation from the 1st January, 1858. The number to be admitted to the benefit of these salaries is restricted for the present to 330 males and 170 females.

SCALE OF GOOD SERVICE SALARIES.

Males				Females.			
Of Class	After good service of			Of Class	After good service of		
	8 Years.	12 Years.	17 Years.		8 Years.	12 Years.	17 Years.
	£ s. d.	£ s. d.	£ s. d.		£ s. d.	£ s. d.	£ s. d.
III^1	2 0 0	3 0 0	5 0 0	III^1	1 10 0	2 10 0	4 5 0
II^2	3 0 0	4 0 0	6 0 0	II^2	2 0 0	3 0 0	5 0 0
II^1	3 10 0	5 0 0	6 10 0	II^1	3 0 0	4 0 0	5 10 0
I^3	5 0 0	6 0 0	8 0 0	I^3	3 10 0	4 10 0	6 0 0
I^2	6 0 0	8 0 0	9 10 0	I^2	4 0 0	5 0 0	7 10 0
I^1	7 0 0	10 0 0	12 0 0	I^1	5 0 0	7 0 0	9 0 0

shows local contributions

A remarkable table is given to show the amount of local emoluments received in aid of salaries by the teachers of ordinary National schools during the year 1858, from which it appears that a teacher in Ulster received on the average £8 0*s.* 5*d.*, at the rate of 3*s.* 10*d.* per scholar; a teacher in Munster £8 2*s.* 10*d.*, at the rate of 2*s.* 11*d.* per scholar; a teacher in Leinster £8 7*s.* 1*d.*, at the rate of 3*s.* 4*d.* per scholar; and a teacher in Connaught £4 14*s.*, at the rate of 2*s.* per scholar.

imperfectly,

The result for the whole of Ireland makes the yearly local salary of a teacher on the average £7 13*s.*, at the rate of 3*s.* 2*d.* per child. In calculating this result, subscriptions and permanent endowments are included; but we are not told whether any allowance is made for gifts in kind to teachers. It does not appear, either in this report or elsewhere, that the patrons and managers of schools are required to keep school accounts and to make systematic returns of them to the Board, from which the full amounts locally contributed towards the support of National schools might be accurately ascertained and annually reported to Parliament. It is obvious that the payment of the teacher is but one item (though it may be the largest) in several heads of expense incurred in the maintenance of a school.

costliness of agricultural schools under the Board,

When in 1849 the Commissioners took model agricultural schools under their own exclusive management, they imagined that after the first cost had been incurred institutions of this class might be made self-supporting. Experience now proved that the Board's management of (20) model agricultural schools was ten times more costly to the public than local management of (18) similar establishments.

"The financial statement appended to this Report shows that the amount expended from the grant for National education, for the working and support of model agricultural schools and farms, under our exclusive management, during the year ended 31st December, 1858, has been £6,877 9*s.* 5*d.*, exclusive of the cost of buildings and furniture. The increased value of live and dead stock on the above farms during the year amounted to £881 17*s.* 4*d.*

"The cost of maintaining the model agricultural schools under local management, during the year, amounted to £660 12*s.* 8*d.*

"The grants of salaries to the teachers of ordinary agricultural schools amounted to £303 3*s.*

"We also awarded gratuities to teachers of agriculture in workhouse schools, amounting to £457 10*s.*"

resignation of Bishop Denvir.

In 1858 the Roman Catholic bishop, who had succeeded Archbishop Murray in 1853, resigned his seat at the Board, which henceforth included no Roman Catholic prelate.

"In January, 1858, we received a communication from the Right Hon. H. A. HERBERT, Chief Secretary, announcing the appointment of THOMAS O'HAGAN, Esq., Q.C., as a member of this Board, in the place of the Right Rev. Bishop DENVIR, resigned."

1858.

Twenty-sixth Report (1859),

From the Twenty-sixth Report, dated 27th June, 1860, we take a table of schools and attendance for the previous five years :—

No. and date of Report.	No. of Schools in Operation.	No. of Children on the Rolls, for Half-years ending	
No. 21, 31st December, 1854, . .	5,178	30th September,	551,110
No. 22, do. 1855, . .	5,124	do.	535,905
No. 23, do. 1856, . .	5,245	31st December,	560,134
No. 24, do. 1857, . .	5,337	Year ended 31st December,	776,473[1]
No. 25, do. 1858, . .	5,408	do.	803,610

gives per-centages of mixed schools

"A return is made which shows that in Ulster, where the population is of a mixed character, 84 per cent. of the schools—or about 17 out of every 20—are attended by children of different denominations. The per-centage of such schools in Munster is 34; in Leinster, 41·2; and in Connaught, 49·3."

with discrepancies,

These per-centages do not strictly agree with the more detailed return which is analysed in an Appendix to the Twenty-sixth Report :—

"There are 91,486 Protestants attending National schools :—Of these, 15,414, or $18\frac{1}{2}$ per cent. attend National schools of which the teachers are exclusively Catholics; whilst 2,540, or $2\frac{7}{10}$ per cent., attend schools of which the principal teachers are Catholics, and the assistants Protestants.

"There are 478,802 Catholics attending National schools :—Of these 16,613, or $3\frac{1}{2}$ per cent., attend National schools of which the teachers are exclusively Protestants; whilst 4,084, or $\frac{4}{5}$ per cent., attend schools of which the principal teachers are Protestants, and the assistants Roman Catholics.

"It thus appears that $16\frac{7}{10}$ per cent. of the Protestant pupils of National schools receive their entire secular education from exclusively Catholic teachers; whilst $3\frac{1}{2}$ per cent. of the Catholic pupils receive *their* secular education in schools conducted exclusively by Protestants.

"The 15,414 Protestant pupils under exclusively Catholic teachers are scattered through 1,966 schools, giving an average of $7\frac{4}{5}$ pupils to each of such schools.

"The 16,613 Catholic pupils under exclusively Protestant teachers are scattered through 820 schools, giving an average of $20\frac{2}{5}$ pupils to each of such schools.

"Of the 91,486 Protestant pupils in National schools, 80,117, or $87\frac{3}{5}$ per cent., attend schools of a mixed character; whilst of the 478,802 Catholic pupils of National schools, 215,213, or $44\frac{9}{10}$ per cent., attend mixed schools.

"We have obtained returns from 5,411 of the 5,496 schools on our rolls on the 31st December, 1859, from which it appears that 2,915, or $53\frac{9}{10}$ per cent., were of a mixed character; and of the 570,551 children on rolls at the same time, 295,330, or $51\frac{7}{10}$ per cent. were attending mixed schools.

"The following table shows the mixed character of the schools, in the different provinces, on the 31st December, 1859 :—

	Ulster.	Munster.	Leinster.	Connaught.
Total number of schools, in provinces, from which returns were received, ...	1,961	1,363	1,289	798
Number of schools of a mixed character, . .	1,617	433	510	355
Per-centage of mixed schools, . . .	$82\frac{7}{10}$	$31\frac{7}{10}$	$39\frac{1}{2}$	$44\frac{2}{5}$

contrary to Government direction removes minimum to prevent decrease in schools,

In a previous Report for 1856 it had been alleged that the number of schools in connexion with the Board was decreasing in consequence of the attendance falling in many cases below the minimum of thirty children required as a condition of grants, and that this had even happened in several vested schools which thereupon were suspended. In 1854 the Government had recommended that "the Commissioners should withdraw their grants of salary and books, after due notice, from such of the non-vested schools as are not attended by a sufficient number of children—as are not adequately supplied with furniture, apparatus, and books; and that all needless multiplication of schools shall be avoided." Contrary to this direction the Commissioners now admit to modified grants all schools however thinly attended :—

"MODIFICATION of the TERMS on which SCHOOLS are to be taken into connexion, and the nature and extent of aid to be granted :—

"*Attendance, under* 15 *Pupils.*—Schools with an average attendance under fifteen, conducted on the principles and the system of the Board, will not be admitted to the enjoyment of salary, but will be entitled to inspection and to books and apparatus under existing regulations. The teachers will be eligible for training, and their service, from their connexion with the Board, will count to their credit in respect to supplemental salaries, retiring allowances, &c., should their schools afterwards become entitled to regular grants of salary, or should they be removed to others so entitled.

"*Attendance,* 15 *but under* 20 *Pupils.*—When the average attendance is fifteen but under twenty, in addition to inspection, books, &c., and training, the Commissioners will make an award of salary to the teacher to the amount of two-thirds of a probationer's salary.

"*Attendance,* 20 *but under* 25 *Pupils.*—When the average attendance is twenty but under twenty-five, the full salary of a probationer, but no more, will be awarded to the teacher.

"*Attendance,* 25 *but under* 30 *Pupils.*—When the average attendance is twenty-five but under thirty, salary as high as that of first division of third class, but no higher, will be awarded to the teacher, should his qualifications in other respects entitle him to such classification.

"*Attendance,* 30 *but under* 35 *Pupils.*—When the average attendance is thirty but under thirty-five, salary as high as that of first division of second class, but no higher, will be awarded to the teacher, should his qualifications in other respects entitle him to such classification.

---

[1] In this year, 1857, the Commissioners for the first time thought it right to ascertain and record, not the average number of children on the rolls merely, nor yet the average daily attendance, but in addition the *total number of distinct children* appearing on the rolls during the entire year. Hence the large increase in the number of children appearing in above table for year 1857, as compared with the year 1856.

"*Attendance*, 35 *Pupils and upwards.*—When the average attendance is thirty-five or above it, the teacher, if otherwise qualified, will be entitled to the salary of first class of any grade.

"*Limitation.*—The Commissioners reserve to themselves the power of preventing the unnecessary multiplication of schools in any district, and they will require that the Managers of these schools shall be either clergymen, or other persons of position in society.

"*Note.*—The above regulations will apply equally to the existing National schools, except that, in case of a diminution of salary being rendered necessary by their operation, the Commissioners will defer making any reduction in the amount, until a period of six months shall have elapsed from the termination of the quarter in which the attendance falls below the required minimum."

praises Mr. Vere Foster,

The Commissioners pay a tribute of praise to a gentleman who has largely benefited National schools :—

"We take this opportunity of acknowledging the munificent liberality of Vere Foster, esq., who has contributed, from September, 1858, up to the present date, the sum of £2,142 8*s.* 10*d.* in the purchase of apparatus, which he has distributed among upwards of 785 National schools. Mr. Foster has also expended large sums in improving the condition of school-houses in places where funds were not otherwise available for the purpose."

again raises salaries,

They again raise the salaries of all teachers who had gained higher classification than the second division of third class, show the repeated increase which they have granted from time to time, reiterate the declaration that their grants are merely supplementary to local support, and announce a higher scale of good service rewards :—

CLASSIFICATION OF TEACHERS UNDER IMPROVED SCALE.

Class.	Number in each Grade.	Rate per Grade.	Amount payable to Teachers of each Grade.	Total payable to Teachers of each Class.	Class.	Number in each Grade.	Rate per Grade.	Amount payable to Teachers of each Grade.	Total payable to Teachers of each Class.
Males.		£	£	£	Females.		£	£	£
I^1, . .	58	52	3,016	17,624	I^1, . .	30	42	1,260	7,356
I^2, . .	123	44	5,412		I^2, . .	71	36	2,556	
I^3, . .	242	38	9,196		I^3, . .	118	30	3,540	
II^1, . .	394	32	12,608	28,792	II^1, . .	174	26	4,524	10,116
II^2, . .	578	28	16,184		II^2, . .	233	24	5,592	
III^1, . .	934	24	22,416	37,032	III^1, . .	354	20	7,080	12,904
III^2, . .	812	18	14,616		III^2, . .	364	16	5,824	
Total, .	3,141	—	—	83,448	Total, .	1,344	—	—	30,376

"The average salary to male teachers under the above scale will be £26 11*s.* 4*d.*, and to female teachers £22 12*s.* ; and this exclusive of good service salary and other gratuities to deserving teachers.

and states progressive augmentation,

"We have from time to time, as our funds permitted, shown an earnest desire to improve the circumstances of our teachers. So far back as twenty years ago we caused the salaries to be increased by 100 per cent. in the highest grade, and 20 per cent. in the lowest, for males, and by 87½ per cent. and 25 per cent. in similar respects for females ; and at the present time the highest rates for males and females exceed the first by 400 per cent., and even the lowest rates now in existence exceed the original rates by 80 per cent for males and 100 per cent. for females.

"While the above statement proves that we have not been unmindful of the condition of our teachers, we have from the first establishment of the National system stated, in our reports and other official documents, that the salaries granted by us to the teachers of National schools should be considered as merely supplementary to, and in aid of, local support ; and that it was not to the State exclusively, but to private endowments, to the Managers, and to the parents of the pupils, that the teachers should look for further remuneration for their services. We have much satisfaction in stating that the various emoluments of the teachers from local sources for some years past have been gradually increasing. Their income, including that of the teachers of our model schools, from local sources, irrespective of the amount of salary paid by us, for the year 1859, was £43,763 15*s.* 9*d.*, while that for 1852 was only £26,022 5*s.* 8*d.*, exhibiting an increase in the seven years of £17,741 10*s.* 1*d.*, or 68 per cent., while the increase of schools during the same period was only 12 per cent.

"Although this increase in the local emoluments of our teachers is no doubt considerable, as compared with the sum received in former years, it is yet far from reaching the amount to which, considering the present prosperous condition of the country generally, it ought to attain. We have resolved upon issuing to the Managers of National schools a circular, impressing upon them the urgent necessity of making every effort in their power to increase to a still greater extent the local emoluments of the teachers.

"We announced in our last report that we had resolved upon granting a supplemental or good service salary, in addition to their ordinary class salaries, to a number of National teachers, who should be reported by the Head and District Inspectors as deserving of this distinction.

"Having found this experiment to be highly beneficial in stimulating the teachers to a zealous discharge of their duties, we have included in the estimate for 1860–61 an additional sum of £3,500, with a view of increasing the scale of payments already awarded, and of extending the grants to a number of deserving candidates hitherto precluded from participating in this supplemental allowance on account of the narrowness of the funds at our disposal."

PRESENT SCALE OF GOOD SERVICE SALARIES.

MALES.										FEMALES.									
Of Class	After good service of-									Of Class	After good service of								
	8 Years.			12 Years.			17 Years.				8 Years.			12 Years.			17 Years.		
	£	s.	d.	£	s.	d.	£	s.	d.		£	s.	d.	£	s.	d.	£	s.	d.
III^1, . .	2	0	0	3	0	0	5	0	0	III^1, . .	1	10	0	2	10	0	4	5	0
II$_2$, . .	3	0	0	4	0	0	6	0	0	II^2, . .	2	0	0	3	0	0	5	0	0
II , . .	3	10	0	5	0	0	6	10	0	II^1, . .	3	0	0	4	0	0	5	10	0
I^3, . .	5	0	0	6	0	0	8	0	0	I^3, . .	3	10	0	4	10	0	6	0	0
I^2, . .	6	0	0	8	0	0	9	10	0	I^2, . .	4	0	0	5	0	0	7	10	0
I^1, . .	7	0	0	10	0	0	12	0	0	I^1, . .	5	0	0	7	0	0	9	0	0

1859.

PROPOSED SCALE OF GOOD SERVICE SALARIES.

Males.				Females.			
Of Class	After good service of			Of Class.	After good service of		
	8 Years.	12 Years.	17 Years.		8 Years.	12 Years.	17 Years.
	£ s. d.	£ s. d.	£ s. d.		£ s. d.	£ s. d.	£ s. d.
III^{1}, . .	3 0 0	4 0 0	6 0 0	III^{1}, . .	2 0 0	3 0 0	5 0 0
II^{2}, . .	4 0 0	5 0 0	7 0 0	II^{2}, . .	3 0 0	4 0 0	6 0 0
II^{1}, . .	5 0 0	6 0 0	8 0 0	II^{1}, . .	4 0 0	5 0 0	6 10 0
I^{3}, . .	6 0 0	7 10 0	9 10 0	I^{3}, . .	4 10 0	5 10 0	7 10 0
I^{2}, . .	7 0 0	8 10 0	11 0 0	I^{2}, . .	6 0 0	7 0 0	9 0 0
I^{1}, . .	8 0 0	11 0 0	13 0 0	I^{1}, . .	7 0 0	9 0 0	11 0 0

opens places to competition,

They have resolved that all future appointments to clerkships and inspectorships shall be made after competitive examination before the Civil Service Commissioners. For each vacant office they will nominate four candidates, and the best of these will get the appointment.

answers R. C. complaints,

Inquiry had been made into the truth of complaints on behalf of Roman Catholic children alleged to attend Scriptural classes in schools under Protestant management. This was no new grievance. Ample proof of the practice in Ulster schools was adduced both in 1837 and 1854 before Parliamentary committees. The Commissioners report the result of their latest inquiry :—

"It has been stated that great numbers—amounting to as many as 70,000—of Roman Catholic children attending National schools, of which the patrons are Protestants, are in the habit of attending Scriptural classes in those schools under Protestant teachers. We have, therefore, made full inquiry into this matter, and we have ascertained :—

1st. That there are 1,351 National schools under Protestant patrons, and attended by 50,184 Roman Catholic pupils.
2nd. That of the 1,351 schools, there are 443 attended by 35,862 Roman Catholic pupils, in which the Protestant patrons appoint Roman Catholics as the teachers.
3rd. That of the 50,184 Roman Catholic children, 1,816 join in the Scriptural classes under Protestant teachers.

"We have also found that 409 Roman Catholic children joined during the time of religious instruction, in reading our Scripture Extracts and book of Sacred Poetry, under Protestant teachers ; and that three Roman Catholics at the instance of their mothers and guardians, respectively, who were Protestants, received instruction under Protestant teachers in the Protestant catechisms.

"We have issued a circular directing our Inspectors, in all cases where they find that children of one faith receive religious instruction from teachers of another faith, to use the utmost vigilance to discover whether any compulsion or inducement, contrary to our fundamental rule on this subject has been used to cause those children to be present at such religious instruction."

which are now laid by Bishops before Government,

The dissatisfaction created among Roman Catholics by the changes in fundamental rules which the Commissioners had made in 1854 now found decided expression. In August, 1859, the "Catholic Archbishops and Bishops of Ireland" presented a memorial[1] to the Lord Lieutenant praying for a "participation in educational grants for the separate instruction of Catholic children," and they received a reply from the Chief Secretary in November of the same year. The memorial and reply are as follow :—

"COPY of the MEMORIAL of the ROMAN CATHOLIC PRELATES relative to NATIONAL EDUCATION in IRELAND, and of the Reply thereto of the Chief Secretary for Ireland, dated 28th November, 1859.

"To His Excellency the EARL of CARLISLE, Lord Lieutenant of Ireland.

"The Memorial of the Catholic Archbishops and Bishops of Ireland, showeth—

"That under no circumstances can they divest themselves of the responsibility attached to their sacred office of providing for the sound education of their respective flocks, and guarding them against the dangers to their faith and morals with which mixed educational systems are fraught.

"Deeply impressed with a conviction of those dangers which must increase in proportion as education is placed beyond the rightful control of the church, the Catholic bishops deem it a solemn duty to convey to Her Majesty's Government the expression of the growing anxiety which naturally fills their minds on finding their authority so completely disowned in the various schemes for educating the Irish people, which have been put in operation for several years.

"To this systematic refusal to recognise their legitimate authority to direct and superintend the education of their flocks they now chiefly confine themselves, aware that it is the prolific spring of all the evils with which the faith and morals of the rising generation of the country are beset—evils which are but too generally felt and deplored, and so obvious as not to require a tedious enumeration ; suffice it to remark, that in the department of mixed education, exercising the most extensive influence over their flocks, namely, that directed by the National Board, which reckons about half a million of the Catholic children of Ireland, their legitimate pastors are entirely ignored ; for example, neither in the nomination of the members of that Board, nor in the framing or rescinding of its rules, nor in the appointment of its inspectors, nor in the selection of the books used in its schools, nor, above all, in securing to the pupils sufficient guarantees to obtain an adequate share of pure Catholic teaching, is the authority of the Catholic bishops, as such, even legally or constitutionally acknowledged.

"Could it be supposed that in any other country, where the numerical proportion of Catholics and Protestants might be reversed, so anomalous a state of things could be supposed to exist ; the Protestants, forming the great mass of the people, subjected, in the education of their children, to a control in which the authority of

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[1] House of Commons' paper 26 (1860).

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their bishops was not legally acknowledged, whilst the influence of the few Catholics was alone legally felt throughout the entire system, its injustice would not fail to strike even those who are now insensible to a similar injustice in Ireland.

"It is not to be supposed that the Catholic bishops entertain any desire to interfere in the remotest degree with the proper management of the public funds over which the civil government should exercise control; on the contrary, they are ready to acknowledge its right to see that all public moneys appropriated to Catholic education should not be excepted from the same rule, but should be administered under Catholic inspection, and accounted for as every other grant from the public funds. But whilst they acknowledge the right, nay, the wisdom of requiring accounts of the manner in which all public moneys are expended, they deprecate the confusion of claims and obligations arising from the erroneous construction of that right belonging to the State. It has led to a most unwarrantable and annoying interference with the religious and spiritual functions of the Catholic episcopacy.

"That aggressive spirit continually advancing has already excited the grief and alarm of the Catholic clergy and people, and the bishops consider it a pressing duty to take prompt and effectual steps to afford every consolation in their power.

"A knowledge of the history of their country, as well as their own experience, sufficiently convinces them that the faith of Catholic children cannot be safe under any system of mixed education. They, therefore, respectfully but earnestly request such a participation in educational grants for the separate instruction of Catholic children as the numbers and fidelity of the Catholic people, as well as their contributions to sustain the burdens of the State, amply entitle them. In order to secure a just share of the public funds for this separate education of their flocks, the bishops will not fail to appeal to them, and inculcate the duty of having recourse to Her Majesty's Government and the Legislature, by memorials and petitions, and to avail themselves of all constitutional means to obtain the inestimable benefit of a free and pure Catholic education, which has been too long denied them. Convinced that the satisfactory settlement of this important question is connected as much with the interests of the State as well as of religion, the bishops desire that it receive the earliest consideration of Her Majesty's Government.

"Dublin, 5 August, 1859.

✠ Paul Cullen, Archbishop.
✠ John MacHale.
✠ Patritius McGettigan.
✠ John Cantwell.
✠ Cornelius Denvir.
✠ William Delany.
✠ John Derry.
✠ William Keane.
✠ Patrick Durcan.
✠ Patrick Fallon.
✠ John P. Leahy.
✠ James Walsh.
✠ Daniel MacGettigan.
✠ Lawrence Gillooly.
✠ John MacEvilly.
✠ Thomas Furlong.
✠ Joseph Dixon, Archbishop.
✠ Patrick Leahy, Archbishop.
✠ James Browne.
✠ John Ryan.
✠ Charles McNally.
✠ E. Walsh.
✠ Francis Kelly.
✠ John Kilduff.
✠ David Moriarty.
✠ Dominick O'Brien, Bishop, &c.
✠ Michael O'Hea.
✠ M. Flannery.

"Irish Office, 28 November, 1859.

and considered by Mr. Cardwell,

"Most Reverend Sir,—Her Majesty's Government have taken into their deliberate consideration the memorial of the Irish Roman Catholic Archbishops and Bishops, addressed to the Lord Lieutenant. They have entered upon that consideration with an earnest desire to promote, to the utmost of their power, the welfare of the Irish people; and especially of that large portion of the people which belongs to the Roman Catholic Church.

"In dealing with the subject of education, they readily acknowledge the paramount importance of religious training. They admit that, in the circumstances of Ireland, this religious training must be separate, and can only be superintended with success by teachers of the different churches into which the country is divided. They, therefore, cheerfully recognise the right which belongs, and the duty which attaches, to the heads of the respective churches in regard to religious instruction; and desire to afford to the clergy every possible facility and encouragement for the discharge of their important duty.

"But there is another province of education, not so sacred in its character, yet making large demands on the time of pupils destined to earn their subsistence by their own labour. This province is common to all denominations. All may freely be admitted to its generous rivalry, and all may contribute, by their friendly intercourse, to enhance the advantages which the system confers on the community.

"In Ireland Parliament assigns a considerable sum to the purpose of National education, and as this sum is drawn from taxes contributed by all, so it is devoted to an object in which all are equally concerned, the institution and maintenance of schools, where an excellent instruction is offered equally to every denomination of Christians. In the benefits conferred by such an application of the public money, the Roman Catholics largely participate. Of the total number of 5,335 schools mentioned in the last report of the Commissioners, as in connexion with the Board in March, 1858, and educating in the whole 569,000 pupils, 3,683 schools were under Roman Catholic patrons, and 481,000 pupils belonged to the Roman Catholic Church; of every 100 pupils in attendance, 84 were Roman Catholics; of the teachers of all classes in the service, 80 in every 100 were Roman Catholics; of every £100 paid to those teachers, £80 were paid to Roman Catholics.

"In the schools, of which the patrons are Roman Catholics, the religious instruction is Roman Catholic; while in all the schools vested in the National Board, Roman Catholic pastors have free access before and after school-hours, for the purpose of giving instruction to the pupils of their own Church.

"For this instruction every facility is offered. All the State requires is, that during school-hours a good education, open to all Christians, should be given; and that no child should at any time be required to receive or be present at any religious instruction of which his parents or guardians disapprove.

"This system has now been in operation nearly thirty years. It has educated a whole generation, and is universally admitted to have conferred the greatest benefits upon the population of Ireland. Its maintenance must ever be an object of the utmost interest to a Government anxious to promote the welfare and the happiness of the Irish people.

"In replying, therefore, to the memorial of the Irish Roman Catholic archbishops and bishops, Her Majesty's Government desire, in the first instance, to express in the plainest terms their steadfast adherence to the principles on which the National system of education has been erected. Those principles were clearly laid

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down by the Earl of Derby, then Secretary for Ireland, in the well-known letter addressed by him to the Duke of Leinster in the year 1831. They secure to the clergy their legitimate right of conveying religious instruction to the members of their respective churches, while at the same time they sustain the just independence of the laity, whether Roman Catholic or Protestant. They have been repeatedly and deliberately considered in Parliament, and constitute the recognised conditions on which education in Ireland receives assistance from the State.

"Her Majesty's Government observe with regret that some of the demands preferred in the memorial are wholly incompatible with the maintenance of these principles. If those demands were conceded, the National system would be overthrown, and a system of sectarian education substituted for it, calculated to revive social divisions in Ireland, and to stimulate feelings which it is the object of every just and liberal Government to allay.

"Ever since the commencement of the National system, claims which have appeared to be open to a similar objection have been put forward in other quarters, and have been steadily resisted by successive administrations. What the ministers of the Crown, with the approbation of Parliament, have not yielded to the applications of others, not less entitled to be listened to with respect, they cannot now concede in answer to the present memorial.

"Remembering the support which from the commencement to the present time the Roman Catholic clergy have given to a system, instituted mainly for the benefit of the poor, of whom their flocks have always constituted by far the larger number; looking to the large portion, which schools under Roman Catholic patronage obtain of the grant, as at present administered; considering above all the inestimable advantages which the Roman Catholic population have enjoyed, and are enjoying, from the system of National education, Her Majesty's Government cannot abandon the hope that the spiritual guides of that population will not only abstain from opposing, but will continue actively to support, a system so liberal and so enlightened, and will give to it with their flocks the weight of their authority and influence.

"They observe that in your memorial you complain of an interference with the proper functions of the clergy. The principles recorded in Lord Derby's letter appear to afford no opening for any such complaint. If any grounds for it exist in practice, the members of any church are entitled to bring their grievance to the notice of those in authority. From whatever quarter such a representation might proceed it would not fail to receive the most careful attention. It certainly would not fail to do so, when made by the spiritual pastors of by far the larger number of pupils receiving education in the schools.

"While, therefore, I convey to you, on the part of Her Majesty's Government, the declaration of their firm adherence to a system of education, open equally at the hours set apart for secular instruction to every denomination of Christians, I declare to you with equal plainness their *desire to give full effect* to that other principle of the system which *provides for separate religious teaching*, and respects in the case of every child the just authority of the parent. Consistently with these principles they are perfectly ready to examine, and, if need be, to remove the ground of any complaint which the heads of any of the churches may prefer against the operation of any of the present rules, or of any part of the present practice.

"I have the honour to be, with much respect, Most Reverend Sir,

"Your most obedient faithful servant,

"(Signed), EDWARD CARDWELL.

"The Most Rev. Archbishop Cullen, &c., &c."

and further enforced by R. C. Bishops,

Mr. Cardwell's reply was not left unanswered by the Bishops, who, in March, 1860, presented a further remonstrance containing many detailed statements, among which are the following (House of Commons' Paper 206, 1860.) :—

FURTHER CORRESPONDENCE relative to NATIONAL EDUCATION in IRELAND (presented in continuation of Parliamentary Paper, No. 26, of the present Session).

"Examining your letter, we are happy to find that you lay down, and fully admit, on the part of Government, principles of great importance, in which we cheerfully concur. You distinctly admit, first, the paramount importance of religious education; secondly, the necessity of granting, in the circumstances of this country, separate religious training to the children of each religious denomination; and, thirdly, the right of the heads of each Church in regard to the religious education of those of their communion.

"The first principle, namely, the paramount importance of the religious education of children, is universally recognised; and the experience of the past, in many countries, shows how the neglect of it has been, not only fatal to spiritual interests, but also detrimental to the peace, harmony, and good order of society. * * *

"Our views on this subject have been frequently laid before the public. Though anxious to promote every branch of science and literature, we repudiate any system in which education is restricted to temporal and material concerns, and to the acquirement of mere worldly knowledge, excluding the all-important interests of immortal souls, of religion, of eternity. Persuaded that the conduct of man in his riper years, and his fate in the world beyond the grave, depend on the religious training of youth,[1] we continually impress upon children the necessity of serving their Creator from their earliest days, and of directing all their studies and other occupations to the honour and glory of God: we teach them that their greatest and most important business on earth, the end for which they were created, is their own sanctification; we remind them frequently of the maxim, 'What doth it profit a man to gain the whole world, if he lose his own soul?' (Mat. xvi. 26), and of the words of the Apostle, 'Do all things for the glory of God' (1 Cor. x. 31); 'all, whatsoever you do in word or in work, do all in the name of the Lord' (Col. iii. 17).

"According to our principles religious education requires, firstly, a knowledge of the doctrines, and of the practices of the Catholic Church, differing essentially from those of other communions; secondly, a proper training in the actual practice of the religious duties prescribed by our Church, such as prayer, making the sign of the cross, self examination, confession of sins, and obedience and attachment to the Church and her precepts. External religious practices, together with the use of sacred symbols, experience has taught us, deeply impress the youthful mind, and therefore ought not to be excluded from schools.

"Besides, religious teaching, to be advantageous must be given by one having authority, religious himself, and exemplary in life. The teacher, even without intending it, infuses his own spirit and opinions into the minds of his pupils. Hence, as a Pagan or a Jew could not give a religious education to Christians, so a Socinian, or a Unitarian, or a Presbyterian would not be well suited to mould the tender mind to Catholic practices and doctrines.

"Examining the national system as it actually exists, not as you suppose it to be, or as Lord Derby intended

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[1] "'A young man,' says the Scripture, 'according to his way, even when he is old, he will not depart from it.'—Prov. xxii 6.

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it to be—examining it by the test of your first principle, that is, the paramount importance of the religious element, we find it altogether deficient. Firstly, in certain schools, namely, in many belonging to Presbyterians in the North, and in others, Roman Catholic children are not allowed to receive any Catholic education, but are instructed in religious opinions which we condemn; secondly, in the schools vested in the Board all instruction in history, in philosophy, and even in morality, as far as such things are taught, is withdrawn from religious influences, and during the greater part of the day, Roman Catholic children are obliged to act as if they had no religion; thirdly, in all schools, not only the sign of the cross, and all external religious practices, but even, by an extraordinary stretch of authority, mental prayer, have been prohibited by the Board; fourthly, in all even exclusively Catholic schools, during the hours of secular instruction, the images or pictures of our Blessed Lord, of his Virgin Mother, and of the saints are prohibited, whilst profane figures are freely admitted; fifthly, in all schools it is prohibited to set the symbol of Christianity on the building itself. * * *

"Notwithstanding the admitted paramount importance of religious instruction, the Board has not hesitated to sanction, if such be the wish of the patron, its total exclusion from non-vested schools. In the words of the rule, 'It is for the patrons or managers to determine whether any, and if any, what religious instruction shall be given in the school-room.' (Rules, sec. iv. 9). Thus, in a Christian country, religion is left to the whim of the patron, whilst the acquirement of human knowledge is strictly enforced.

"We are told, indeed, that in the cases referred to, parents may instruct their children in religion at home, or the pastors may do so in the church. But religious training, treated in this way, is not made paramount in the course of studies, and the system which leaves so important a branch of education to the casual or voluntary intervention of others, is worthy of censure, as calculated to sow in the youthful mind the baneful seeds of indifference to religion, or of contempt for its lessons, which, as even children will observe, are deemed of so little value, that the patron if he think fit, may banish them altogether from the precincts of the school.

"The second principle referred to in your letter, namely, that of separate religious education for children of different persuasions, seemingly requires no comment. Whilst Unitarians and Socinians deny the Trinity of Persons and the Divinity of Christ, the atonement of the Redeemer, and the eternity of punishment; whilst Presbyterians and Calvinists deny free will, and the divine institution and authority of an Ecclesiastical Hierarchy; whilst the members of the Established Church deny the infallibility of the Church, the spiritual supremacy of the successor of St. Peter, and the seven sacraments, doctrines admitted by Roman Catholics; it would be impossible to carry into operation any scheme of combined religious education; any such attempt would produce a complete chaos.

"But whilst it is clear that religious instruction should be given separately, we cannot admit that secular education can be properly imparted without the sanction of religion, and without blending with it the lessons and practices of religion, as we have already observed, and any attempt to separate them is manifestly a dangerous infringement of the first principle of your letter, contrary to the wise maxims of British statesmen, and condemned by the experience of the world.

"In the second place we cannot admit that the principle of separate religious education is practically adhered to by the Board. There is a numerous class of schools under Presbyterians, and others, in which Catholic children receive united religious instruction with Protestant children, as we shall show hereafter, and this without violating the existing regulations of the Commissioners. This practice as opening the way to proselytism, cannot be denounced in terms too strong.

"Besides, some books have been introduced into the National schools purporting to teach, formally, what is called common Christianity, to the exclusion of the peculiar doctrines of each Christian denomination.[1] Is not this an attempt to establish a combined system of some sort of vague and undefined religion, excluding all mention of mysteries, of the Trinity, of the Incarnation, of the Divinity of Christ, and of other leading principles of Christianity, which ought to be continually before our minds and influence all our conduct? The evident tendency of this modern project is to promote indifference to all religion by preventing children from thoroughly knowing the doctrines and practices of the communion to which they belong, or of any other communion—an indifference than which nothing more pernicious to sound faith, or more demoralizing can well be conceived.

"As to the other books in general use in the National schools, they contain much matter in the nature of combined religious instruction, at once exposing Catholics to danger, and opposed to the principle you lay down, Though destined principally for Catholic use, all those books, in as far as they treat of history, philosophy, morality, and devotional matters—(and all these subjects are introduced into the National school books)—have been compiled by Protestants,[2] who give an anti-Catholic colouring to their pages, omitting matters considered necessary by us, and insinuating or teaching dangerous errors. For example, where there is question of sin, the Catholic doctrine of contrition and confession is passed over, and something else suggested in its place. Private judgment is referred to, where we appeal to ecclesiastical authority, and the Scriptures seem to be made the only rule of faith, to the exclusion of the decisions of the Church of God. In the historical chapters there is no mention whatever of the Holy See and its beneficent influence on religion, so that after going through the whole course, a child would not know that there was a Catholic Church in the world, or that the great majority of the people of Ireland, and of all Christians, were Catholics. Indeed, the history of our country and of its religion is altogether omitted; and the compilers of the National school books appear to have determined to leave the rising Catholic generations in Ireland without any knowledge of their forefathers in the faith, and without any traditions whatsoever of country or of family to console, to cheer, and to excite them to virtue.

"It is said that the rules of the National Board do not require that those books should be adopted in every school. In reply we state that this may be true, and yet the books in reality are made obligatory, because, in the first place, no other books purporting to exclude all reference to religious doctrines, and compiled in accordance with the regulation of the Commissioners, can be found; and, in the second place, the low price of books published with assistance from the State, and the fact of a free stock being presented to each school, put the use of any other books out of question. * * *

"The third principle which we accept from you is that in which the Government, as you inform us, *cheerfully recognise the right which belongs, and the duty which attaches to the heads of the respective churches in regard to religious instruction.* In these words you not only recognise our rights, but you state our duties; we have a

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[1] "The Scripture Lessons, by a Presbyterian, Rev. Mr. Carlile, and the 'Evidences of Christianity,' and other works, by the Most Rev. Dr. Whately, are of this character, and tend to impart to Catholic children sceptical or rationalistic views.

[2] "The books referred to have been compiled by Rev. Mr. Carlile, Most Rev. Dr. Whately and his family, Mr. Cross, Dr. Sullivan, Mr. Young, Mr. Rintoul, &c., all Protestants, and generally not Irish. No encouragement was given to native Catholic industry and talent. The hymns are by Watts and Taylor, Methodistical in sentiment and language. The extracts are from Taylor, Blair, Porteus, and other Protestant divines.

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"Now the principle being admitted that the heads of the Roman Catholic Church have the right to give a religious education to the children of their flock, it is a violation of that right to prevent them from doing so, and if any obstacle debar them from exercising that right, they can justly require its removal. Hence their right to prevent the use in schools of books containing anything opposed to their doctrines; hence also their right to require that the teachers and all others connected with schools be such as shall not produce an anti-religious impression on the minds of Roman Catholic children, but rather aid in promoting their religious principles and practices, or as Lord Sandon, already quoted, expresses it, 'that religion being interwoven with every part of the education of children, the man who teaches them shall be a religious man,—in his moral teaching always keeping in view the principles of religion.' Indeed, if the care of children be committed to masters and mistresses of anti-Catholic tendencies—if, by word or example, they impress anti-Catholic doctrines on their minds—children being swayed by the words and example of those placed over and in continual contact with them, it will be vain to expect that the vigilance of the pastor, generally absent and occupied with various other important duties, can protect their faith from injury.

"We do not know whether an observation in the eighth paragraph of your letter, where you speak of '*sustaining the just independence of the laity, whether Roman Catholic or Protestant*,' refers to the Catholic maxims just laid down, as if they were subversive of the liberty of others. If it be intended to refer to them, we shall merely say, that every Catholic layman, believing the pastors of the Church to have a divinely constituted authority, not derived either from the congregation or the State, cheerfully allows their right to teach all revealed doctrines, and to prevent the propagation of error; whilst, on the other side, the pastors, if religious truth be secured from false teaching, leave their flocks full liberty to expatiate as they will in the paths of mere secular knowledge, and to do as they please in all temporal matters, provided conscience be respected. This doctrine is fully understood by Catholics, among whom the most perfect harmony prevails regarding it. The clergy have made great exertions to establish schools both for the rich and the poor, which are filled (and many more if they could be erected would be filled) with the children of the laity of every class. It is not an indication of jealousy that those whose lot is cast in the humbler walks of life seek with great anxiety to be admitted into the schools of the Christian Brothers, exclusively religious; and that the wealthier classes cheerfully pay high pensions to have their sons and daughters educated in schools placed altogether under Roman Catholic ecclesiastical authority. Where both parties act so harmoniously, and are fully agreed upon their respective relations, we do not see what necessity there is of sustaining an independence that is not assailed; nor can we conceive how the history of past times could suggest to the Catholics of Ireland an appeal to the State for the maintenance of their educational or religious rights against supposed episcopal encroachments. * *

"What is our condition in Ireland? You assure us that our rights are 'cheerfully recognised by Government,' or by the Board acting in their name. But we are forced to declare that we have in vain sought for any recognition of those rights in the present rules and actual administration of the National Commissioners. In the rules published in their 21st report, the functions of parents and patrons of schools are explained, but we cannot find in them any admission or even mention of ecclesiastical authority, though this authority was originally recognised by Lord Derby.

"We have, indeed, been told that we can act on the schools through the parents of Roman Catholic children, and that their protest against any books, or any form of religious instruction, will be attended to. If this be the recognition of our rights referred to in your letter, we owe it to the faith and docility of our people, not to any act of Government. We must add that this course of action is an inversion of the order of things. According to our doctrines the pastor is divinely commissioned to feed his flock, and to preserve it from danger; and the Government, through you, professes to acknowledge at least the right, if not the divine commission, to do so as appertaining to the heads of the Catholic Church. But the Board will not allow us to exercise this function; we cannot treat with you, they say, but we will listen to your flock.

"So far for the theoretical recognition of episcopal authority. Descending to details, may we not ask in what instance are our rights practically admitted? Have the heads of the Catholic Church been consulted about the appointment of Catholic Commissioners and Inspectors who are supposed to be charged with Catholic interests? or on the selection of the books? Though they have repeatedly condemned the Scripture Lessons, and other books, have these been removed from model schools? Have they any control whatever over training and model schools where the masters and mistresses are formed, on whose good conduct and religious principles the faith of future generations must so much depend? Have their wishes and their reasons been attended to in regard to the establishment of such schools? Have their remonstrances against the exclusion of religious practices been respected? Have they any right to instruct Catholic children in schools under anti-Catholic patrons? Are they, in a word, simply as bishops, practically admitted by Government or the Board to do any one thing in the control or administration of the National system? As a negative answer must be given to all these questions, it is evident that the National system is practically opposed to the rights of the Roman Catholic Church, virtually ignoring or destroying a leading principle laid down in your letter. If we are wrong in these views, we should wish to know in what particular cases and by what rules of the Board our rights have been recognised, or in what our rights are considered to consist.

"Having examined how far the general principles admitted in your letter are respected by the Commissioners, we shall now proceed to matters more specially connected with the National system, and referred to by you.

"In the eighth paragraph of your letter, you allude to the principles laid down by the Earl of Derby in the well-known letter addressed to the Duke of Leinster in the year 1831, which principles, you add, 'constitute the recognised conditions on which education in Ireland receives assistance from the State.' If that document had been acted on, and its instructions carried into effect, we should not have had so many grounds of complaint against the National system. But we regret to say that both the spirit and the letter of it have been departed from by the Commissioners, and always in a way detrimental to Roman Catholic interests, as we shall have frequent opportunities of observing as we proceed. * * *

"Without entering into minute details, let us see what was the essence of the system as laid down by Lord Derby. His letter provides for separate religious education for each religious denomination, and prescribes 'that the most scrupulous care should be taken not to interfere with the peculiar tenets of any description of Christian pupils.' In conformity with this instruction, the Board, in the first years of their existence, rigorously required that the children of one denomination should not be *allowed* to attend at the religious instructions of those of a different creed. In July 1833, we find a letter addressed to a Presbyterian, the Rev. Mr. Love, in which the Commissioners state, 'That the Holy Scriptures might be read in his school, provided such children only as are DIRECTED by their parents to attend, be then ALLOWED to continue in the school, and that all others

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do then retire; for it is the *essence* of the rules that children, whose parents do not *direct* them to be present, should previously retire.' Here it is required distinctly, that before children could be *allowed* to attend religious instruction in a creed different from their own, they should be positively directed to do so by their parents.

"These same conditions were inculcated in the 'resolutions and directions' of the Commissioners in 1833. 'Any arrangement for religious instruction that may be made, is to be publicly notified in the schools, in order that those children, and *those only*, may be present at the religious instruction, whose parents or guardians APPROVE of their being so.'

"We give the commentary upon this rule of a Commissioner, Mr. Blake, in his evidence before Parliament, in 1837. 'Our rule,' says he, 'is perfectly clear upon the subject. . . . The rule is that such children may attend as are authorized by their parents in doing so: and I consider it particularly necessary that the rules should require the APPROBATION of the parent, for otherwise tricks might be played, perhaps on both sides: Protestant children might be *induced* to remain in the school whilst Roman Catholic catechism is being taught; so the child is left to remain, or not, at his discretion; and I should not consider the *absence of dissent* on the parent's part, as a sufficient justification. Our object is, in short, both with respect to Protestants and Catholics, to prevent tricking the children of one communion into attendance, when religious instruction is being given to the other.' This passage clearly shows that, according to the original rules of the Board, Roman Catholic children were not to be allowed to attend Protestant religious instruction unless their parents gave positive orders for their attendance, and *vice versâ* for Protestant children, for whom the same security was provided.

"Have the principle of Lord Stanley and the original rule of the Board been maintained? Certainly not. The Presbyterians of the north, unwilling to lose the opportunity of imbuing Catholic children with their opinions, would not consent to exclude them from Presbyterian religious instruction, and, by giving a strong opposition to the rule, practically defeated its object. Besides, Protestant ministers of the Established Church, though anxious to put their schools in connexion with the Board, refused to do so until after repeated efforts and lengthened negotiations, described in a pamphlet written by Archdeacon Stopford,[1] of Meath, they succeeded in obtaining an essential change in the system. The rule as it now stands is, that 'no child be COMPELLED to receive or to be present at any religious instruction of which his parents or guardians disapprove.' Originally, no child was to be present or allowed to attend without the consent or direction of his parent; now, children are allowed, but not compelled to attend, and the consent of their parents is not required. What a door for proselytism has been thus opened! Poor Catholic children, not as yet acquainted with the value of their faith, may be induced, by the promise of food or clothing, or by the influence of a landlord or employer, to attend Protestant religious instruction, and may be infected with error before they themselves understand the danger, or their parents become aware of it. Now, sir, if you consider how violent is the spirit of bigotry in the land, and what exertions are made to injure or destroy Catholicity, you cannot be surprised that this facility afforded to proselytism[2] should have filled our minds with apprehension.

"Facts show that our fears were well founded. Passing over other testimonies, we shall quote some words from the report of a Head Inspector of the Board, Mr. Keenan, words mysteriously omitted in the copy of that report presented to Parliament, and only produced on a special motion by Mr. Monsell:—'In all the schools which I visited in Belfast that were taught by Presbyterian teachers, the practice prevailed of giving COMMON religious instruction to all, none of them retiring. Indeed it is pretty general throughout the counties of Antrim and Londonderry, but I never observed it to prevail in any other part of the country. By this practice religious instruction is *separate* as to time, but not as to the distinction of the denominations whilst religious instruction is going on. I have brought these different practices already under the notice of the Board in my ordinary reports.' This testimony proves that Roman Catholic children, in great numbers (it is stated that they amount to thousands), are receiving religious education from non-Catholic masters, and the Board, informed of the practice by an Inspector, not only do not protect them from so great a danger, but endeavour to conceal the fact by suppressing the part of the report calling attention to it. We could here accumulate other facts, but the statement of Mr. Keenan is quite sufficient to show how completely Lord Derby's letter is set at nought.

"We are aware, indeed, that since our memorial was presented to the Lord Lieutenant an order has been issued by the Board[3] that newly appointed masters shall be obliged to give notice to the parent when a child attends religious instruction different from his own, even though notice should have been given by the preceding master. This rule supposes the existence of the grievance of which we complain, but the remedy applied is only a mockery and a delusion. No protection is afforded against proselytising patrons, who can address the children as often as they wish. Then the burden of deciding whether the instruction be fit for Catholics or not is thrown on persons generally poor and uninstructed, perhaps unable to read the notice sent to them. The interference of the pastor, who is acquainted with the duties and requirements of Catholic instruction, is not admitted, unless, indeed, he constitute the poor parent as his representative, and explain his objections through such a medium, to the patron, an expedient fraught with danger to the poor man, whom it may place in a situation of antagonism with his master or landlord, if patron of a school, whilst it ignores the right of the pastor to feed his flock.

"Having treated thus far of a most important change made in the original constitution of the National System, we shall now merely add that the character of the school books prepared by the Board, which we have already noticed, and the facilities presented by them of tampering with the faith of Catholic children, afford a further proof that the principle of separate religious education, and the necessity of avoiding even the suspicion of proselytism, declared essential to the success of the combined system by Lord Derby, have not been attended to by the Commissioners.

"A further departure from the views and intentions of that nobleman is to be found in the gradual establishment of training and model schools in Dublin, and many other towns of Ireland, whilst originally only one training school was contemplated. We have the most decided objection to the principle on which such schools are established, inasmuch as they tend to throw into the hands of the State, acting through a body of Commissioners, the education of the country and the formation of the masters and mistresses of the rising generation. * *

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[1] "The Archdeacon's report to the Bishop of Meath, &c., printed in 1844, contains most interesting details regarding the manner in which changes were brought about in the National system to meet the wishes of the Protestant clergy, and to enable them to *induce* Catholic children to receive their religious instructions. The Archdeacon, in his evidence before a Parliamentary committee in 1854, says, 'The rule was altered to meet my views.'

[2] "When we speak of proselytism, we do not mean that those who are exposed to it always openly change their religion. We speak of the dangers of faith, and of the lessening of faith by attending at anti-Catholic instruction. A person may be inspired with feelings of deep hostility to his Church without wishing to abandon it.

[3] "Dated 30th November, 1859.

"The training, agricultural, and district model schools are worthy of special condemnation, inasmuch as they assume the character of boarding schools, in which pupils of various religious denominations are permitted to live together without any special provision for religious instruction or practices. The female training schools of this kind are most objectionable, and present a sad contrast to the training institutions in England, in which, under the care of religious ladies, the future mistresses receive an excellent education, and are brought up in the practice of all the virtues that are necessary for their state. The mixed boarding system must produce deplorable results: its dangers appeared so evident to the Commissioners of the endowed schools that, whilst differing upon the character of mixed day schools, they were unanimous in condemning any attempt to establish mixed boarding schools. This sort of system has, for the same reason, been exploded by Parliament, in the establishment of juvenile reformatories. It is to be regretted that a short-sighted policy should endeavour to force upon the Catholics of Ireland, as if to remind them that the spirit of the penal laws is not yet defunct, a system not tolerated in England, and condemned by the wisest statesmen.

"But it is said that the model schools have been managed with the greatest impartiality, and in such a way as to preclude all ground for complaint. We cannot concur in those praises, for is it not the case that in the infant model schools the teachers are frequently persons who cannot fail to give an anti-Catholic bias to their little pupils, even without instructing them in religion; and does not the general aspect of the place, and the variety of religious denominations that are collected together, tend to bewilder poor children, and to render them sceptical or indifferent in doctrinal matters; whilst the prohibition of all reference to the Catholic religion during the time of common instruction must tend to impress on their tender minds the idea that there is something in that religion of which they have reason to be ashamed, an idea which in time will produce dangerous effects, and tend to encourage indifferentism or infidelity.

"Then if we examine the case of the great model and training institution in Marlborough-street, placed immediately under the eyes of the Board, where above all other places it was to be expected that the liberality, the justice, and the impartiality of the Commissioners should be displayed, inasmuch as the spirit of the central institution was to be diffused through the whole system, and its administration to serve as a model to be imitated, what do we find? In this establishment the Catholic children are about seven times as numerous as the Protestants.[1] The masters and mistresses under training are, on an average, about 80 Catholics to 21 Protestants of every class. Now what is the teaching body, where the Catholic majority is so great? It consists, in a great part, of Protestants of every religious denomination,[2] Unitarian, Presbyterian, and Anglican, giving to this element in teaching a proportion which it certainly does not enjoy in regard to pupils and masters under training. We see in the list of teachers and others employed in the establishment, persons of every religious persuasion, and even one who is merely designated a *Christian*, as not belonging to any Church. Thus the school principally destined to train the future master is not at all calculated to strengthen religious convictions, and the future fate of the Catholic religion in Ireland, as regards the pupils of the Model school and the teachers, is left, in a great part, at the mercy of men who perhaps swear that it is idolatrous, or are ignorant of its tenets. Would any Protestant fellow-subject, if the case were reversed, tolerate this system for a day?

"We have been obliged to protest both against the principle on which such schools are established and the manner of their administration; yet we find that at the very present moment the Board is erecting new model schools in Sligo and Enniscorthy, in despite of the reclamations of Catholic bishops and their flocks, and endeavouring to extend their grasp on education to every part of the country.

"Nor is it of model schools alone and books that we have to complain; were it necessary, we could easily show that in other matters also the administration of the Board, laying aside the character of impartiality prescribed by Lord Derby, has gradually developed anti-Catholic tendencies.

"At first grants were made towards the erection of schools of which the property lay in parish priests or others. This security has been abolished, and no grant is now to be made unless the lease of the school be surrendered to the Board.

"For some time, if there was only one Catholic child in a school, the rules of the Board required that the Catholic pastor should have liberty to visit that school to give religious instruction in it to that one child. When, however, the Presbyterians objected to allow priests to enter their schools, the rule regarding religious education was changed, so that at present no priset can enter a non-vested school to instruct the children of his flock, however numerous they may be, without the previous permission of the patron. Pastoral rights allowed by Lord Derby are not recognised in the actual rules, but parental authority is substituted for them.

"For years all convent schools were allowed to participate in the public grant; latterly, nuns, if they have several schools in connexion with their convent, can receive aid only for the school where they reside. In the beginning Christian Brothers and monks were permitted to have their schools in connexion with the Board; of late years this is not allowed (rule vii., 2).

"For a long period children were not prohibited to say short prayers occasionally, and, in accordance with the custom of their parents and of pious families, to make the sign of the cross at certain times; latterly all this is declared unlawful, and an unholy crusade has been commenced against all religious emblems and practices, in defiance of the traditional usage not only of our own country but of the whole Christian world, and in opposition to the words of the apostle: 'God forbid that I should glory save in the cross of our Lord Jesus Christ' (Phil., iii., 2).

"Without entering into further details, we trust that the statements we have submitted will convince you that we have been compelled by the most cogent reasons to withdraw our confidence from the National system. The principles upon which it was founded have been ignored or violated, and many changes and innovations gradually introduced dangerous and detrimental to Catholic interests and rights; and thus have been blasted the hopes with which we were inspired after the passing of Catholic Emancipation, and when the system of National education was first proposed, that the era of intolerance and exclusiveness had passed, and that Catholics were to be treated with justice and a fair regard to their claims.

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[1] "The return given in the Report of 1852 is 1,311 Catholic children to 168 Protestants of every class, nearly eight to one; and 240 Catholic teachers trained to 62 Protestants of every class, or nearly four to one —Rep. p. xvi.

[2] "We give a list of some of the teachers:—Mr. and Mrs. Young, English Protestants; Mrs. W. Campbell, Miss Campbell, Mrs. Dixon, Miss Croll, Miss Gilmore, Mr. Martin, Mr. Brown, Dr. Sullivan, Mr. Rintoul, &c., all Protestants of the Church of England or Presbyterians. In the list of clerks and inspectors who attend at the central establishment, the variety of religions is equally maintained with a similar undue proportion of Protestantism.

"Having stated our views in regard to the gradual development of the National system, you will now allow us to examine the arguments urged against separate education and in favour of a mixed system, which are glanced at in your letter. It is objected against the separate system of education, that it encourages dissensions among the various classes of society, checks the progress of knowledge, and interferes with the proper distribution of the public funds.

"In the ninth paragraph of your letter you adopt the first assertion, stating that 'sectarian (or separate) education is calculated to revive social divisions in Ireland, and to stimulate feelings which it is the object of every just and liberal government to allay.' The natural tendency and the practical operation of the separate and mixed systems do not sustain your views, for we think there is less danger of exciting bad feelings in the country by denominational than by mixed schools. Discordant elements will not coalesce: when Catholic, Protestant, Presbyterian, Unitarian, and Socinian children are placed together, they cannot be prevented from entering into controversial discussions and excited religious animosities. Protestant children are often fond of deriding fasting, the sign of the cross, devotion to the Blessed Virgin, and many practices which we consider most sacred. Only a few weeks ago the Presbyterian boys in a model school in the North thought fit to caricature the Catholic doctrines on confession, and to cast ridicule on their companions who approached the tribunal of penance. This is only a natural development of the mixed system, except in cases where religious feeling is merged in indifferentism, and all special religious doctrines are regarded as of no importance.

"Besides, mixed schools are calculated to excite jealousy among the pastors of the various denominations. We learn from published placards, from advertisements in newspapers, and from other sources, that many Anglican and Dissenting ministers entertain their flocks on Sundays with denunciations of Catholics, calling us idolaters and followers of Antichrist. In the public religious meetings held every year the same language is adopted. The tone of the Protestant press is too well known to require notice. To propagate the opinions put forward in pulpit and press proselytising schools are established, and every effort made to attract Catholic children to them. Such things should not surprise us, when we recollect that in oaths administered by the authority of the state our doctrines are declared damnable and idolatrous. Now, when ministers such as those we have mentioned assume the management of National mixed schools, as is frequently the case, must not the Catholic priest be filled with alarm, lest by means of the interpretation of the lessons of religion contained in the school-books and otherwise, the children of his flock may be imbued with error and with prejudices against their own Church. Establish separate schools, and this source of jealousy shall be dried up.

"We have referred with sincere regret to the violence of the anti-Catholic pulpit and press, but it is a matter of public notoriety that cannot be concealed. This violence was never carried to a greater extent than within the last few months, during which period writers in the press and ministers of various sects, whilst eulogizing the National system of education, have not ceased to insult and revile the heads of the Catholic Church. Indeed, had we been guilty of treason, we could not have been more violently denounced than we were by Presbyterian patrons of National schools and others, merely because proclaiming principles laid down by great English statesmen and adopted by Parliament, we demanded Catholic education for Catholic children, leaving it to Protestants to impart a Protestant education to their children.

"God forbid that imitating, or allowing our clergy to imitate such conduct, we should engage in so unworthy a strife. Our teaching being of quite a different character, does not consist in assailing any one. Whether in the school or in the church, we employ ourselves wholly in inculcating the truth and the morality of the Gospel, explaining the sacrifice, the sacraments, the practical duties of the Christian religion, developing and enforcing the whole dispensation of the new law. In our catechisms no attacks are made on those who differ from us in religion, nor is any mention of them made except to inculcate the necessity of charity towards them and all mankind. We teach nothing to check the growth of mutual good-will, so desirable for all men, but especially for those of the same country. Our schools have never been conducted in an aggressive spirit, and no one has attempted to fix the charge of proselytism on them.[1] The children who have been trained in exclusively Catholic schools are good citizens, charitable men, and practical Christians. No argument against separate schools can be deduced from our teaching or our practices, but the contrary.

"It may further be observed that the theory of mixed education, as lessening religious prejudices, and promoting social harmony, derives no confirmation from a reference to the history of those districts where that system most generally prevails. In these, as in Belfast and the northern counties, unhappily violent displays of party spirit and deadly religious feuds are of more frequent occurrence than in any other part of the kingdom.

"It is to be added that bigotry and fanaticism, and hatred of everything Catholic were never so violent as at present, though the supposed conciliatory influence of mixed education has been acting on the country for nearly thirty years. Where, then, are the boasted effects of mixed education to be seen in Ireland?

"Finally, were the separate system so destructive of charity, Her Majesty's Government would not have given so fatal a boon to England, reserving the blessings of mixed schools for Ireland.

"The other assertion, that mixed schools, by stimulating to greater intellectual exertion, have produced more satisfactory results, is completely at variance with facts and conclusions which the late Parliamentary Commission on the subject of endowed schools has placed on record. The Commissioners unanimously award, after the most searching investigation, a decided superiority in knowledge and discipline to denominational schools, such as those of the Society of Friends, the Incorporated Protestant Society, and the Christian Brothers.

"The testimony of the Commission, in regard to this last class of schools, is entitled, in an eminent degree, to the attention of Her Majesty's Government. We shall make a few extracts. Assistant Commissioner, Mr. Crawford, says, p. 132, Endowed Schools Report:—'The *most efficient* schools, in my opinion, are those managed by the community of the Christian Brothers, and I attribute this efficiency to the excellence of their system, the training of teachers, and their zeal in the cause of education.' Dr. M'Blain says:—'I was much impressed with the general aspect presented by these schools, and particularly with *their discipline and order*, combined with the cheerfulness and docility of the pupils. The boys educated in the Christian Brothers' schools have, in general, attained an *unusual degree* of proficiency in the different branches of learning in which they are instructed.

"'The *superiority of those schools* is, doubtless, in a great measure to be ascribed to the extraordinary personal

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[1] "'It is a remarkable fact, that since the formation of the Board, notwithstanding that in so many schools *never visited by the Protestant clergyman* taught by Roman Catholic masters, and placed under the superintendence of the Roman Catholic priests, a few Protestant children are to be found in the midst of a great number of Roman Catholics, only one case has been alleged of an attempt at proselytism on the part of Roman Catholics, and in this solitary instance the charge was proved to have been unfounded.' Such is the testimony of a dignitary of the Protestant Church, Dean Hoare, in a pamphlet on National education, Dublin, 1842, p. 21.

1860. influence exerted by the teachers over the pupils. In addition to this cause, the Christian Brothers who teach in these schools, appear to have been remarkably well trained for the business of instruction, not merely that they are themselves good scholars, but that they have acquired a great aptitude in the art of teaching, and no ordinary skill in devising the most efficient method for the organization and discipline of these schools.

"'With respect to the schools (the Commissioners observe) under the care of the Christian Brothers, we received no complaints. Our assistant Commissioners have expressed most favourable opinions as to these schools, in which we *entirely* concur.'

"With this evidence before us, the fullest which the Government have supplied on the subject, it is vain to tell us of the supposed advantages of mixed education. The contrary is established by testimony to which neither the country nor the Government can honestly refuse their assent; yet with a full knowledge of the excellence of the schools referred to, they are excluded by an express rule of the Board from any participation in the public grants.

"As a further illustration of the advantages of the separate system, we give an extract from the evidence of an English Protestant gentleman, one of the principal officers of the National Board, Mr. Cross, before the Lords' Committee, in 1854, regarding schools taught by religious ladies: 'I am persuaded,' said he, 'that in conventual schools the literary instruction is conducted with even greater advantage and success than in many of the ordinary schools. That is caused by the fact that the convent schools are conducted by a number of ladies of superior acquirements, whose vow and duty it is, according to their religious order, to attend particularly to the education of the poor and who take the greatest pains in promoting their literary, moral, and religious instruction. Their schools are models with regard to discipline, neatness, and cleanliness; in fact, the *conventual schools present generally the best specimens of education that Ireland can produce.*' Yet, notwithstanding these praises, such excellent schools are in many cases denied any aid by the Board; and where aid is given, a smaller allowance is awarded to convent schools than to others, and they are treated as if they were of an inferior character.

"We now come to the third assertion, that we are anxious for the separate system, with the view of securing to ourselves the management of the funds allocated to educational purposes. The Protestant primate of Ireland, Lord G. Beresford, in a published letter, says, that the Catholic bishops have been asking 'for separate grants of money from the State, for the purpose of maintaining schools under the exclusive control of the prelates of the two churches,' and the Presbyterians in their General Assembly deprecate, 'the proposal made by the Roman Catholic hierarchy of a separate grant, under their OWN IRRESPONSIBLE CONTROL.' These charges do not require to be refuted, as our memorial expressly states, that '*we do not entertain any desire to interfere in the remotest degree with the proper management of the public funds, over which the civil Government should exercise control.*' But it is necessary to refer to an observation in your letter, which seems to bear upon this subject.

"In the fourth paragraph you said, 'Parliament assigns a considerable sum to the purpose of National education; and as this sum is drawn from taxes contributed by all, so it is devoted to an object in which all are equally concerned.' If these words mean that no funds derived from the public taxes can be applied to schools in which any particular religious tenets are interwoven with education, we cannot admit their accuracy. The maxim contained in them in this sense, is at variance with the example of England and the Colonies, where not only Protestant, but also exclusively Catholic schools, receive aid from the common taxes, without exposing the State to the charge of partiality or injustice. But if the meaning of the passage be, that all those who contribute to the taxes have a right to share in the advantages derived from them, we cordially agree in so fair a principle, admitting that not only Catholics but all other religious denominations may advance a claim to participate in the educational grants of the State, the several classes receiving assistance according to their respective wants and their numbers, not for the purpose of establishing proselytizing schools, but to enable them to educate their children in their own religion. No aid ought to be granted to aggressive or proselytizing schools.

"And here let us ask, would it not be wise of Government to restrict its interference in regard to education, to the granting of pecuniary assistance and to financial arrangements, and to inspection as far as it serves to secure the proper expenditure of the public money. A Government consisting of persons professing different and contradictory opinions, and a legislative body to which Jews, Unitarians, Socinians, Baptists, Presbyterians, Anglicans, and Roman Catholics are equally admitted, cannot safely interfere in forming the mind of youth, a task not to be accomplished without inculcating special religious doctrines. Wherever the State has taken into its hands public education, and especially in mixed countries, its failure has been complete. The example of Prussia is instructive, which, obliged to abandon its schemes of State education, has begun to restore its legitimate functions to the Church. The State ought to encourage the progress of every branch of knowledge, and can do so effectually by rewarding and promoting merit, by exciting emulation by competitive examinations, and by watching over the legitimate application of the funds allotted to education, without going farther. It ought not to educate, or, assuming the functions of the schoolmaster, to walk in the footsteps of the first French Republic, that declared all children to be the property of the State. The functions of the Government, or of any Government Board, ought to be merely financial and inspectional. If any public Board, especially a mixed one, undertake to give religious and moral lessons to the country, as the National Commissioners have done, it intrudes into the domain of religion, outstepping the boundaries of its own legitimate sphere of action in opposition to the maxim, 'Render to Cæsar the things which are Cæsar's, and to God the things that are God's.' (Mat. xxii. 21).

"After having explained your objections against denominational schools, you dilate on the advantages of the National system, stating that it was established for the poor, who are generally Catholic, and you refer to the large portion of the grant obtained by schools under Roman Catholic patronage, and to the inestimable advantages enjoyed by Roman Catholics in those schools. There are, you state, 3,683 schools under Roman Catholic patrons, with 481,000 pupils professing the same faith, so that of every 100 children, 84 are Catholic, only 16 Protestant; and of the teachers, 80 in every 100 are Catholic, only 20 Protestant.

"We are not indifferent to any good effects produced by National schools, and, without forgetting our rights to participate in the public grant for education, we are sincerely grateful for any benefits conferred by the State on our flocks. But as, in a question so closely connected with faith and morals, as education confessedly is, pecuniary and literary considerations alone are not to engross all our attention, you will allow us to make some observations suggested by your statistics.

"In the first place, we must remark that in your enumeration there is a most serious omission of a large class of schools under Protestant and Presbyterian patrons, in which, in opposition to the original constitution of the system, and to our rights, Catholics receive a combined religious education with children of other persuasions. This class of schools, which is particularly dangerous, is never referred to in your letter.

"In the next place, the National Commissioners or the Government cannot claim credit for the erection of the large number of Catholic schools in connexion with the Board. The non-vested schools under Catholic patrons were generally built without any assistance whatever from the public funds, owing their origin to the charity of the faithful, and the zeal of the Roman Catholic clergy. They are in reality *Catholic parochial schools*, though the Commissioners require the words *National schools* to be placed on them, an inscription contrary to truth, if it implies that they are the property of the nation, or that the State had the care or expense of their erection. Many also of the vested schools have been built at the expense, in a great part, and by the exertions of the Catholic clergy and laity, though by giving some contribution towards erecting or repairing them, the Board have acquired a legal claim to them.

"In the third place, if Catholic masters receive so large a proportion of the public grant, whilst we appreciate the advantage, we cannot consider it as a special boon conferred on the Catholic body. It is a consequence of the past and present state of the country, superinduced by former misgovernment and ill-treatment. If Catholic masters receive so large a proportion of the public grant, it is because Catholics constitute the great bulk of those who have need to be educated at the public expense, having been in past times reduced to poverty by confiscation, persecution, and the destructive operation of penal laws. As a matter of necessity the National schools in three provinces, and in a part of Ulster, are almost exclusively Catholic, and except in schools under Protestant or Presbyterian patrons, and in model schools, the mixture of pupils is not very considerable. And it is this exlusive character of the National schools that has prevented them from producing the dangerous results which so generally mark the progress of the mixed system.

"Now, with such statistics before us, with such an immensely preponderating majority of schools, pupils, and masters on the Catholic side, was it not to be expected that special attention should have been paid to Roman Catholic interests in the administration of a system destined for the education of their children? We regret to state that so clear a principle of equity and sound policy seems to have been overlooked in a matter of so much importance. By a legal fiction innumerable schools built by Catholics under Catholic patronage, that have never been attended by a Protestant, and in districts where no poor Protestant resides, have been declared to be *mixed* schools, and are treated as if it were necessary to protect imaginary Protestants against Catholic instruction. During the greater part of the day every book containing special doctrines of our Church, every mention of our faith, every allusion to the Holy See, and every practice of Catholic piety is strictly prohibited. If the prohibition be violated, the grant is withdrawn, so that in order to participate in the public funds we are obliged to forego the advantages to be derived from pious practices, and from sanctifying knowledge by religion. We have been also obliged to commit, to a great extent, the training of our teachers not only to Irish, but also to English and Scotch Protestants and Presbyterians.

"The general constitution of the Board charged with the administration of the system is just as little conformable to your statistics. The resident Commissioner and a large majority of the other Commissioners are Protestant; and as the Catholic Commissioners either live at a distance, or are engaged in professional duties, the power of the whole body may be said to be placed in Protestant hands.

"The majority of the principal officers employed in the central institution at Marlborough-street, for regulating the details of business through the country, is Protestant.

"The proportion of Catholic to Protestant inspectors does not at all correspond to the number of Catholic schools and children, and it seems that latterly in selecting Catholics a regard is had to those who, having graduated in the Queen's colleges, may be suspected of not entertaining views favourable to the clergy, or the Church of the great majority of the people.

"It appears, therefore, that the statistics referred to by you as a proof of the advantages of the National system, supply us with unanswerable arguments to show that the administration of the system has been carried on in a narrow and illiberal spirit, and without a due regard to the immense preponderance of the Catholic population, especially in the humbler walks of life.

"Those statistics are also very valuable in another point of view, showing as they do the facility with which the separate system can be established. The 3,683 schools under Catholic patrons, and with Catholic masters, and in which the religious instruction is Roman Catholic, require but very slight modifications to make them denominational schools. Introduce the symbols of religion, and allow the use of Catholic books, such as those prepared by the Christian Brothers, which, both in literary and religious merit, are far superior to the National school books, and without many further changes more than three-fifths of all the schools of Ireland will assume a separate character. Very many vested schools could be converted into Catholic schools with the same facility, whilst others could as readily assume a Protestant or Presbyterian character.

"In England, where the poorer population is split up into innumerable sects, the introduction of the separate system must have been a work of considerable difficulty. In Ireland the case is very different; in three provinces the poorer classes, and those who frequent National schools, are nearly all Catholic; and in Ulster, though there is a greater mixture of different denominations, many districts have only one prevailing religion. Hence the peculiar circumstances of this country seem well adapted for the introduction of the separate system, which, notwithstanding the difficulties arising from the variety of sects, has been established in England in accordance with the wishes of the people and the wise maxims of great statesmen, who would approve of no system unless it were blended with religion, and hallowed by its benign influence.

"In the ninth paragraph of your letter you inform us that claims in regard to the National system bearing resemblance to ours had not been listened to by Government; whence you would seem to prepare us for a similar refusal. Presuming you refer to the claims of the clergy of the Established Church, we cannot but feel surprised that our demands should be confounded or compared with theirs. We are not called on to enter into the merits of their demands, but we must state that our position and our claims are altogether different. They are in the possession of large funds, formerly the property of the Roman Catholic Church, originally intended not only for the support of the clergy, but also for the education and relief of the poor—funds, much more than sufficient for all the religious, educational, and charitable requirements of a small minority of the population. Besides, in past times large grants were made by Parliament in favour of Protestants; and Royal schools, Erasmus Smith's schools, charter schools, and Kildare-street Society schools, were endowed for the purpose of propagating their opinions. How far their success or fidelity in managing the funds committed to them in past times gives them a right to ask for a continuation or an increase of past privileges, is shown by many Parliamentary papers, and especially by the report and evidence lately published by the Commissioners of the Endowed schools.

"But even under the National system, Protestant interests have not been forgotten. Is it not the case that a large majority of the Commissioners is Protestant, that the principal professors of the head training school are of the same religion, that the books relating to history, religion, and morality, have been compiled by Protestants, contain innumerable extracts from Protestant writers, and totally exclude everything Catholic?

"But not satisfied with all these advantages, the Protestant clergy insist in obtaining a recognised right to give Protestant instruction to Catholic children at the expense of the public funds to which Catholics largely contribute. Their object has not been concealed. 'I could,' says the Right Rev. Dr. Daly, of Cashel and Waterford, in a speech delivered in the presence of the Protestant primate and a large assembly of noblemen, on

1860.

the 20th of April, 1843, 'I could,' said he, 'when I was minister of a large populous parish, have educated the Protestants of the parish effectually, scripturally, according to the forms of the Established Church under the system of the National Board; I could have taken care of the Protestants under that system.' One would think that this ought to have been enough; but nothing less than the attendance of the Catholic children at his instructions would satisfy his zeal. Explaining his sentiments he adds, 'but I do trust that nothing, whether favours conferred, or threats held out, will ever induce the Protestant clergy of Ireland to take part in a system which makes it a fundamental principle that notice is to be given to the Roman Catholic children to go away from the word of the living God.' The Church Education Society in their various reports have re-echoed the sentiments of Dr. Daly. Many Presbyterian ministers have latterly spoken in the same sense, and it would be easy to show by other quotations that the great end of their aspirations is to seize on the religious education of Catholic children.

"We need not say that our case is quite different. We speak for a population reduced to poverty by confiscation and penal laws. We speak in the name of a Church that has been persecuted and despoiled of all its property, and that has made great sacrifices in promoting public education. Though past injustices ought to be repaired, we ask for neither favours nor privileges; we seek for no monopoly, but for freedom of Catholic education—a freedom which implies a fair participation in the benefits of the State. The principles we act on have been supported by the wisdom and authority of the greatest statesmen, and sanctioned by Parliament for England.

"In the name of the same church we complain that solemn promises have not been maintained, and that our rights, which you, in the name of Government, profess to recognise, have been ignored. We complain that the administration of a system principally designed for a Catholic population is placed in the hands of a body in great part Protestant, and that in the appointment of inspectors and other officers due regard has not been had to the number of Catholic schools and pupils. We complain that the rules of the Board of National Education have gradually undergone changes adverse to Catholics and favourable to Protestants. We complain of the dangers to which our children are exposed in schools where they are *induced* to receive Protestant religious instruction, or can receive no religious instruction at all. We complain that the books, such as we have described them, are unfit for the education of Catholics. We complain that the whole National system has been developed in a narrow-minded, illiberal, and anti-Catholic spirit, and that the Catholics of Ireland, as if to remind them of the degradation of past times, are deprived of many advantages freely granted to all classes in England. In fine, we complain of grievances affecting ourselves and the children of our flocks. But far from seeking to usurp the education of Protestants, we restrict our care to those of our own household, leaving all who differ from us in religion to provide for the instruction of their own children in whatever way they consider most beneficial." * * *

and supported by nineteen members of Parliament.

The views of the Bishops were further enforced by a letter[1] to Mr. Cardwell from nineteen members of the House of Commons, written 10th August, 1860, in these terms:—

"London, 10th August, 1860.

"SIR,—We, the undersigned members of Parliament, regret that, owing to the unavoidable postponement of the Estimates, the greater part of the Session has passed without an announcement having been made respecting the intentions of Her Majesty's Government with reference to education in Ireland. Regarding that subject as one of solemn and daily increasing importance, we are anxious to become acquainted with those intentions at a period sufficiently early to allow of our giving to them a mature consideration before the Session concludes. We have read with attention the reply sent by you on the 28th of November last to the memorial addressed to you, on the 5th of the previous August, by the Catholic Archbishops and Bishops of Ireland. In that reply you have made several statements, from which it appears that, at least upon some momentous points, your views accord with those expressed in that memorial. Such would seem to be the opinion also of the Archbishops and Bishops, who in their second letter, dated March 18th, 1860, express themselves thus:—'Examining your letter we are happy to find that you lay down and fully admit, on the part of the Government, principles of great importance, in which we cheerfully concur.' Without wishing to anticipate the Parliamentary discussion, which must soon take place, by any expression of opinion with regard to mixed or to separate education, we wish to know whether we have understood aright the meaning of your letter. It is no doubt your wish, no less than ours, that on this matter there should be no misconception. On no subject is it of more importance than on that of education, that the engagements entered into by the State should be unequivocal in their character, and maintained with good faith.

"The changes made in the system of National education have been very numerous. That in their cumulative effect they have had a gravity not anticipated when each of them was successively made will now be denied by few. That through them the system has been affected in its *fundamental* principles and its *essential* characteristics, is a fact not merely conceded, but willingly and warmly asserted, in their pamphlets and public speeches, by various Protestant clergymen, and especially by Archdeacon Stopford. These gentlemen affirm that but for the changes in question they could not conscientiously have joined that system; but that owing to them they *now enjoy opportunities of inculcating on children in their schools, not of their own faith, those religious doctrines* which they hold specially precious; opportunities even more favourable than those formally accorded to them by the Kildare-place Society. In their evidence before Parliamentary Committees, and in that given by Mr. M'Creedy, Mr. Carlile, and other *persons connected with the administration of the system, similar statements are reiterated.* Now the institution of National education in Ireland, upon the withdrawal of the grant to the Kildare-place Society, involved a compact of no ordinary character. From it even '*the suspicion of proselytism*' was to be excluded, and in it was guaranteed a principle no less sacred in the political than in the moral sphere,—viz., that 'we should do to others as we wish others to do to us,' a principle for which the prelates and the people of Ireland had long contended in vain. The successive changes to which we refer were in several cases urged by their respective advocates as experiments, and their full effects could only be ascertained by experience. They were, with few exceptions, made in direct opposition to the original principles and provisions of the system as compendiously set forth in Mr. Stanley's letter. You refer expressly, and on several occasions, to that document as the exponent and authoritative standard of the National system. The principles 'of that system you state were clearly laid down by the Earl of Derby in the well-known letter addressed by him to the Duke of Leinster, in the year 1831;' and further on you justly remark, with reference to certain grievances which we lament, 'the principles recorded in Lord Derby's letter appear to afford no opening for any such complaint.' You proceed, 'If any ground for it exists in practice the members of any Church are entitled to bring their grievance to the notice of him in authority. From whatever quarter such a representation might proceed it would not fail to receive the most careful attention. It certainly would not fail to do so when made by the spiritual pastors of by far the larger number of pupils receiving education in the schools.'

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[1] House of Common's Paper 212 (1861).

"You have also singled out and especially re-affirmed several important principles contained in that letter, and enforced with a single exception, by the earlier rules of the Board. You observe—1st. In dealing with the subject of education they (the Government) 'readily acknowledge the paramount importance of religious training.' We are persuaded, therefore, that you cannot be contented with a system by which, in large parts of the country, the Catholic pupil has no alternative except that of receiving no spiritual culture in school, or else of receiving it from a Protestant instructor. An injustice so palpable could not have existed under the system announced by Mr. Stanley; according to it, one day at least, exclusive of Sunday, was to be set apart for religious instruction, and 'permission and encouragement afforded to the clergy to give religious instruction, or have it given, by those whom they may approve, either before or after the ordinary school hours on the other days of the week.'

"2ndly. You admit that 'in the circumstances of Ireland this religious training must be separate;' such was the original engagement. That principle was discarded, and what was called a 'common' religious instruction was introduced into the ordinary class books. This change soon became the cause of much dispute and contention, and has discouraged the united education, and diminished the social harmony it was intended to promote. Is it your intention to make any alteration in this respect?

"3rdly. You state that this separate religious training 'can only be superintended with success by teachers of the different churches into which the country is divided. They therefore (the Government) cheerfully recognise the right which belongs, and the duty which attaches, to the heads of the respective churches in regard to religious instruction, and desire to *afford to the clergy every possible facility and encouragement* for the discharge of their important duty.'

"This is an unequivocal assertion of that pastoral authority originally recognized by Mr. Stanley's letter. That authority has been set aside. Some persons have not hesitated to assume or to insinuate that such authority is at variance with parental authority. Sir, the Catholic, as in other Christian communities; parents, and the pastors in whom they confide, have the same wishes with regard to the religious education of the young, while parents possess no means, except through their pastors, of carrying those wishes into effect. The assumption of an antagonism between parents and pastors, where it is not a mere misconception, has commonly come from those who wished to produce that antagonism. Supposing it to exist, it is obvious that the *recognition* of pastoral authority made by Mr. Stanley's letter, and recently by yourself, could not furnish the slightest means of enforcing that authority. The original education system, however, supplied the opportunities through which the pastors of all denominations were enabled to impart spiritual instruction to children willing and glad to receive it, and included no provision by which, through unwariness, credulity, or timidity, a poor and dependent peasantry might be coerced or beguiled into an apparent consent to a religious education obtruded upon their children by teachers of a faith opposed to their own. Are we right in inferring that you are prepared on the one hand to enforce the right of pastors as originally guaranteed, and on the other to provide that no child be henceforth allowed to attend (at the hours of separate instruction) the religious teaching given by teachers not of their own faith, except when an express permission in writing to that effect, positive not negative, distinctly conceded, not deduced by inference, has been previously accorded by his parent. Let it be remembered that it is by universal and self-acting rules alone that the safety of the child can be assured in this matter, not by any occasional success which may attend extraordinary exertions on the part of the local clergy. You remark, 'In the schools of which the patrons are Roman Catholic, the religious instruction is Roman Catholic, while in all schools vested in the National Board Roman Catholic pastors have free access, before and after school hours, for the purpose of giving instruction to the pupils of their own Church.' This is true, but the classification is incomplete.

"You make no mention of the schools under Protestant patrons. Many such patrons are just and religious men, but among them are also many who will neither allow a Catholic priest within the walls of their school, nor grant a site for a school under a Catholic patron.

"It has been stated, that through a law enabling the Government to take up sites for schools as it does for coast-guard stations, the non-vested system might be made in all parts of the country alike, to work impartially as regards Catholics and Protestants. Such suggestions may be well worthy of consideration; but, avoiding all debateable matter, we confine ourselves here to the assertion of our undoubted rights as solemnly pledged to the whole people of Ireland by the National system of 1831.

"You make the following statement: 'While, therefore, I convey to you, on the part of Her Majesty's Government, the declaration of their firm adherence to a system of education open equally at the hours set apart for secular instruction to every denomination of Christians, I declare to you, with equal plainness, their desire to give full effect to that other principle of the system which provides for separate religious teaching, and respects, in the case of every child, the just authority of the parent.' You are, doubtless, well aware that in very many schools Catholic children possess, under the changed rules, no religious teaching whatever except what is imparted to them, with a ludicrous assurance that their faith is not to be tampered with by persons accustomed, both in private society and at public meetings, to stigmatize as a mass of superstition, imbecility, and idolatry, the religion of those parents whose just authority you are resolved to respect. How do you propose to realize your engagements? Are we to understand that you will return to the original system?

"There are several other points respecting which we should regard it as a favour if you could supply us with early information.

"They relate to matters on which you have as yet expressed no definite opinion.

"1. The system of literary model schools, used also as additional training schools, and educating together, under a common roof, youths removed from all domestic control, and subjected to no adequate collegiate discipline, formed no part of the original scheme of education. In them the State, not content with promoting, directing, and superintending education, assumes the direct function of educator. Is it your intention to maintain or abolish this innovation, which has given rise to grave apprehension, and threatens to spread over the land a network of Government education at present scarcely known in any part of the world?

"2. The class books have been invariably composed by Protestants, and though in many respects good, are commonly regarded (with reference to their religious spirit and their indirect religious influence) with dissatisfaction by Catholics. Have you any objection to sanction the compilation of additional books, to be used by such patrons as may prefer them?

"3. Are you prepared to recommend a nearer approach to justice in the distribution of administrative patronage? Do you consider that a vast Catholic majority in the schools should be represented by a Catholic minority on the Board? As regards the inspection department, do you deem it just and expedient that there should exist an immense majority of Protestant Inspectors in those districts where Catholics most need protection?

1861.

"4. The Presbyterian worship, prayer, psalmody, and preaching is admitted in non-vested schools. The Catholic worship is excluded, under the plea of excluding sacraments, as are also the sign of the cross, brief intervals of mental prayer, and all religious emblems. Are you prepared in this matter to adopt the principle of equality?

"5. Building grants are at present restricted to schools vested in the Board. Are you willing to revert to the original conditions of such grants?

"6. Are the schools of the Christian Brothers, and of nuns, to be treated as favourably as the other schools?

"We have asked for information, because it is necessary that we should have the facts of the case before us in their completeness. We wish to know whether the alternative proposed to us in the English system on the one hand, and the original Irish system on the other, or whether we are invited to acquiesce in a system equally remote from both.

"In conclusion, you justly remark that a very large number of the pupils in the National schools, as well as the patrons and teachers, are Roman Catholics; that circumstance results from the fact that the Roman Catholics of Ireland frankly accepted the National system, while in the three southern provinces the great mass of the Protestants rejected and denounced it. Grateful for the past services, and for the good intention of those who introduced the National system, confident that it would be administered in good faith, and aware that none of its important rules could be changed without the consent of the Lord Lieutenant, they did not narrowly scrutinize alterations made at the urgency of others, although they deemed them to be no improvements.

"To this system they have long adhered, although year by year further concessions, the importance of which became but gradually apparent, were made in deference to the acute urgency of others, while the modifications sought by the Catholic prelates were steadily refused. It remains to be seen whether their confidence has or has not been a blind one.

"To approve of the National system as it stands is to disapprove of that system as originally instituted and accepted by them. Let it be remembered that the more widely the National system extends itself throughout the country the more severely must the soundness of its principles be tested, and the more fatally must be exposed the fallacy of all principles not originally sound or not maintained in their integrity.

"It is a narrow jealousy, not an enlightened prudence, which can take offence at such expressions as these: 'Though anxious to promote every branch of science and literature, we repudiate any system in which education is restricted to temporal and material concerns.' No statesman worthy of the name can fail to recognise the wisdom and moderation of statements such as the following: 'Every Catholic layman, believing the pastors of the Church to have a divinely constituted authority, not derived either from the congregation or the State, cheerfully allow their right to teach all revealed doctrines, and to prevent the propagation of error; whilst, on the other hand, the pastors, if religious truth be secured from false teaching, leave their flocks at full liberty to expatiate, as they will, in the paths of mere secular knowledge.' Such principles are, no doubt, among those in which you concur with our prelates. Rightly to hold the balance and adjust the claims of things spiritual and things temporal is the first condition of a system of education capable of maintaining itself long, and subserving the public good and the cause of virtue.

"We trust that no petty suspicions or ill considered exactions in this matter may add another to those causes of discontent and ill will, by which our country and the empire have been so long afflicted and so often imperilled.

"We are, &c.,

"(Signed)
Castlerosse.
R. More O'Ferrall.
John Francis Maguire.
W. H. F. Cogan.
Laurence Waldron.
John Esmonde.
O'Conor Don.
John Lanigan.
D. O'Connell.
Edward M'Evoy.
O'Donoghoe.
W. Monsell.
G. Gavin.
James M'Cann.
John A. Blake.
George Bowyer.
John Brady.
John Dalberg Acton.
J. Pope Hennessy.

"The Right Honorable E. Cardwell, M.P."

Grant of new charter, which equalizes number of Protestant and Roman Catholic Commissioners.

One of the demands made by Roman Catholics was conceded by Government. A supplemental charter was granted to the Commissioners of National Education in Ireland, reciting that "In order further to promote the welfare by providing for the education of the poor of Ireland it appears expedient that the number of Commissioners should be increased, so that the persons constituting the body corporate should not at any time exceed twenty, of whom ten and not more than ten shall be Protestants and ten and not more than ten shall be Roman Catholics;" and declaring the "intention that, as far as practicable, one-half of the members of the said body shall always be Protestants and the other half Roman Catholics." The death of Sir T. Redington (R.C.), and the retirement of Mr. J. O'Ferrall (R.C.) and of Mr. Hatchell (E.C.), had caused vacancies at the Board. The Earl of Dunraven (R.C.), Chief Justice Monahan (R.C.), Chief Baron Pigot (R.C.), Mr. Lawson (E.C.), Mr. Hall (Pres.), Mr. Waldron (R.C.), Mr. Lentaigne (R.C.), and Mr. J. O'Hagan (R.C.), were appointed to fill the vacant places, raising the Commission to the full number of twenty members, of whom ten were Protestants and ten Roman Catholics.

Twenty-seventh Report (1860).

These changes are announced in the Twenty-seventh Report, dated 16th June, 1861, which gives a denominational table showing that in 1860 nearly 84 per cent. of the children attending National schools were Roman Catholics:—

[Table.

1861

Exhibits denominational

"The following table exhibits the centesimal proportion of the children of the various religious denominations as compared with the total:—

PROVINCE.	Established Church	Roman Catholic.	Presbyterian	Others.
Ulster,	12·64	54·20	31·83	1·33
Munster,	1·45	98·30	0·21	0·04
Leinster,	2·40	97·32	0·23	0·05
Connaught,	2·91	96·88	0·18	0·03
Per-centage on the total,	5·63	83·11	10·78	0·48
Increase, compared with 1859,	0·53	.	0·28	.
Decrease, compared with 1859,	.	0·82	.	.

and literary returns.

The Board also return, upon the authority of school managers, the literary proficiency of 548,156 children which would have been more satisfactory and authentic if returned upon the authority of their Inspectors:—

"We have ascertained the literary proficiency of 548,156 children, whose classification in our various Lesson Books has been returned to us by the managers of National schools for the last quarter of the year. The following table exhibits the centesimal proportion that the number in each class bears to the total:—

PROVINCE.	I. Book.	II. Book.	Sequels.	III. Book.	IV. and higher Books.
Ulster,	38·0	26·9	16·0	13·3	5·8
Munster,	35·4	26·7	17·6	13·0	7·3
Leinster,	39·4	27·1	15·9	11·6	6·0
Connaught,	41·2	27·4	15·4	11·4	4·6
Per-centage in the total,	38·1	27·0	16·3	12·5	6·1

checks further outlay on agriculture.

It appears that in 1860 the number of female monitors (1,079) exceeded the male monitors (1,062), that the intended navigation classes at Ordinary National schools had not yet commenced, and that the further extension of the Agricultural branch had been checked:—

"An unwillingness having been expressed towards any further extension of the Agricultural Department of National Education, we have not, during the year, taken into connexion any of the class denominated 'First Class School Farms,' nor have we enlarged existing school farms. We have attached the Tervoe to the Limerick School Farm, thereby effecting a saving; and other measures are under consideration by which we confidently expect to diminish very considerably the cost of this department without impairing its efficiency."

Growth of grant and of local contributions.

A Parliamentary Return[1] of this date shows the growth of the public grant and of local contributions.

RETURNS "of the amount of MONEY voted each year by PARLIAMENT for the purpose of NATIONAL EDUCATION in *Ireland*, from the commencement of the System to the year 1861:"

"And, of the amount of LOCAL CONTRIBUTIONS each year in aid of Teachers' Salaries, of the Building, Fitting, and Inclosing of Schools, and the amount of Money contributed by the Board towards the Building of Schools; also the Number of Schools in connexion with the Board, built by Local Subscriptions, without any aid from Parliament; and also the amount of any Pecuniary Assistance or other Voluntary Contributions in sustainment of the National System."

Year.	Amount Voted by Parliament each year. 1.	Local Contributions each year: In Aid of Teachers' Salaries. 2.	Local Contributions each year: Towards Building, &c. 3.	Amount Contributed by Board towards Building. 4.	Observations.
	£ s. d.	£ s. d.	£ s. d.	£ s. d.	
1831	30,000 0 0	—	—	—	The returns of local aid towards salaries of teachers of ordinary schools are available from the beginning of the year 1851 only. The amounts set down for previous years refer to the model schools. From 1851 to the end comprise the amounts received at both the model and ordinary schools.
1832	37,500 0 0	—	1,308 15 9	2,827 1 1	
1833	25,000 0 0	60 5 0	3,472 19 8	6,112 9 10	
1834	20,000 0 0	69 15 2	5,091 2 7	9,006 14 2	
1835	35,000 0 0	—	7,758 4 1	10,052 3 0	
1836	50,153 0 0	70 3 1	4,462 9 0	4,664 18 6	
1837	50,000 0 0	115 17 0	1,997 4 10	3,485 17 3	
1838	50,000 0 0	147 16 0	3,133 8 0	3,530 18 8	By arrangement of Her Majesty's Treasury, the building, &c., of the National schools devolved upon the Board of Works from 1st April, 1857. The amount set down in column 3, as locally provided towards building in the year 1857, includes the local subscription in aid of the sums paid by the Board of National Education for building, &c., as well previous to 1st April, 1857, as subsequently, by reason of contracts existing previous to transfer of such business to Board of Works.
1839	50,000 0 0	209 15 7	2,230 5 2	4,177 5 9	
1840	50,000 0 0	162 14 5	4,567 8 8	7,982 12 0	
1841	50,000 0 0	175 2 9	9,027 10 1	10,159 0 7	
1842	50,000 0 0	213 14 3	6,501 17 3	9,883 10 3	
1843	50,000 0 0	200 0 2	4,884 18 9	5,181 5 1	
1844	72,000 0 0	178 17 4	2,809 17 4	2,802 15 8	
1845	75,000 0 0	210 7 9	2,978 9 5	4,837 16 10	
1846	85,000 0 0	243 11 11	3,793 9 0	4,790 12 6	
1847	100,000 0 0	294 6 6	2,819 1 6	5,580 15 4	
1848	120,000 0 0	299 5 4	3,094 9 1	17,955 0 6	
1849	120,000 0 0	412 19 2	3,127 7 9	18,486 14 7	The amount set down in column 4, as contributed by the Board of National Education towards building in the year 1857, includes the amount paid previous to 1st of April in that year, together with the amount paid by reason of contracts entered into previous to the transfer of such business to the Board of Works, but paid subsequently.
1850	125,000 0 0	641 12 0	5,003 11 11	9,042 6 7	
1851	134,560 0 0	24,673 14 6	2,267 3 4	10,395 7 8	
1852	164,577 0 0	25,741 3 8	1,710 3 3	11,343 14 2	
1853	182,073 0 0	27,353 3 10	2,275 18 11	5,094 7 10	
1854	193,040 0 0	28,489 0 11	4,819 5 4	21,787 10 9	
1855	215,200 0 0	33,103 0 9	2,483 16 1	16,050 14 1	
1856	227,641 0 0	38,148 2 4	517 14 10	11,199 9 1	
1857	213,030 0 0	39,826 16 6	1,529 11 7	43,258 1 6	
1858	223,000 0 0	41,431 12 7	—	—	
1859	249,468 0 0	43,895 0 10	—	—	
1860	270,722 0 0	43,961 17 4	—	—	

Number of schools built without any aid from Parliament, ... 4,073

(Being the number of non-vested schools in connexion with Board on the 31st of December, 1860.)

Amount of voluntary contributions in sustainment of the National system, ... £4,459 14 5

(This is exclusive of local aid towards teachers' salaries, and buildings, &c.)

Office of National Education,
2nd August, 1861.

MAURICE CROSS, } *Secretaries.*
JAMES KELLY,

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[1] House of Commons, Paper 532 (1861).

1861–2.

Census of 1861 compared with Board's figures.

In 1861 the exact figures of the Census may be compared with the looser returns of the Board. The "family returns" of the Census, including "the entire number of those who, being habitual attendants at school, were nevertheless absent therefrom during the week which ended April 13th, and of those who, although under instruction, habitually received such elsewhere than at school," fix the whole number of scholars at 504,465. The more particular forms of the Census make the whole number attending school during the week ended April 13th, 1861, to be 436,873; and the whole number present at school upon May 17th, to be 466,818. The latter number "may be regarded as giving an exceedingly high average, or more than an average for a day's attendance, because the managers and masters of the various schools, having had ample notice of the date for which the return was to be made, in all probability exerted themselves to procure a full attendance for that day." Under those conditions the whole attendance upon May 17th, 1861, at 5,663 National schools (including 10 "boarding schools" and 10 "day and boarding schools") was returned at 304,162 scholars.

TWENTY-EIGHTH REPORT (1861)

The Twenty-eighth Report, dated 27th June, 1862, returns the average daily attendance of children at 284,726, the average number on the rolls at 531,014, and the total number of distinct children at any time on the rolls, for the year, at 803,364.

grants liberty in vesting schools,

In accordance with one of the suggestions of Her Majesty's Government, the Commissioners now permit the promoters of newly-aided schools to vest the sites either in approved trustees or in the Board:—

> "We have modified the conditions upon which National schools may be erected with aid from the State, and have made arrangements whereby the school sites may either be vested, as formerly, in trustees to be approved of by us, or be vested in ourselves, in our corporate capacity."

and announces revision of books.

They likewise undertook a revision of the Reading Books.—

> "We have appointed a committee to revise the books published by us, with a view to making them more in accordance with the present state of knowledge, and generally more acceptable for the purpose of education."

E.C. clergy and laity ask permission to refer to Bible during general instruction,

In the following year an attempt was made by the clergy and laity of the Established Church in the diocese of Down, Connor, and Dromore, to induce the Board to sanction during the hours of general instruction "such reference to any part of the Word of God as occasions may demand." The sanction asked for was refused as "subversive of the fundamental principle of the National system of education."

"THE LORD BISHOP OF DOWN AND CONNOR AND DROMORE TO HIS EXCELLENCY THE LORD LIEUTENANT.

"The Palace, Hollywood, Belfast, 21 February, 1862.

"MY DEAR LORD,—I believe your Excellency is aware of the important movement that has been going on in my diocese, with a view of ascertaining whether there could be any accommodation of the differences hitherto existing in reference to the National Education question. It is, therefore, with no small satisfaction that I am enabled to lay before your Excellency the result in the enclosed memorial, which, after long and earnest deliberation, was unanimously adopted by the subscribers, and will, when more numerously signed by the clergy and laity, be presented to you (with your permission) by a deputation. I feel it, however, due to your Excellency to forward for your consideration a copy in its present state. At no period of the prolonged and painful controversy on National education has a document of so weighty and so momentous a character been presented to Her Majesty's Government; never before was the great and cardinal principle of the National education system of 'non-compulsion on religious instruction' been so generously and candidly conceded; and the memorialists confidently hope that in adopting the rule, and the very language of the Board, 'That no child shall be compelled to receive or to be present at any religious instruction to which the parent or guardians object,' they are not unreasonable in requesting such an authorized exposition of the rule respecting the use of the Scriptures, without a departure from its spirit, as will enable them to make *slight and casual reference to it at the hour of secular instruction, should occasion absolutely require it; provided always, that under this privilege no religious or denominational teaching be introduced.* Whilst in common with the old friends of the National education system who have signed the memorial, I fully admit that the present system satisfies my conscience, yet we feel that we would be unmindful of the blessings which flow to a diocese from the bishop and the great majority of the clergy and laity being in perfect harmony on so vital a question, if we stood aloof when so conciliatory, just, and reasonable a memorial has been disinterestedly and generously adopted, at which no denomination can take exception, guarding as it does, against all attempts at proselytising from any quarter.

"Your Excellency will observe that the memorial has been signed by five of the incumbents of Belfast, among them by two of the oldest and most influential, the Rev. Messrs. M'Ilwain and Campbell, to whose co-operation much of its success is attributable, and I have reason to believe it will receive the signature of the majority of the clergy of my diocese, together with the leading laity. I do not think I am exaggerating the importance of the movement in looking upon it as the dawn of that day which, after thirty long and weary years, has been struggling to break through the cloud of error and delusion which has warped the judgment of many conscientious men, and which, if carried out, will restore to the Established Church its due place in the education of the country.

"And now, my dear lord, forgive me if I consider the part I have been thus privileged to take in this matter calculated as it is to reconcile many differences, and allay many heart-burnings, as not the least of the many personal blessings which has resulted from a twelve years' episcopate.

"I am satisfied that the memorial will, when presented, receive your earnest consideration, and I look with confidence to its securing the full concurrence of your Excellency and her Majesty's Government.

"I remain, &c.,

"(Signed) ROBERT DOWN AND CONNOR AND DROMORE.

"His Excellency the Lord Lieutenant, K.G."

1862.

"MEMORIAL of the Clergy and Laity of the Diocese of Down and Connor and Dromore.

"To His Excellency the Earl of CARLISLE, K.G., Lord Lieutenant-General and General Governor of Ireland.

"MAY IT PLEASE YOUR EXCELLENCY,—We the undersigned clergy and laity of the United Church of England and Ireland, resident in the united diocese of Down and Connor and Dromore, beg leave respectfully to request your Excellency's attention to the following statement of our views and opinions respecting the present state of National Education in Ireland:—

"We are strongly convinced of the great importance of the Established Church being enabled to take its due place in the education of the country.

"We deeply regret the fact that such has not hitherto been the case in Ireland, arising chiefly, as we believe, from the existence of conscientious scruples on the part of many of its members, respecting the use of the Scriptures in National schools.

"Considering it most undesirable that this state of things should continue, we have anxiously and carefully reviewed the whole subject, with the purpose of ascertaining whether any accommodation of the differences hitherto unhappily existing be feasible.

"Taking into consideration the protracted nature of the controversy, the clearer understanding of the matter in dispute which has arisen, as well as the improved state of information among the middle and humbler classes, we are *willing to adopt* the practice of non-compulsion in religious instruction as embodied in the rule of the National system, 'that *no child shall be compelled to receive or to be present at any religious instruction* to which his parents or guardians object.'

"Our views thus explicitly given, we consider it but justice to ourselves and to so many of our brethren who still remain unconnected with the Irish National system, to request an authorized exposition of the meaning of the rule of the Board respecting the use of the Scriptures in National schools, being convinced that such an explanation of that rule, without departure from its spirit, might be afforded as would remove what has hitherto appeared to be an implied and unnecessary restriction on the same.

"Inasmuch as we have neither desire nor intention to use the Scriptures in our schools for denominational or controversial purposes, during the hours of general instruction, we would respectfully submit that such an assurance is sufficient to obtain from competent authority a corresponding explanation to the effect, that the rule of the Board was not originally intended, and shall not be enforced, to prevent the manager or teacher of any school from making such reference to any part of the Word of God as occasions may demand, provided that under the appearance of exercising this just right no religious teaching of a denominational character be introduced.

"Were such an authorized exposition of the rule of the Board given, we believe that all which ought to be considered essential in the matter of religious and secular instruction, in connexion with National education, taking into account the present condition of this country, would be amply provided for; while, at the same time, those scruples which prevent so many conscientious members of the Established Church from accepting the proffered aid of the State for schools, would, we trust, be removed.

"We, therefore, pray your Excellency to take the foregoing statement into your favourable consideration, with a view to the proposal therein contained being carried out in such a manner as may, to your Excellency's wisdom, appear best and most desirable.

"We have, &c.,
"(Signed), ROBERT DOWN AND CONNOR;
GEORGE BULL, D.D., Dean of Connor; and others."

"His Excellency the LORD LIEUTENANT to the LORD BISHOP of DOWN and CONNOR and DROMORE.

and are refused,

"Dublin Castle, March 25, 1862.

"MY DEAR LORD BISHOP,—I have the honour to inclose a communication from the Commissioners of National Education on the subject of the memorial which you and other gentlemen connected with your diocese placed in my hands.

"While I must feel regret that a proposition brought forward in so considerate and amiable a spirit, directed to the ends of removing conscientious objections, and more widely diffusing the benefits of enlightened education, should not be crowned with success, I confess that I do not see how the Commissioners could have arrived at any other conclusion.

"I have, &c.,
"(Signed), CARLISLE."

"Office of National Education, March 24, 1862.

"MAY IT PLEASE YOUR EXCELLENCY,—We have had the honour of laying before the Commissioners of National Education the memorial addressed to your Excellency by the bishop and eighty-seven of the clergy, and by Viscount Masserene and Ferrard, and 119 laymen of the United Church of England and Ireland, resident in the united diocese of Down, Connor, and Dromore, praying that the rule of the Board as regards the reading of the Holy Scriptures shall not be enforced to prevent the manager or teacher of any school from making such reference to the Word of God as occasions may demand during the hours of general instruction, provided that, under the appearance of exercising this right no religious teaching of a denominational character be introduced.

"We are now directed to acquaint your Excellency that, with the most anxious desire to extend the benefits of the National system as much as possible, the Commissioners cannot approve of the modification of the rule with regard to the reading of the Scriptures as proposed by the memorialists, the Commissioners being decidedly of opinion that such modification would be subversive of the fundamental principle of the National system of education.

"The Commissioners further direct us to state, that according to the rule of the Board the managers of National schools have full liberty to set apart a sufficient portion of each day for the reading of the Holy Scriptures, and for other religious exercises, as prayer and catechetical instruction; and that during such time it is quite competent for the conductors of schools to use all such means of moral and religious admonitions as may seem to them good for the direction or correction of the children attending their schools, provided only, that no means, direct or indirect, be used to induce children to attend at such time contrary to the wishes of their parents and guardians.

"We return the memorial.

"We have, &c.,
"(Signed), MAURICE CROSS, } Secretaries.
JAMES KELLY, }

"To His Excellency the Earl of Carlisle, K.G.,
Lord Lieutenant General, and General Governor of Ireland."

1862.

"The LORD BISHOP of DOWN and CONNOR to His Excellency the LORD LIEUTENANT.

"The Palace, Holywood, March 27th.

"MY DEAR LORD,—Whilst I beg to thank your Excellency for the kind and friendly spirit in which you have acknowledged the receipt of the memorial which I had the honour, in company with a deputation from my united diocese, to present to you on the subject of National Education, I must, at the same time, on the part of the memorialists, draw your attention to an error into which the Commissioners of National Education have fallen. We did not seek any modification of their rule with regard to the 'reading of the Scriptures' during the hours of general instruction, but simply permission to make such reference to the Word of God as occasion might demand. Your Excellency will perceive the marked distinction existing between the reading of Scripture during ordinary school hours, and the occasional reference to the same in the exercise of what we hope will be considered a just right in imparting that 'combined literary and moral' instruction which is required under the rules of the Board. Under these circumstances, I trust I am justified, on the part of the memorialists, in requesting your Excellency to refer the memorial and its accompanying statement to the Commissioners for their reconsideration.

"I have, &c.,

"(Signed), ROBERT DOWN and CONNOR."

"His Excellency the LORD LIEUTENANT to the LORD BISHOP of DOWN and CONNOR.

"Dublin Castle, April 16, 1862.

"MY DEAR LORD,—I have received an intimation from the Commissioners of National Education that the reconsideration of the proposal made by the deputation from the clergy of your diocese, to which you invited them, has not led them to think that they can see their way to any alteration in the present practice.

"Believe me, &c.,

"(Signed), CARLISLE."

although the Scripture extracts are used in the ordinary instruction.

This refusal of permission to refer to the Scriptures during general instruction, as involving the subversion of the fundamental principle of the National system, is remarkable, because the Board still published four volumes of Scripture extracts with notes, which were designed, though not required, to be read as part of the ordinary school business; and because even their ordinary reading books comprise considerable portions of Scripture.

and a Head Inspector examines in Scripture.

Dean Hoare proves[1] that by means of the books Scriptural knowledge is really acquired:—

"I have heard the children examined very fully in the reading lessons in the Fourth and Fifth Books in the presence of those Roman Catholic clergymen by a Roman Catholic examiner, the very intelligent Head Inspector, Mr. Kavanagh, and he examined the children so minutely in the lessons on Scripture History in the school, that some of the friends of the school, who were not aware that he was a Roman Catholic, thought him a very indiscreet Protestant Inspector, who was going on very dangerous ground. He said before he began, 'I see Roman Catholic and Protestant clergymen present, and I am anxious to examine these children in the outlines of Scripture History, in order to show to all here, and those clergymen particularly, that they do acquire a considerable amount of Scripture knowledge in these schools by these books.' Accordingly, he examined them not only in the history about the journeys of the children of Israel in the wilderness, the call of Abraham, and so on, but he asked them the distinction between the moral law and the ceremonial law; the purpose of Christ's coming into the world, and the prophecies relating to it. It was as interesting a Scripture examination as I ever happened to hear in any school, with the most intelligent answering I remember ever to have heard."

Board appoints pupil-teachers in convent schools.

In the same year (1862), the Board began to secure the co-operation of some of the best convent schools in training pupil-teachers. The experiment was first sanctioned in the Dublin King's Inn-street National school, as shown in a return[2] to the House of Commons.

"COPY of MINUTES as to APPOINTMENT of PAID MONITORS and PUPIL TEACHERS in NATIONAL SCHOOLS.

"Board, July 24, 1845.

"Present:—The Archbishop of Dublin, E. C.; the Provost of Trinity College, E. C.; Robert Holmes, esq., Unitarian; Alexander Macdonnell, esq., E. C.

"The Secretary brings under the notice of the Commissioners, the arrangements necessary for carrying into effect the plan already sanctioned for the payment of monitors in each district.

"*Ordered*, That the number of paid monitors be limited to two males and one female in each district, to be recommended by the superintendents; that the payment be at the rate of £4 for the first year, £5 for the second year, £6 for the third, and £7 for the fourth; to be paid half-yearly, upon a satisfactory report being received from the superintendents on the conduct of each monitor. The arrangement to commence from the 30th September next.

"*Note*.—The object in view in appointing these monitors, is set forth in the following extract from the tenth report of the Commissioners for the year 1843:—

"'We propose, should our means be adequate to the purpose, to have in future a certain number of paid monitors in some of our best schools, and that they should be educated for the office of teaching. We intend that they should be selected by the local superintendent, and when of a suitable age that they should be received at our training establishment, from which they may be sent to undertake schools as opportunities offer. We hope in this way, without any considerable increase of expense, to provide gradually a supply of teachers of superior description, and thus to add most materially to the benefits which the National schools are already conferring on the country.'

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[1] Lords' Committee, 1854, q. 6,276.

[2] Paper 430 (1864.)

"The minute of July, 1845, applied to all classes of schools; and of the number of monitors originally appointed, some were appointed to convent and monastic schools.

"Board, 1 August, 1862.

"Present:—Rev. Dr. Henry, Presbyterian; Right Hon. the Lord Chancellor, E. C.; James Gibson, esq., Presbyterian; Right Hon. the Attorney-General, R. C.; the Solicitor-General, E. C.; Laurence Waldron, esq., M.P., R. C.; John O'Hagan, esq., R. C.; Right Hon. A. Macdonnell, E. C.

"Brought up report of sub-committee of the 31st July, 1862. Extract from report as follows:—

at King's Inn-street,

"King's Inn-street Female (Convent) National School. Recommended, that the head and district Inspector be at liberty to select from amongst the monitresses, two young persons to serve as pupil teachers, at a salary of £20 a year each.

"*Ordered*, That this report be confirmed."

The example was soon followed in the Dublin Baggot-street National School, and a return of the proceedings in this case was likewise ordered by the House of Commons:—[1]

A.—LETTER from Mrs. M. M. NORRIS, Superioress of Baggot-street Convent.

"(Roll No. 2018).

"Baggot-street National School, 1 September, 1862.

"GENTLEMEN,—I beg to draw the attention of the Board to the average attendance of our schools, and the arrangement of the organization with respect to our monitresses. We have had an average attendance for the year of 751, and for each of the last three months—June 910, July 934, August 928.

"For the instruction of such a number, we require a large staff of monitresses; our present number is only eighteen, four of whom are juniors. It would, we presume, be easily perceived, that so small a staff of monitresses is quite inadequate to our wants. Mr. Lentaigne, one of the Commissioners, a few days ago informed us that the Board had granted four pupil-teachers, at £20 a year each, to the Sisters of Charity school at King's Inn-street, and we venture to hope that our claims will recommend us to at least an equal share of the Board's favour.

"We have four senior monitresses in their fourth year, whom we can strongly recommend for the office of pupil-teacher; but we are prepared to place their selection in the hands of the Inspectors. Besides the appointment of four pupil-teachers, we would hope that the Commissioners would extend the number of senior monitresses to twenty, and of juniors to six.

"We believe we are not deceiving ourselves in the conviction, that the Board will not rank us amongst the least deserving of their conventual and faithful clients, 'The Sisters of Mercy.'

"Believe me, &c.,

"(Signed), M. M. NORRIS."

B.—COPY of the ORDER of the BOARD of NATIONAL EDUCATION, made on the foregoing Letter, and bearing date the 5th September, 1862.

Baggot-street,

"B. O. 5–9, 1862.

"Ordered,—That the Head and District Inspectors be authorized to select from the senior monitresses of the school four young persons to serve as pupil-teachers, at the rate of £20 per annum each, from the 1st September, 1862.

"That the monitorial staff of the school shall for the present consist of—

"(*a.*) Four pupil-teachers.
"(*b.*) Eighteen senior monitresses.
"(*c.*) Four junior monitresses.

"The eight vacancies consequent on the above arrangement in the class of senior monitresses are to be filled up at once by the Head and District Inspectors, and those appointments are to date from the 15th September, 1862."

One pupil-teacher seems to have been appointed about the same time for service in the Dublin George's-hill National school. The results were considered so satisfactory as to lead to the formation of a new class of candidate teachers, called first-class monitors, and to the adoption of the following rule regarding them:—

and George's-hill,

"In the case of a few very large and highly efficient schools, the Commissioners are prepared to appoint young persons of great merit to act as first-class monitors, with a rate of salary somewhat higher than that of paid monitors of the above grades."

and adopts a rule.

A Parliamentary return already quoted shows:—

"TOTAL AMOUNT paid to CONVENT and MONASTIC SCHOOLS, for the Years ended 31 December, 1860, 1861, 1862, and 1863.

Grants to Convent schools,

——	Average Daily Attendance.	Number of Schools on Roll.	Amount paid, as per headings.														
			In Premiums and Gratuities.			On Account of Average Attendance.			For Industrial Instruction.			Salaries to Monitors.			Total.		
			£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.
Paid for the year 1860, . . .	25.571	124	324	5	0	5,199	12	1	301	0	0	2,219	9	8	8,044	6	9
" " 1861, . . .	27,377	128	521	5	0	5,588	4	11	301	1	8	2,891	6	8	9,301	18	3
" " 1862, . . .	28.008	129	577	5	0	5,715	12	11	351	11	8	3,499	3	7	10,143	13	2
" " 1863, . . .	30,406	134	785	5	0	6,181	5	4	434	8	4	4,459	0	1	11,859	18	9

NOTE.—The payments for industrial instruction are made to Lay Teachers, with exception of these Schools.

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[1] Paper 391 (1864).

1863.

Whence it appears that the amount per pupil in daily average attendance at convent and monastic schools during 1863, as paid by the Board, amounted to about 7*s.* 9½*d.* Another return shows the general rate for the same year denominationally :—[1]

and to all schools denominationally distinguished.

"RETURN 'of AMOUNT per PUPIL, in Daily Average Attendance during the Year 1863, paid in SALARIES, GRATUITIES, PREMIUMS, &c., of all Descriptions :—

(A.) In Schools under Managers who are Members of the Established Church.
(B.) Ditto ditto ditto of the Roman Catholic Church.
(C.) Ditto ditto ditto of the Presbyterian Church.
(D.) Ditto ditto ditto of the Dissenting and other Churches.'

Paid :	Salaries.		Gratuities, &c.		Total.	
	s.	*d.*	*s.*	*d.*	*s.*	*d.*
(A.) In schools under Established Church management, .	16	1¾	0	5¼	16	7
(B.) In schools under Roman Catholic Church management, .	13	5	0	4¾	13	9¾
(C.) In schools under Presbyterian Church management, .	15	7¾	0	5¾	16	1½
(D.) In schools under Dissenting and other Church management,	13	1¾	0	3	13	4¾

N.B.—From this return are excluded all schools under official and united management."

Presbyterians protest against first-class monitors.

Against the appointment of first-class monitors in a few very large and highly efficient schools, the General Assembly of Presbyterians in Ireland presented a protest in the interests of the model schools of the Board, "as presenting an illustration of the practicability and value of united education." This protest originated mainly from a circular which the Commissioners had issued on November 20, 1863, to the Inspectors, announcing their intention to reduce the staff of the district model schools. The correspondence thereon will be found among the *Returns from the National Board.* The protest is as follows :—[2]

"At Belfast, the 8th day of December, 1863, on which day the Assembly's Elementary Education Committee, constituted as above, met—the Rev. John Rogers, Moderator of Assembly in the chair—*inter alia,*

"The attention of the Committee having been directed to a recent regulation of the Commissioners of National Education, by which it is proposed to grant to 'a few very large and highly efficient schools' the privilege of having pupil-teachers—a privilege hitherto enjoyed only by model schools—it was unanimously resolved that this Committee feel called upon to protest in the strongest terms against the proposed new regulation, for the following reasons :—

Protest of General Assembly.

"1. Because, regarding the model schools of the Board, established at much expense by the Government, as a great boon to the country, not only on account of the excellent instruction they afford to all classes of the people, but chiefly as presenting an illustration of the practicability and value of united education, they view with alarm any movement that would impair their efficiency, or tend to draw away children from them.

"2. Because the declared objects of model schools [see rules and regulations of the Commissioners], being 'to promote united education, to exhibit the most approved methods of literary and scientific instruction, and to train young persons for the office of teacher,' the Committee believe that there are no other schools in the country in which these objects can be so effectually secured ; that, consequently, none should be brought into competition with them, and that the practical tendency of the proposed change must be to defeat each and all of these objects.

"3. Because, as a matter of public notoriety, the model schools of the Board being objects of bitter hatred to those who are openly or secretly enemies of united education, and rival schools having been set up, or being about to be set up, in opposition to them, and with the declared design of drawing away their pupils, it is contrary to a sound educational policy to adopt any regulation that will tend to encourage these rival seminaries, as well as an infringement of the constitution and principles of the national system, and of the former practice of the Board.

"4. Because the principal schools that would obtain pupil-teachers under the proposed regulation, namely, the convent schools are unfitted to be training institutions, not only on account of their sectarian character and aspects, but also because the teachers of these schools, having received no training themselves, and being exempted from the examinations which ordinary national school-teachers undergo, are incompetent to the task of training others.

"5. Because the Committee regard the proposed change as a decided step toward the introduction of a purely denominational system ; and in the language of the resolutions of the General Assembly under which they act, the Committee 'deprecate all attempts to obtain separate grants for educational purposes as calculated to break up the system of united education, and to deprive the children of Presbyterian parents, residing in districts in which they form a small minority, of all education, secular as well as religious, except on terms opposed to conscientious conviction.'

"Resolved further, 'That a copy of these resolutions be transmitted to the heads of the Irish Government, and to the Commissioners of National Education, and that a deputation be now appointed to wait on the Irish Government, and, if needs be, on members of Parliament, with a view to prevent the sanction of the proposed regulation.'

"(Signed) JOHN ROGERS,
"Moderator of the General Assembly of the
Presbyterian Church in Ireland."

It will be remembered that, in 1839, at the junction of the Presbyterians with the Board, the concessions then made to their claims were justified by the Commissioners

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[1] House of Commons' Paper 390 (1864).

[2] House of Commons' Paper 285 (1864).

1864

upon the ground that "schools connected with Presbyterian Meeting-houses appear to stand upon the same principle as schools connected with communities of the Roman Catholic persuasion, and to these they had from the commencement of their labours granted aid, having first communicated with His late Majesty's Government upon the subject, and being sanctioned by it in doing so." The three Presbyterian Commissioners in 1863 opposed the institution of first-class monitors, and the protest of the Presbyterian Assembly was supported by memorials from the Ulster National Education Association, and from the Londonderry Branches of the same Association, addressed to the Lord Lieutenant, who called upon the Board for an explanation. A Parliamentary paper[1] gives all the documents :—

"LETTER from His Excellency the LORD LIEUTENANT.

"Dublin Castle, 25 January, 1864.

Lord Carlisle calls for explanation.

"DEAR MR. MACDONNELL,—A deputation, composed of the Lord Bishop of Down, some Presbyterian clergymen of eminence, and other gentlemen of standing and respectability, have recently waited upon me, and placed in my hands the resolutions which I enclose.

"I also enclose a memorial from the Londonderry branch of the same Ulster National Education Association.

"I have received private letters to the same effect from persons entitled to much deference; but their views, as well as those stated by the deputation, during our interview, may be sufficiently gathered from the contents of the two documents enclosed.

"It will appear that the apprehensions thus widely excited, are mainly founded upon the 10th paragraph of the rules and regulations, printed in 1863, fifth part, under the head of paid monitors, page 17.

"It was also alleged that the addition of monasteries to the heading 'Schools connected with convents,' (page 18) was an innovation.

"It is obvious, from the character of the persons who have made such representations, as well as of the representations themselves, that I must wish to be put fully in possession of any observations which the Commissioners of National Education may think it right to supply on the subject.

"I have, &c.
"(Signed) CARLISLE."

"1.—MEMORIAL from the ULSTER NATIONAL ASSOCIATION, Belfast.—ULSTER NATIONAL EDUCATION ASSOCIATION.

"To His Excellency the Earl of CARLISLE, K.G., Lord Lieutenant of Ireland.

"Ulster Chambers, Belfast, 8th January, 1864.

Memorial of Ulster Association.

"MAY IT PLEASE YOUR EXCELLENCY,—We have the honour, by order of the Committee of the Ulster National Education Association, to submit to your Excellency the following Resolutions, unanimously adopted at a meeting held here the 7th instant.

"'The Committee of the Ulster National Education Association having been specially convened to consider what action they should take in consequence of certain alterations made by the National Board in the rules regarding the training of pupil-teachers and monitors, after very full and mature deliberation, unanimously resolved:

"'1st. That the Model Schools, as training schools for teachers, have been eminently successful, and have preserved and exhibited to the country more thorough examples of the working the advantages of the system of united education than any other department of the National school system has done.

"'2nd. That to extend to any National schools under private patronage the privileges of model schools, by constituting them training schools for teachers, is virtually to encourage establishments as rivals to those erected at the public expense, and so provide a class of teachers trained under the denominational system, thereby in so far subverting the great principle on which the National system is based.

"'3rd. That the recognition, in any sense, of the necessity or the propriety of training teachers in National schools under private patronage, involves the principle of separate training for children, is fatal to the plan of united education, will unquestionably be used as an argument by the opponents of the National system for its subversion, and ought therefore to be resisted by every legitimate means.

"'4th. That, impressed with the grave character of the changes referred to, and seriously alarmed at the introduction of an element that seems to be fatal to the very existence of the principle of united education, the Committee resolve to submit these views to His Excellency the Lord Lieutenant of Ireland and to the Right Honorable the Chief Secretary for Ireland, and most earnestly entreat Her Majesty's representatives not to sanction these intended changes, but to maintain intact the great principle on which the National system of education for Ireland is based.'

"We are further to state that a deputation has been appointed to wait upon your Excellency, more fully to explain the views of the Association as set forth in the above resolutions; and we are directed respectfully to request an interview on as early a day as your Excellency can fix for that purpose.

"The following are the names of the gentlemen who will form the deputation :—

"The Lord Bishop of Down and Connor; the Mayor of Belfast; William Coates, J.P., High Sheriff of the county Antrim; Thomas McClure, J.P., High Sheriff of the county Down; John F. Ferguson, D.L.; William Kirk, D.L.; Rev. Dr. McCosh, Rev. Dr. Reichel, Rev. J. Macnaughtan, Rev. J. Scott Porter, Rev. Professor Gibson, Rev. Mr. McKay, Thomas Sinclair, J.P., William Bottomley, Robert M. Wilson, Joseph J. Murphy, William Mullar, Rev. H. Smythe, James Hamilton.

"We are, &c.,
"(Signed) GEORGE C. SMYTHE, Vicar of Carnmoney, } Hon. Secs."
JAMES HAMILTON, }

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[1] House of Commons' paper, 157 (1864).

1864.

Memorial of Londonderry Branches.

"2.—MEMORIAL from the LONDONDERRY BRANCHES of the ULSTER NATIONAL EDUCATION ASSOCIATION.

"To His Excellency the Earl of CARLISLE, Lord Lieutenant-General and General Governor of Ireland.

"The Memorial of the Committee of the Londonderry Branch of the Ulster National Education Association

"HUMBLY SHEWETH—That in the year 1860 a large and most influential meeting was held in the city of Londonderry, for the purpose of forming a Branch Association of the Ulster National Education Association, in support of the fundamental principles of the National system, at that time attacked from opposite and influential quarters.

"That memorialists were appointed a committee to carry out the objects of the association.

"That one of these objects is to resist the grant of any concessions which would encroach upon the unsectarian basis of the National system, or have a tendency to introduce denominational grants.

"That memorialists are informed that a change has been or is about to be made in their rules by the Commissioners of National Education, which, while wholly unnecessary and uncalled for as regards other schools, would, in memorialists' opinion, have in their effect upon convent schools a direct tendency to make the Commissioners, to a great extent, the fosterers and encouragers of sectarian and denominational education, and would be in several respects detrimental to the well-being of the National system.

"That memorialists would remind your Excellency that the rules relating to convent schools, as originally framed, limited the amount of salary awarded to such schools to a capitation allowance regulated by the average number of children in daily attendance; and, while permitting the members of the community themselves to discharge the office of teacher, expressly stated that the salaries of any assistants they might see fit to employ should be defrayed by the community.

"That for a considerable time past, in contravention of these rules, large sums have been allocated by the Board to the payment of monitors and other teachers in convent schools.

"That it is now proposed, not only formally to declare such schools to be entitled to the services of paid monitors, but to provide them, when very large and efficiently conducted, with pupil teachers paid from the funds of the Board—thus placing them on the same level with those schools in which the National system is fully carried out, and making them in effect substitutes as preliminary places of training for the model schools founded and conducted by the Board.

"That memorialists cannot but deprecate in the strongest manner these farther concessions about to be made to convent schools as being at once impolitic and unjust, and directly tending to imperil the existence of the National system.

"That memorialists have arrived at this conclusion for the following reasons, which they beg respectfully to submit to your Excellency:—

"1. Because *any* change of the rules of the National system in a direction opposed to its fundamental principles, is not only a breach of faith with the community at large, but, being calculated to keep the public mind in a state of uncertainty as to what farther steps may be taken in the same direction, creates a distrust and want of confidence in the system and its administrators, which would prevent many persons from connecting themselves with it, and which may not improbably lead to the withdrawal from it of many who have hitherto been its firm supporters.

"2. Because conventual and monastic schools being practically exclusive and denominational, and consequently an obstacle to the extension of the National system, their farther increase is not desirable. It is, therefore, in memorialists' opinion, most unwise to offer them such advantages as tend directly to their increased establishment throughout the country, and thus to the extension, *by means of the National system itself*, of another system at variance with its principles and objects—a result which seems certain to arise from the grant to convent schools of capitation allowance, free stock, premiums for extras, paid monitors, industrial teachers, pupil teachers, &c.

"3. Because where such schools are established they are used, as your Excellency may by inquiry find, to draw away the pupils from other schools in which the system of the Board is honestly conducted, thus leading to the impoverishment or entire closing up of these latter schools.

"4. Because from the hostility exhibited by the Roman Catholic prelates and clergy towards the training and model schools of the Board, and their openly expressed wish to get the training of Roman Catholic teachers into their own hands, there can be little doubt but that an attempt will be made to use the conventual and monastic schools as training schools—an object which the grant of allowances for pupil teachers would greatly facilitate.

"5. Because the favour already shown to convent schools having excited the suspicion and jealousy of some to whom similar indulgence has been denied, any extension of exceptional privileges must increase such feelings, and will no doubt be successfully, and with some degree of justice, used as an argument against the National system by many of its opponents.

"6. In fine, memorialists object to the proposed alterations, because not only would they continue and greatly extend a system based upon principles inconsistent with those of the National system, but they are of a nature to support and strengthen schools which are openly and without disguise used for the overthrow of others founded by the National Board, and in which its rules and regulations are *bona fide* carried out.

"Memorialists, therefore, in assuring your Excellency of their firm attachment to the great principles upon which the National system of education in Ireland was based, and of their desire to see it conducted impartially and without special favour to any one sect or party more than another, cannot conceal from your Excellency their persuasion that the changes to which they have referred are fraught with danger to the existence of the system; and they therefore earnestly entreat your Excellency to use the power and influence belonging to your high office to prevent any encroachment upon those rules of the Education Commissioners, on the faith of which memorialists connected themselves with the Board, in the full belief that its fundamental principles would be steadfastly and in good faith maintained.

"And your memorialists will ever pray.

"Signed in the name and by the authority of the committee,

"WILLIAM M'CLURE, Minister, First Presbyterian Church, Londonderry;
"W. EDWARDS, A.M., Rector of Clonleigh;
"ALEX. LINDSAY, Mayor of Derry;
} Secretaries.

"Londonderry, 12 January, 1864."

"IV.—COPIES of the REPLIES of the COMMISSIONERS to the RESOLUTIONS and MEMORIALS.

"LETTER from the COMMISSIONERS of NATIONAL EDUCATION to His Excellency the LORD LIEUTENANT.

"(B. O. 5–2–64.)

"Office of National Education, 6 February, 1864.

Reply and explanation of Commissioners.

"MY LORD,—Your Excellency's communication of the 23rd ult., to the Resident Commissioner, having been submitted to the Board of National Education at the meeting yesterday,

"We have now the honour to transmit, by direction of the Commissioners, for the consideration of your Excellency, a paper drawn up by them in explanation of the matter referred to in the communication of the 23rd ult.

"We are directed to add that, though the Londonderry memorial alone is explicitly referred to, the Commissioners hope that your Excellency will find in the explanatory document, an answer to all the allegations contained in the Belfast memorial.

"We have, &c.

"(Signed) JAMES KELLY, WILLIAM M'CREEDY, } Secretaries.

"To His Excellency the Lord Lieutenant,
&c. &c. &c.
Dublin Castle."

"EXPLANATORY PAPER.

"The Londonderry memorial is entitled to respectful consideration on account of the character of the gentlemen who concurred in it, but it is framed in very strange ignorance of the matters with which it is conversant. The most satisfactory answer to it will be found in a short account of the progress of convent and ordinary schools, and of the rise and progress of the monitorial system.

"In 1825, 1st Report, page 88, the Commissioners to inquire into the state of Education in Ireland pronounced a highly favourable opinion on the conduct and efficiency of the convent schools, although they were of opinion that from the manner in which religious instruction and secular instruction were carried on together, they were not well constituted for any system of united instruction. Still it appears from the evidence of Dr. Boyton, before the Lords' Committee of 1837, page 1271, that the Kildare-place Society gave assistance to monks' and nuns' schools, by grants of books and school requisites, and that they did not consider such grants to involve any violation of their rules.

"When, therefore, the National Board of Education was established, it necessarily took into consideration the question whether it was proper to admit convent schools to a participation in its grants, provided that they should agree to observe the rules of the Board.

"On consulting Lord Derby, then Mr. Stanley, the Report of 1825 having been fully considered on the occasion, the question was unanimously resolved in the affirmative (*see* Commissioners' Report, 1836, and Report of Commons' Inquiry, 1837, question 672). Several schools conducted by monks and by nuns, were at once received into connexion with the Board, and it appears from the evidence taken before the Committee of the House of Commons in 1837, that there were then 1,200 schools receiving assistance from the Commissioners, of which 26 were conducted by nuns and 18 by monks. Thus the proportion of schools under the management of religious communities, compared with the entire number of schools, was as one in 27. The number of schools now assisted by the Board is 6,200, of which only 133 (or 1 in 46) are under the management of religious bodies.

"The evidence given before the same committee by Mr. Kelly, then the Secretary of the Commissioners, now the Judge of the Admiralty Court, in answer to questions 2697 and following numbers, proves that convent schools were then entitled to equal assistance from the Commissioners with other schools, and the appendices show that they then received every kind of assistance that was given to any other schools.

"It appears that even grants for building and fitting up school-houses were made to them. Eleven building grants, and twenty-nine fitting up grants were altogether made to monks' and nuns' schools. Ten of the building grants were made before the year 1835 (*see* list attached with date of Board's order making the grant in each case).

"In the early years of the National system, the salary was awarded to schools of all kinds, on the same system and at the same rate, viz., at the rate of £10 for every hundred pupils, according to the numbers that were expected to attend.

"It is here necessary to notice an inaccuracy in the memorial. It states 'that the rules relating to convent schools, as originally framed, limited the amount of salary awarded to such schools to a capitation allowance, regulated by the average number of children in daily attendance.' The above paragraph seems to imply that the capitation allowance originally applied to convent schools *only*, whereas the same principle was originally applied to all schools alike. Next, it states that the capitation allowance was regulated by the average number of children in daily attendance. This was not the case, the capitation allowance was originally regulated by the number of children expected to attend. The Commissioners and the patrons of schools did not then appear to have had their attention directed to the great difference that must exist between the numbers on the rolls, and the numbers in average daily attendance, in all schools in which the education given is nearly gratuitous. When experience proved to them how great this difference always must be, they determined, in future, to regulate the capitation allowance by the average daily attendance.

"As this change was found to reduce considerably the allowance which had been promised to the convent schools, the Commissioners of the day felt themselves obliged, in justice, to increase the capitation grant. This was accordingly done, and in 1850 the capitation grant was raised to £15 for every hundred pupils in average attendance; and again, in 1851, the late Archbishop of Dublin, one of the original Commissioners, being still a member of the Board, it was further increased to £20 for every hundred in average daily attendance, at which rate it has since remained.

"This increase was more apparent than real, as the number of pupils on the rolls is usually more than double the average number in daily attendance, and, therefore, it is doubtful whether in reality the convent schools now receive more than they would be entitled to under the rules that existed up to 1837.

"A far different course was in the meantime pursued with regard to ordinary schools. The Commissioners adopted a system of classifying the teachers according to their merits, and of paying them according to their rank in the classifications; and, in order to encourage exertion and reward merit, and to induce it to enter and remain in the service of the State, the rate of payment for teachers of every class has been repeatedly augmented. The Appendix, No. 2, contains the original, and the present, and the intermediate scales of payment. The result (see Appendix, No 3) is that the sums paid to teachers and assistant teachers in ordinary National schools is three times as great as the capitation grant made for the same purpose in convent schools.

1864.

"And while, according to the original regulations, the expense to the State of educating a child in a convent school and in an ordinary school would have been exactly the same, the entire average sum now paid for each pupil in an ordinary school is double what her education would cost in a convent school. It is obvious that this system of classification and increased pay to able and deserving teachers must have an immense effect in bringing the first-class ordinary schools more nearly, if not entirely, to an equality in educational excellence and efficiency with the convent schools. This effect would follow, even if the convent schools participated equally in the increase, which they have not done.

"But it is said that there is this departure from the original arangements, as 'it was expressly stated (in reference to convent schools) that the salaries of any teachers they might see fit to employ should be defrayed by the community,' and it is alleged in the memorial 'that for a considerable time past, and in contravention of these rules, large sums have been allocated by the Board to the payment of monitors and other teachers in convent schools.' It is evident that the passage cited from the rules refers only to the capitation grant made in lieu of salary to teachers and assistants, for then and at all times, every other kind of aid was equally extended to convent and to ordinary schools. To act in a contrary manner would be equivalent to repelling the convent schools from the National system.

"The case of the monitors complained of by the memorialists, offers a fair example of the necessity of granting this aid equally to all classes of schools. The projected establishment of the system of monitors is first announced in the Commissioners' Report of 1843. It was perceived that some system of the kind would be useful or even necessary to prevent the most industrious and intelligent children of the poor from being taken away from the schools, leaving their education unfinished as soon as they became able to earn anything by their labour. A very small sum paid to such children was found sufficient to induce them to remain longer at school, qualifying themselves to act as assistant or principal teachers at a future period, while, in the meantime, their services as monitors gave an ample return for the small salaries which they received from the Board. Without this institution of monitors, it would scarcely have been possible to maintain a supply of competent teachers for the National schools. From the beginning, convent schools, equally with ordinary schools, were permitted to have the assistance of paid monitors. To deny it would be equivalent to an attempt to bribe the most intelligent of their pupils to desert them, and to resort to ordinary schools where the assistance given by the State would enable them to continue their education for a longer period. Thus in 1845, when there were only eighty-five monitors in all the schools, there were seven, or nearly one in twelve, to be found in the convent and monastery schools.

"Perhaps no part of the system of National education has been more generally popular than the institution of monitors. It is like the foundation of scholarships for the poor. Accordingly, from time to time, increase was made in the number of monitors and in their pay, and in the number of years during which the situation might be held. All these changes applied equally to convent schools.

"This system, however, was found to have this imperfection, that there was an interval of about two years in the life of every young person, during which he was too old to be an ordinary monitor, and too young to be accepted by managers as a teacher. To fill up this period a few of the more deserving monitors will be permitted to hold their offices for two years longer, until their age qualifies them to become regular teachers. In relation to the schools in which these elder monitors will be taught, the change is not of much moment, although it is expected to have a most useful effect in keeping up a supply of competent teachers for the Board.

"On this point, that is the supply of teachers, there is a confusion in the memorial. It does not distinguish between the training of teachers for classification and their previous general education. The training of teachers will be carried on, as heretofore, entirely at the central training establishment. The district model schools were never intended to be training establishments for teachers, as the memorial seems to suppose. On the other hand, the previous education might always be obtained in any school. The teacher was appointed by the patron, and he was examined as to his competency and fitness for classification without any reference to the place where he had received his education. The district model schools never could keep up an adequate supply of new teachers for the schools under the Board. To keep up the requisite number of teachers, about 700 new teachers must be supplied every year, and of these the district model schools only furnish about 130. It is difficult, therefore, to comprehend how the first class monitors, now for the first time to be appointed, can supersede any existing agency of the Board. It is unnecessary to repeat the observation, that any assistance given equally to convent and to ordinary schools, tends to the relative advantage of the latter establishments, as their efficiency is most dependent on the amount of pecuniary assistance afforded by the State.

"It remains only to refer to the observations made on the language of the rules of 1863. First, in reference to paid monitors allowed to convent schools. The answer is, that they were allowed from the first institution of monitors, and the rule very properly calls attention to that fact. Next, as to the addition of monasteries to the heading of the rule for schools connected with convents.

"For the first twenty-three years of the existence of the National Board, schools connected with convents and with monasteries were treated exactly in the same manner. In the year 1855, for the first time, a limit was placed to their number by declaring that no new schools, taught by monks, shall be taken into connexion with the Board; but the existing monks' schools continue to be paid by a capitation allowance, and, therefore, it was clearly an improvement in the rules to express them so that this should be known. It is impossible, with due regard to conciseness, to go further into detail. Enough has been said to show:—

"1. That from the first institution of the National system of education, convent schools, monks' schools, and ordinary schools, received equal salary and equal assistance (including even building grants) from the Commissioners, and that this was done with the full knowledge of the public and of Parliament.

"2. That the effect of the various changes that have been made from time to time in the salaries to the teachers, is, that the ladies who teach in convent schools (originally paid at the same rate as other teachers) now receive less than one-fourth of the sum paid to the teachers in the highest female schools, in proportion to the number of pupils, and only one-third of the average sum paid to the teachers of all classes.

"3. That other kinds of assistance, such as salaries to monitors and industrial teachers, are given in a larger measure to ordinary first class schools than to convent schools.

"4. That the changes made since 1837 have been still more unfavourable to monks' schools, because in ordinary schools male teachers receive higher payment than female teachers of the same rank, and because the Board will not give any assistance to any monks' school which had not been received as a National school before the year 1855.

"5. Lastly, that the administration of the National system has never given any undue advantage to convent schools, and that no change has lately, or at any time, been made to give relative advantage to convent over ordinary schools.

"If the State should refuse all assistance to convent schools, no material diminution would take place in the number of Roman Catholic females receiving their education there, although the nature and effect of the education, and the feelings of the pupils, might be changed in some respects to the detriment of the State."

APPENDIX No. 1.—LIST of CONVENT and MONKS' SCHOOLS to which Grants for Building or Fitting Up were made, with the Date of Board's Order making the Grant.

Building grants to convent schools.

Convent Schools.	Building. £ s. d.	Date of Board's Order.
1. Dundalk (M. & F.),	211 16 4	12 April, 1832,
2. Rahoon,	100 0 0	28 August, 1832.
3. Charleville (M. & F.),	324 18 9	25 Oct., 1832.
4. Loughrea,	175 0 0	14 April, 1833.
5. Mullingar,	50 0 0	30 May, 1833.
6. Clane,	133 6 8	24 April, 1834.
7. King's Inn-street,	547 1 2	29 May, 1834.
8. Tallow,	231 11 8	13 Nov., 1834.
9. Tullamore,	245 0 0	24 Dec., 1839.

Convent Schools.	Fitting up. £ s. d.	Date of Board's Order.
1. Carlow,	38 6 0	26 Jan., 1832.
2. Killina,	72 0 0	23 Feb., 1832.
3. Navan,	100 0 0	8 March, 1832.
4. Tullow,	20 0 0	12 April, 1832.
5. Dundalk (M. & F.),	48 0 0	12 April, 1832.
6. Millstreet,	37 10 0	14 June, 1862.
7. William-street, North,	3 0 0	19 Sept., 1832.
8. Dingle (F.),	76 18 0	23 Feb., 1833.
9. Blancherstown,	20 0 0	9 May, 1833.
10. Mullingar,	17 5 8	30 May, 1833.
11. Killarney,	48 12 2	22 August, 1833.
12. Tralee,	26 10 0	10 Oct., 1833.
13. Clane,	39 6 8	18 June, 1835.
14. High-street,	12 14 8	3 Sept., 1835.
15. Kilkenny,	7 10 0	23 Dec., 1836.
16. Miltown,	23 16 8	24 Jan., 1839.
17. Airhill,	55 0 0	2 Jan., 1840.
18. Fermoy,	25 0 0	27 Jan., 1840.
19. King's Inn-street,	20 6 10	22 Feb., 1840.

Monks' Schools.	Building. £ s. d.	Date of Board's Order.
1. Newtown Stackpool,	200 0 0	22 Feb., 1833.
2. Roundstone,	60 0 0	4 April, 1833.

Monks' Schools.	Fitting up. £ s. d.	Date of Board's Order.
1. Tuam,	30 0 0	9 Feb., 1832.
2. Tullow,	13 0 0	12 April, 1832.
3. Kingstown,	8 8 0	3 May, 1832.
4. Coote-street,	3 0 0	14 May, 1832.
5. Jamestown,	13 8 0	13 Dec., 1832.
6. W. J. Stackpool,	26 13 4	22 Feb., 1833.
7. Roundstone,	9 0 0	4 April, 1833.
8. Ennistymon,	7 6 8	9 July, 1835.
9. Killarney,	22 3 4	10 March, 1838.
10. Millstreet,	15 0 0	27 Feb., 1838.

APPENDIX No. 2.—DIFFERENT SCALES of Salaries enjoyed by Female Teachers since the establishment of the Board.

Scales of salaries to secular mistresses

——	First Class.			Second Class.		Third Class.	
	First Division.	Second Division.	Third Division.	First Division.	Second Division.	First Division.	Second Division.
	£	£	£	£	£	£	£
1. From 1832 to 1839,	–	Capitation, £10 per hundred pupils.				–	–
2. From 1839 to 1848,	15	–	–	12	–	10	–
3. From 1848 to 1849,	24	20	18	15	14	13	12
4. From 1849 to 1852,	24	20	18	16	15	14	13
5. From 1852 to 1855,	25	22	19	17	16	15	13
6. From 1855 to 1859,	36	30	24	22	20	17	15
7. From 1859 to 1860,	40	34	28	24	22	18	16
8. Since 1860,	42	36	30	26	24	20	16

SUPPLEMENTAL OR GOOD SERVICE SALARIES are awarded to a certain number of Female Teachers. The following is the Scale :

——	III^{1}.	I.	II^{1}.	I^{3}.	I.	I^{1}.
	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
Good Service Salary after 8 years,	2 0 0	3 0 0	4 0 0	4 10 0	6 0 0	7 0 0
Ditto 12 years,	3 0 0	4 0 0	5 0 0	5 10 0	7 0 0	9 0 0
Ditto 17 years,	5 0 0	6 0 0	6 10 0	7 10 0	9 0 0	11 0 0

APPENDIX No. 3.—TABLE exhibiting a Comparison as to Attendance, Cost per Pupil, &c., for the year ended 31st December, 1862, between

Comparative grants to model schools, ordinary schools, and convent schools.

(*a*). All the departments of Model Schools (49 in number), taught by Female teachers.
(*b*). All the Ordinary National Schools (1,635 in number), taught by Female teachers of the different classes.
(*c*). And all the Convent Schools (129 in number).

——	Number of Schools.	Pupils on Rolls.		Pupils in daily average Attendance.		Average per Pupil in daily Attendance paid under respective Heads.				Total per Pupil.
		Total Number on Rolls.	Average per School.	Total Number in Average Attendance.	Average per School.	Salaries to Teachers.	Premiums and Gratuities.	Industrial Instruction (Lay Teachers in all cases).	Salaries to Monitors.	
						£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
Model Schools,	49	9,598	195·8	4,290	87·5	1 4 $6\frac{3}{4}$	0 0 $3\frac{1}{2}$	0 0 4	0 11 4	1 16 $6\frac{1}{4}$
Ordinary schools taught by Female teachers of—										
First of First class,	30	5,182	172·7	2,016	67·2	0 18 $1\frac{1}{2}$	0 0 $9\frac{1}{4}$	0 0 6	0 2 $2\frac{1}{4}$	1 1 7
First class of all grades,	224	34,035	151·9	12,510	55·8	0 15 $7\frac{3}{4}$	0 0 $8\frac{1}{4}$	0 0 $5\frac{1}{4}$	0 2 $9\frac{1}{2}$	0 19 $6\frac{3}{4}$
Second class of all grades,	496	64,329	129·6	23,001	46·5	0 12 $7\frac{3}{4}$	0 0 $4\frac{1}{2}$	0 0 $7\frac{1}{4}$	0 1 $6\frac{3}{4}$	0 15 $2\frac{1}{4}$
First and Second of all grades combined,	720	98,364	136·6	35,511	49·3	0 13 $8\frac{1}{2}$	0 0 $5\frac{3}{4}$	0 0 $6\frac{1}{2}$	0 1 $11\frac{3}{4}$	0 16 $8\frac{1}{2}$
Third class of all grades,	766	82,682	107·9	28,327	37	0 10 $10\frac{1}{2}$	0 0 $2\frac{1}{4}$	0 0 $5\frac{1}{4}$	0 0 $7\frac{3}{4}$	0 12 $1\frac{3}{4}$
All classes, together with probationers,	1,635	195,328	118·8	68,868	42·1	0 12 $2\frac{1}{4}$	0 0 4	0 0 $5\frac{3}{4}$	0 1 4	0 14 4
Convent schools,	129	68,566	531·5	28,009	217·3	0 4 1	0 0 5	0 0 3	0 2 $5\frac{3}{4}$	0 7 $2\frac{3}{4}$

NOTE.—The only payments which the nuns receive themselves are those under the heads Salaries to Teachers and Premiums, *i.e.*, 4*s.* 1*d.* in salaries, and 5*d.* in premiums, or 4*s.* 6*d.* per pupil altogether.

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Between the date, 25th January, 1864, when the Earl of Carlisle, Lord Lieutenant, demanded from the Commissioners a defence of the institution of first-class monitors, and the date of their Explanation, 6th February, 1864, the Chief Secretary, Sir Robert Peel, upon 30th January, 1864, interposed with a complaint upon the same subject, and received a reply dated 9th February, 1864.

Complaint of Sir R. Peel.

"I.—LETTER from the Right Hon. Sir ROBERT PEEL, Chief Secretary, to Right Hon. A. MACDONNELL.

"Dublin Castle, 30 January, 1864.

"SIR,—The attention of the Irish Government has been drawn to certain contemplated changes in the fundamental rules of the system of National education in Ireland, the effects of which will be seriously to imperil the principle upon which the system is based; and I am to remind you, as Resident Commissioner, that the Board of Commissioners, as incorporated by Royal Charter, has no power to change any fundamental rule without the express permission of His Excellency the Lord Lieutenant.

"I am, &c.

"Right Honorable Alexander Macdonnell, &c., &c." "(Signed) ROBERT PEEL.

"II.—LETTER from COMMISSIONERS of NATIONAL EDUCATION to the Right Hon. Sir ROBERT PEEL, Chief Secretary.

"(1074—64. B. O. 5–2–64.)

Answer of Commissioners,

"Office of National Education, Dublin, 9 February, 1864.

"SIR,—We have the honour to inform you that your letter of the 30th ultimo, addressed to the Resident Commissioner, in which you refer to certain changes of rules contemplated by the Commissioners of National Education, has been laid before the Board.

"We are directed by the Commissioners to state, in reply, that though it seems to them there is nothing in the charter of incorporation forbidding the change of any rule of the Board, they are aware that, by one of the rules which were approved of by the Government in 1855, it is provided that the Commissioners are not to change any fundamental rule without the express permission of His Excellency the Lord Lieutenant.

"We are directed to state further that, in approving of the recent rules, supposed to be referred to by you, the Commissioners are of opinion that, in so doing, they made no change in any fundamental rule; and they are disposed to think that the Lord Lieutenant—to whom, in answer to His Excellency's letter of the 23rd ultimo, they have now forwarded a communication on the subject of these rules—will concur with them in this opinion.

"The Commissioners consider that their 'fundamental rules,' in none of which has any change been made, may be classed as follows:—

"1st. Those rules which protect the children from interference with their religious opinions. On the faith of these rules parents send children to the National schools.

"2nd. Those rules which entitle the pastors to give religious instruction to children in vested schools.

"3rd. Those rules which regulate and confirm the rights of the patron, and the succession in case of a vacancy. The grant of land is often given on the faith of these rules.

"4th. The rules which give to managers the right to use the schools, or to the public the right to visit them, in order to see that they are properly carried on.

"On the other hand, nothing in the nature of an increase of salary, or an expenditure of money, can be considered as involving the change of a fundamental rule. Matters of this nature must be subject to frequent changes; they affect only the taxpayers, who are protected by the necessity, on the part of the Board, of obtaining the consent of the Treasury and of the House of Commons for any alteration in the expenditure.

"To illustrate the case of the complaint respecting the creation of the proposed new class of monitors,—

"Suppose a private person should bequeath £2,000 a year, to be paid to first-class monitors, aged from 17 to 19, in convent or other first-class schools: should the Commissioners prohibit the schools from accepting the grant? Surely not; although all the apprehended evils would follow (except the expenditure of public money) which would result from a grant by the Board. But if the existence of those monitors were inconsistent with the fundamental rules, such a class of monitors ought not to be allowed, no matter from what quarter the funds for their maintenance might be provided.

"We enclose for your information a copy of the revised rules (which have not as yet been issued to the public), and beg to call your attention to Rule 10, Section V., which is as follows:—

"'In the case of a few very large and highly efficient schools the Commissioners are prepared to appoint young persons of great merit to act as first-class monitors, with a rate of salary somewhat higher than that of paid monitors of the above grades.'

"The Commissioners trust that when you now read that passage in their revised rules (in which, and which alone, it is alleged that any fundamental change in the National system has been contemplated), you will at once clearly perceive that no change of any fundamental principle of the system will be effected by this new rule, should it be carried into operation, or can have been contemplated by the Commissioners when they framed the proposed regulation.

"We have, &c.

"(Signed), JAMES KELLY, WILLIAM M'CREEDY, } Secretaries.

"The Right Hon. Sir Robert Peel, Bart., M.P.,
Chief Secretary."

who issue revised rules,

The Commissioners at length upon 22nd July, 1864, finally approved and issued to the public the re-arranged and revised rules which had been under consideration since 14th November, 1862.

A special visitation was now made of all Monastic and Convent schools aided by the Board, and minute reports were presented by the Inspectors.

The "General Lesson" also underwent some change.

After considerable discussion at the Board during meetings in February, March, May,

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and June, 1865, the Commissioners granted a privilege, affecting special religious instruction, which will be understood from the final[1] minute upon the subject:—

"COPY of MINUTE, dated the 27th June, 1865.

"Present:—Marquess of Kildare; Hon. Judge Longfield; Right Hon. Judge O'Hagan; Rev. John Hall; John Lentaigne, esq.; Hon. J. Preston; J. W. Murland, esq.; Right Hon. A. Macdonnell.

"The secretary again submits the different papers in the case of the Wexford Convent school, the manager of which has applied for certain liberty in regard to the imparting of religious instruction as follows:—

and permit withdrawal of pupils for religious instruction.

"Letters from Mrs. Walsh, the first asking permission 'to take a class into an adjoining room, off the school, for religious instruction at the time that secular instruction is going on in the school, and when the latter is not in the least interfered with.' And the subsequent letter, dated the 10th February, explaining (on the permission being refused by Board's order of the 3rd February) that the liberty sought is only intended to be used 'occasionally.' Also letter dated the 24th February, from Head-Inspector Patterson and District Inspector Dugan, reporting that, as directed by the Board's order of the 17th February, they waited on Mrs. Walsh, from whom they obtained the following explanation as to the precise nature of the privilege she seeks, its extent, when, on what occasions, and in what way she means to exercise it, viz.:

"1. Mrs. Walsh seeks the privilege of giving special religious instruction to some of the pupils, when the rest are engaged at secular instruction, in addition to the religious instruction given to all the pupils under the arrangements hitherto existing.

"2. This special religious instruction is to be restricted to those pupils who, being most backward in religious knowledge, require special preparation for the sacraments of their Church, and is to occupy from twenty to thirty minutes, two or three days weekly, not more than three nor less than two months of the year.

"3. The time for it is to be from 11 to 11.20, or 11.30 o'clock.

"4. The occasions being the preparation for confirmation or other sacrament.

"5. The special religious instruction is to be given in an apartment quite separate from those in which the secular instruction will be, at the same time, communicated.

"The Secretary further submits letters from the Bishop of Derry, the Attorney-General, and Mr. Gibson, respectively, setting forth the reasons why, in their opinion, the permission requested by Mrs. Walsh should be refused. The Resident Commissioner moves that the applicant be informed 'that there is nothing in her proposal of the 10th February, as now presented, at variance with the rules or spirit of the National system, provided that the following cautions are observed:—

"'1. The right must be so exercised as not to impede materially the secular education of the school.

"'2. That the secular education must, in all such cases, be regularly carried on in the school-room for the benefit of such children as are not partakers of the 'extern' religious instruction.

"'3. That the teacher must not permit, on such occasions, any child to absent itself from the secular instruction who is not of the same faith as the person who is giving that 'extern' religious instruction to the children of his own Church.'

"The Rev. John Hall proposes, as an amendment to the foregoing, that Mrs. Walsh be referred to the secretaries' letter of the 6th February, conveying the order of the Board of the 3rd February, and be informed that the Commissioners adhere to that decision.

"Mr. Hall's amendment is not seconded. The motion of the Resident Commissioner is accordingly carried."

Roman Catholic bishops ask for changes in system.

In January, 1866, the Archbishops and Bishops of the Roman Catholic Church in Ireland submitted to the Home Secretary a statement of the changes which they desired to be made in the National system of education:—[2]

"To the Right Honorable Sir GEORGE GREY, Bart., M.P., Her Majesty's Secretary of State for Home Affairs, &c., &c.

"SIR,—We, the undersigned Archbishops and Bishops of the Roman Catholic Church in Ireland, beg to submit, through you, to Her Majesty's Government, the following statement respecting changes which we think ought to be made in the National system of education in Ireland.

"We premise that while we indicate certain necessary changes in the National system of education, we wish to be understood as not in any sense expressing approval of the principle of mixed education, even in schools of primary instruction.

"The schools under the National Board divide themselves into two classes, the ordinary National schools and the model schools; and again, the ordinary schools may be sub-divided into such as are attended by pupils of one religious denomination only, and those attended by children of different denominations, the former exclusively Catholic or Protestant, the latter mixed.

"First, then, as to schools exclusively Catholic or Protestant, be they vested or non-vested, a change of great importance ought to be made, and can be made without any difficulty. It is simply to remove all restrictions upon religious instruction, to permit the fulness of distinctive religious teaching to enter into the course of daily secular education, with full liberty for the performance of religious exercises and the use of religious emblems, and to recognise the right of the lawful pastors of the children in such schools to have access to them, to regulate the whole business of religious instruction in them, and to remove objectionable books, if any. This would be simply to recognise the fact that these schools are denominational, and to shape the rules of the Board so as to deal with them as such—rules which, so far as regards religious instruction in this large class of schools, are not merely vexatious but absurd; for they prohibit the fulness of religious teaching, and all religious teaching during the hours of secular instruction, upon the assumption that the schools are mixed, whereas the pupils are exclusively of one religion or another. In one and the same town, in one and the same street, will be two National schools, one exclusively Catholic, the other exclusively Protestant. In the Catholic school, because in the contemplation of the Board's rules a mixed school, which is a pure fiction, no distinctive Catholic teaching is allowed to mingle with the secular instruction; the practices of piety, which the Catholic Church considers of so much importance in order to implant the love of God in the hearts of youth, are during far the greater part of the day interdicted; the children are not free to mark themselves with the sign of the cross; the cross itself, the symbol of redemption, is a forbidden thing within and without; and the images of our Divine Lord and of His Blessed Mother are kept under lock and key, while birds, and beasts, and fishes, are freely exhibited upon

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[1] House of Commons' paper 204 (1866).

[2] *Ibid.* 84 (1866).

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the walls of the school-room. This is felt to be a very great hardship, and all the greater that there is not a shadow of reason for continuing it.

"The application of the denominational principle to the large class of schools in question would go far to remove one of the greatest objections against the National system of education, by correcting to a great extent its very worst feature, namely, its godless character. At once, under the proposed change, religious instruction could be blended with secular, and religion, as it ought to be, made the groundwork of education in the vast majority of the existing National schools in Ireland; for, according to a Parliamentary return in 1862, since which time the proportions cannot have changed much, not more than one per cent. of the country schools were really mixed, the rest being of one religious denomination. Were the proposed change adopted, not only would the great majority of schools now in connexion with the Board assume a religious character, but many Catholic schools of nuns, monks, and others, could be taken into connexion with the Board, which schools are now excluded from all participation in the grants of money for education, because their conductors will not accept aid from the Board on condition of observing the rules restricting the liberty of religious instruction. Under the proposed change, in exclusively Catholic schools the teachers should be Catholic; the books treating of religious, moral, or historical matters, Catholic; the Inspectors Catholic, and if objectionable, subject to the veto of the Catholic Bishop in the diocese in which their duties would lie. The managers, too, should be at liberty to choose what books they might please for secular instruction under the veto of the Board; and the Board's grants for books should be grants of money, not, as now, of books, in order that the managers might be free in making a selection of the books to be used. The full freedom thus accorded to religion would be associated with a due supervision on the part of the State, which could satisfy itself by inspection that the secular education imparted came fully up to the mark, and that the public money was not misapplied.

"In England the denominational principle pervades all primary education; none other would be tolerated. Seeing it is so good for England, why not apply it in Ireland too, only adapting it to the different circumstances of the country? Here and there let there be the same denominational distinction, Catholic schools for the Catholic, Protestant schools for the Protestant, that in their respective schools the distinctive teaching of each religion may be blended with the secular, and that in all, to use the words of the Vice-President of the Committee of Privy Council, 'the religious element may underlie the whole system' of education. But, as regards the allocation of the grant for education, there is this difference between the two countries, that, whereas in England local contributions bear a certain proportion to the Government grant, that proportion could not be required in Ireland without taxing the people beyond their ability. England is a rich country, Ireland a poor country. Moreover, were the same proportionate amount of contributions required in Ireland, the undue pressure would fall principally upon the Catholic masses of Ireland, and but little upon the Protestants; for, while the Protestants who would be called upon to contribute possess most of the wealth of Ireland, and the Protestants who have to look to others for help for their education are comparatively few in number, with respect to Catholics these conditions are reversed. Therefore, to tax local resources in Ireland all the same as in England, would be not only to lay too heavy a burden on Ireland, but furthermore to place that burden principally upon the Catholic portion of the community, and would have the effect of putting the National school out of the reach of many a poor Catholic. Nor is it to be forgotten that, having been deprived of the foundations for religion and education which they formerly enjoyed, the Catholics of Ireland have also to bear many burdens not felt by others, who are in possession of ample public endowments. To say nothing of the erection of a vast number of churches, and of the support of their clergy, the Catholics have built at their own expense, within a period of not many years, a large proportion of the schools in connexion with the National Board, and they support a very considerable number of admirable schools both of nuns and Christian Brothers, which receive no portion of the public grant for primary education. Under these circumstances, it would not be equitable to call on our flocks to contribute to the building or support of schools in the same proportion as our more favoured fellow-subjects, or to deprive us of the advantages of a financial nature in regard to education which Ireland has enjoyed for the past.

"But would not these denominational schools, in which there would be free scope for religious instruction of only one kind, every day in the week and every hour of the day if it so pleased—would they not be ready instruments for carrying on the work of proselytism? What security for the faith of a stray child of another religion finding its way into one of them? This: to deprive such schools of the Government grant when they cease to comply with the condition upon which they asked and obtained it, that of being schools of one particular religious denomination; or, to class them with mixed schools, and require them to observe the rules of the Board in reference to religious instruction in mixed schools, altered, as will by-and-by be suggested, so as to provide better security than now is against interference with the religion of the pupils in mixed schools. Whether the one or the other safeguard be adopted, the public money should never be used in the work of proselytism.

"Next come mixed schools in places where one religion would be in a minority so small as not to be entitled to a grant for a separate school, or in places where, in other circumstances, people might choose a common mixed school in preference to two separate schools—a preference of which it may well be doubted whether a single instance would ever occur. In mixed schools the spirit of proselytism is to be guarded against, and securities devised for the protection of the faith of the minority more effectual than the existing rules of the Board of Education. The National system of education, as sketched out in Lord Stanley's celebrated letter, and as first established, possessed several safeguards against interference with the religion of the pupils. Not to speak of other safeguards, there was the clergyman of each child recognised in each school as the person to impart and to regulate religious instruction; there was the rule obliging patrons to make due provision for the religious instruction of all the pupils under their respective clergy; there was the rule requiring teachers to exclude children of one creed when there was religious instruction of another; there were these safeguards for the faith of the children. But, one after another, they have been removed by concessions to Protestant prejudices; and now not only can proselytising practices be carried on with facility under cover of the Board's rules, but may be justified by them. The pastoral authority of the clergyman is ignored, and he himself may be excluded from every non-vested school; the manager of a non-vested school may have any religious instruction he pleases, or none at all; the teacher may permit Catholic children to be present at Protestant religious instruction, catechism, and reading of the Bible, and *vice versâ*, may permit Protestant children to be present at Catholic instruction and pious practices. As to the last expedient devised as a protection against attempts at tampering with the children's religion, namely, the new rule requiring the teacher to hand to a child a notice for his parent the first time, and only the first time, the child attends religious instruction with children of another creed, as a security against interference with the religion of the pupils, this expedient is simply ludicrous. In point of fact, returns obtained by Major O'Reilly in 1864 prove that in one year, 1862, so many as 16,000 such notices were served in schools in the Province of Ulster—that is, the faith of 16,000 children was interfered with in that one year and in that one province. And we have another striking test of the inefficiency of the Board's rules as safe-

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guards for the religion of pupils in mixed schools in a Report of 1855 from one of the Inspectors, which appears in a Parliamentary Return in 1859. He says that in all the schools he visited in Belfast taught by Presbyterian teachers, and having a mixed attendance, it was the practice that the teacher gave common religious instruction to all the pupils of different denominations, and that the same practice was pretty general throughout the counties of Antrim and Londonderry. From all this it is manifest that none of the Board's rules now in force can be deemed anything like adequate protection for the religion of children in a mixed school, and that some more stringent regulation is necessary. What, then, is suggested? To fix the time for religious instruction at the end of school hours, strictly requiring that it should not commence for the majority of the pupils, or any of them, till after the departure of every one of the minority professing a different creed, and, in any case of proved interference with the faith of any belonging to the minority, to strike the school off the list of schools entitled to aid from the Board.

"Next come the model schools, of which the Commissioners of Education are the patrons, and over which the Catholic Bishops and clergy have no manner of control as to teachers, books, or anything else, and to which, as being far the most objectionable part of the system, Catholics do give, and will give the most determined opposition. But one thing can be done with these schools—to do away with them altogether. Nothing else will satisfy the Catholic Bishops, clergy and people. A regard to public economy, too, calls for their suppression. If money was lavishly expended upon the erection of these buildings, the many thousands annually spent on their maintenance is so much thrown away. Nor is this all. The worst in the eyes of Catholics remains to be told of them. Not only have they been erected in despite of the remonstrances, but they are maintained in defiance of the authority of Catholic Bishops in their respective localities, and every effort is strained on the part of the teachers in those schools, and other officials of the Board of Education, to incite Catholic pupils and the parents of Catholic pupils to schismatical acts of insubordination against Catholic priests and Catholic Bishops. On this account no small degree of unpopularity, even of odium, attaches to these model schools, and is reflected from them upon the whole system. Nothing remains but to do away with them altogether. But then, it may be asked, what is to be done with the buildings? Is the money expended on their erection to be so much lost? No. These buildings might be turned to various useful purposes; some of them might be turned into training schools of a denominational character, others might be converted into reformatories, others utilized in some other way. Whatever becomes of them, the having squandered money in erecting them is no reason for wasting more in maintaining them. A portion of the money spent in maintaining them could be applied to far better purpose in supporting training establishments of Catholic teachers, male and female, a thing of the very first importance. The teachers who are destined not only to instruct the minds but to mould the moral nature of the youth of Ireland, themselves pass through no wholesome discipline, are formed by no moral training that would fit them for their important duties. Catholic training establishments are not merely desirable, they would be a national benefit; and the money expended in maintaining the model schools could not be turned to better purpose than the support of such establishments.

"We have, &c.,

"✠ Paul Cullen.
✠ P. Leahy.
✠ C. Denvir.
✠ E. Walsh,
✠ John Derry.
✠ William Keane.
✠ P. Fallon.
✠ D. Moriarty.
✠ D. O'Brien.
✠ L. Gillooly.
✠ Thomas Furlong.
✠ M. O'Hea.
✠ Geo. Butler.
✠ Thomas Nulty.
✠ N. Power.

"✠ Joseph Dixon.
✠ John Cantwell.
✠ Thomas Feeny.
✠ W. Delany.
✠ F. Kelly.
✠ P. Durcan.
✠ John Killduff.
✠ J. P. Leahy.
✠ James Walshe.
✠ D. M'Gettigan.
✠ John M'Evilly.
✠ P. Dorrian.
✠ Nicholas Conaty.
✠ James Donnelly.

"The above letter has been agreed to and signed by the Roman Catholic prelates whose names are attached to it.

"(Signed) ✠ Paul Cullen,
"Roman Catholic Archbishop.

"Dublin, 14th January, 1866."

To this statement, when forwarded to them, the Commissioners declined to offer a controversial reply:—

"Office of National Education, 11th April, 1866.

Commissioners decline controversy,

"Sir,—We are directed by the Commissioners of National Education to acknowledge the receipt of your letter of the 5th February, forwarding for their consideration a copy of a letter from the Home Department, in which was enclosed a memorial addressed to the Right Honorable Sir George Grey, on the part of the Roman Catholic prelates in Ireland, on the subject of the National system of education, and requesting us to move the Commissioners to favour you with their observations thereon for His Excellency's information.

"The Commissioners regret that the absence from Dublin of several members of their Board, chiefly on judicial business at the assizes, has naturally delayed their reply.

"Concurring cordially and unanimously with the opinion expressed by Sir George Grey, on behalf of Her Majesty's Government, that the system of National education is well adapted to the peculiar circumstances of Ireland, and has been the means of conferring very great advantages on this country, the Commissioners also would regard with sincere regret any step tending to its overthrow.

"But for many years, although pamphlets, essays, and books have been issued in great numbers, assailing the National Board in various ways, the Commissioners have never replied to any of these publications. They have regarded themselves as an administrative body, whose function is to act and not to argue, and they have deliberately avoided any attempt at controversy which, conducted by them as a body, would demand an impossible identity of opinion.

"By the adoption of this course they venture to think that they have accomplished much good for the people of Ireland, which, but for it, they would have been unable to achieve; and they point with satisfaction to the fact that whilst, during the past eight years, very powerful parties, hostile to each other, have on distinct and

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inconsistent grounds united in attack on the Board, the Commissioners have increased the number of their schools within that period from 5,408 to 6,372.

"Continuing to believe that the policy they have hitherto pursued is wise and sound, as it has been successful, the Commissioners beg to be relieved from the necessity of departure from it by making the observations on the memorial of the Roman Catholic prelates, which the letter of Sir George Grey invites them to offer. That memorial raises almost every question with reference to National education which has been agitated in later years, and a fit consideration of it would involve the detailed discussion of all those questions which for the reasons already indicated the Commissioners conceive to be, on their part, inexpedient and undesirable.

"They will continue to administer the system to the utmost of their power, with impartiality and efficiency, and they will be ready to supply to the Government any information which may be desired as to its character and results.

"We are, &c.,
"(Signed) "JAMES KELLY, WM. MCCREEDY, } Secretaries.

"The Under Secretary, &c., &c., &c.,
"Dublin Castle."

but restore the religious rule,

In May, 1866, the Commissioners altered their religious rule so as again to throw upon managers the obligation (under Rule III. 4. 1833, as stated by Mr. Carlile[1] and Mr. Blake[2]) of excluding Protestant children from religious instruction given by a Roman Catholic teacher and Roman Catholic children from religious instruction given by a teacher not Roman Catholic; but they were required by the Government, Lord Wodehouse being Lord Lieutenant, and Right Hon. Chichester Fortescue Chief Secretary, to add a proviso giving a parent power by signing his name to allow his child to receive instruction in a religion different from his own. Against this change the three Presbyterian Commissioners protested.[3]

"I.—COPY of NEW or ALTERED RULE on the Subject of RELIGIOUS TEACHING made in May, 1866, by the COMMISSIONERS of NATIONAL EDUCATION (IRELAND).

"'No pupil who is registered by its parents or guardians as a Protestant is to be permitted to remain in attendance during the time of religious instruction in case the teacher giving such instruction is a Roman Catholic; and no pupil who is registered by its parents or guardians as a Roman Catholic is to be permitted to remain in attendance during the time of religious instruction in case the teacher giving such instruction is not a Roman Catholic.

"'And further, no pupil is to be permitted to remain in attendance during the time of any religious instruction to which its parents or guardians object.'

"*Note.*—In accordance with the Rule of the Board in such cases, application has been made to the Lord Lieutenant to sanction the adoption of the above Rule, which cannot take effect until His Excellency shall have signified his approval, which he has not yet done."

II.—The NAMES of the COMMISSIONERS present when the same was adopted.

"The Right Hon. Lord Bellew; Rev. Dr. Henry; the Marquess of Kildare; the Right Hon. the Lord Chancellor; James Gibson, esq.; the Hon. Judge Longfield; Laurence Waldron, esq., D.L.; the Right Hon. Judge O'Hagan; the Right Hon. the Earl of Dunraven; Chief Justice Monahan; Rev. Dr. Hall; John Lentaigne, esq.; John O'Hagan, esq., Q.C.; the Right Hon. Alexander Macdonnell.

"III. THE PROTESTS.

in spite of Presbyterian protest,

"The Rev. Dr. Henry, Rev. Dr. Hall, and James Gibson, esq., protest against the change of rule.

"*Note.*—The Bishop of Derry, in a letter addressed by him to the Board, expressed himself prepared to accede to a change of the rule, and with that view his lordship submitted a proposition, which, however, was not adopted by the Commissioners.

"Subsequently to the date of the Order of the House of Commons, calling for the foregoing return, the following 'proviso' was added to the proposed new rule on the subject of religious instruction; and the rule, with the proviso, having received the sanction of His Excellency the Lord Lieutenant, by letter, dated 26th June, 1866, stands as follows:—

"'No pupil, who is registered by its parents or guardians as a Protestant, is to be permitted to remain in attendance during the time of religious instruction, in case the teacher giving such instruction is a Roman Catholic; and no pupil, who is registered by its parents or guardians as a Roman Catholic, is to be permitted to remain in attendance during the time of religious instruction, in case the teacher giving such instruction is not a Roman Catholic; and further, no pupil is to be permitted to remain in attendance during the time of any religious instruction to which its parents or guardians object.'

"'Provided, however, that in case any parent or guardian shall express his desire that his child should receive any particular religious instruction, and shall record such desire in a book, to be provided in the school, when necessary for that purpose; this prohibition shall not apply to the time during which such religious instruction only is given. The entry in the book shall be signed with the name or mark of the parent or guardian, and the book shall be submitted to the Inspector so often as he visits the school.'

"In connexion with the foregoing, the Commissioners have passed the following resolution:—

"'That whilst the rule, adopted by the Board, appears to the Commissioners to furnish the most efficient means for guarding from the suspicion of proselytism a system of separate religious and combined secular instruction, the Commissioners accept, in deference to the wishes of the Lord Lieutenant, the proviso suggested in the Chief Secretary's letter, in the hope that it will not interfere with the practical operation of the rule. The Commissioners, however, will feel it to be their duty to propose the repeal of the proviso, if the rule, so modified, should prove in any manner inadequate to the accomplishment of its object.'

"Such expression of desire may, at any time, be revoked by the parent or guardian, and shall thereupon become inoperative."

and modify regulations,

In the same year, the Commissioners repealed their rule that "no teachers can be raised to any division of the first class, unless they shall have been trained at the normal school of the Commissioners." Mr. Gibson dissented from this change.

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[1] Commons' Committee, 1837, q. 338. [2] *Ibid.* qq. 1475–80. [3] House of Commons' Paper, 407 (1866).

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On February 26, the following resolutions and declaration were adopted at a preliminary meeting held in the Provost's House, Trinity College, the Lord Bishop of Derry in the chair :—

"Resolved—1. That inasmuch as it has been lately asserted that the members of the United Church of England and Ireland are generally agreed in desiring the introduction of a denominational system of education, it is of the utmost importance to give public expression at the present time to the opinions of those who are in favour of the maintenance in Ireland of the system of united secular instruction.

"2. That the accompanying declaration be adopted, and that copies of it be circulated throughout the country for signature.

"DECLARATION.

"We, the undersigned members of the United Church of England and Ireland, desire to express our earnest hope that the principle of united secular education, as opposed to the denominational system, may be maintained in Ireland.

"Without pledging ourselves to an approval of the National system in all respects, we entirely admit the justice and policy of the rule which protects scholars from interference with their religious principles, and thus enables the members of different denominations to receive together, in harmony and peace, the benefits of a good education."

This declaration received 2,754 signatures, of which the following is an analysis :—

ANALYSIS OF SIGNATURES.

The Lord Primate of all Ireland, ...	1
The Lord Justice of Appeal, ...	1
Noblemen, ...	45
Bishops, ...	5
Deputy Lieutenants, ...	146
Justices of the Peace (not D.L's.), ...	636
Clergymen, ...	733
Barristers, physicians, and other professional men ; country gentlemen, not being J.P's. ; and merchants (about)	800
Miscellaneous signatures, about	387
Total, . . .	2,754

About the same time they introduced a modification in the conditions upon which building grants are made to vested schools, giving to the patron in the case of an aided school vested in the Board, and to the trustees in the case of an aided school vested in trustees, power to put an end to the trusts and terminate connexion with the Commissioners upon repayment to the Board of Works of grants expended in building and establishing, enlarging or improving the school-house. This change appears to be of a liberal and considerate character, well calculated to remove the objections felt against accepting public aid towards the erection of school-houses. The promoters of new schools may now obtain from public funds two-thirds of the cost of building; they may vest the schools either in the Commissioners or in private trustees; in one case the Board will repair the school-house, in the other the trustees must keep it in repair; but in either case those interested in the school may at any time, if they find the Board's rules irksome or objectionable, free the school wholly from the control of the Commissioners by repaying to the public the actual amount of public building grants received. It is as though they received a loan of money without interest towards the erection of a school upon condition that until the loan is repaid they will cause the rules of the Commissioners to be observed in the school.

and propose to teach classics and French.

In 1867, the "Commissioners appointed to administer the funds granted by Parliament for the Education of the Poor of Ireland" approved a plan for the introduction of Classics and French into the National schools; but their arrangements for the pecuniary encouragement of secondary instruction have not as yet been completed. It had been suggested to connect the proposal, which was understood to be acceptable to the Protestants, with the reforms recommended by Mr. C. Fortescue which the Roman Catholics were believed to favour. Mr. Fortescue's letter and the action proposed to be taken by the Board are shown below.[1]

Mr. C. Fortescue, on behalf of Her Majesty's Government, suggests alterations in training teachers.

No. 1.—COPY OF LETTER dated 19th of June, 1866, from the Right Hon. C. P. FORTESCUE, M.P., Chief Secretary for Ireland, to the COMMISSIONERS of NATIONAL EDUCATION in Ireland.

"Irish Office, 19th June, 1866.

"MY LORDS AND GENTLEMEN,—I am desired by his Excellency the Lord Lieutenant to inform you that Her Majesty's Government have had under their careful consideration several important questions connected with the operation of the National system of education in Ireland, to which they desire to call the attention of the Commissioners, with a view to the adoption of certain alterations which they believe would produce great public advantage.

"The first point which they request the Board to consider is that of the training of teachers in model schools.

"It was originally laid down by Lord Derby as a condition of the employment of teachers, that they should have received previous instruction in a model school, which was accordingly opened in Dublin in 1833.

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[1] Parliamentary paper (1867) 225.

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"But the Commissioners of Education having thus one normal school only, and having a large and increasing number of teachers to train were forced to adopt a very limited course of instruction, a course which at first was spread over three months only, and which has never exceeded five months; and notwithstanding this effort to extend, however imperfectly, the influences of training as widely as possible, it appears that there are still in the National schools 4,309 untrained teachers out of a total number of 7,472.

"It is of course known to the Government that the district model schools assist in supplying competent teachers. But the number which they are able to send out does not, it appears, exceed 90 annually, while in 34 out of 60 school districts into which the country has been divided, no model school has been established. It is accordingly ascertained that between the training school in Dublin and the district model schools in the country, the number of persons prepared annually for the office of teacher is only about 400, whereas the number of new teachers, principals, or assistants annually required is about 900.

"The Government view this state of things with much concern, and are anxious to apply a remedy to the incompleteness and inadequacy of the present training system; but considering the hostility felt and expressed in some quarters, and especially in the Roman Catholic community, to the principle of exclusive State management in the case of model and training schools, they are not prepared to undertake the extension of such schools under such exclusive management. The Government prefer to stimulate private enterprise and private zeal to supply the wants which exist, and they therefore propose to encourage the establishment of model schools under local management.

"The following is the outline of the plan which the Government would propose for the consideration of the Board:—

"A model school under local management, would consist of two parts:—

"1st. The domestic establishment, which should have accommodation for at least fifteen resident pupils, and which should in every respect be suitable to its purpose as a part of a training institution.

"2nd. The school-house, which should be of a superior character, and be capable of accommodating at least 150 pupils.

"The domestic establishment should be erected from funds derived from private sources.

"The school-house may be built either from private funds, as in case of ordinary non-vested National schools, or partly from private funds, and partly from the Parliamentary grant, as in the case of vested National schools. In the former instance, the school would be called a non-vested model school; in the latter instance, a vested model school.

"To the erection of a vested model school-house the Commissioners would contribute in the same proportion of expense as in the case of ordinary schools. The management and general direction of a vested model school would be vested in trustees, who, subject to the Board's approval, would appoint the teachers, and would have the absolute power of dismissing them.

"The heads of the school should exhibit qualifications for the proper training of students in the art of teaching, and the organization of schools.

"The day-school must be open to pupils of all denominations, and must be conducted exactly upon the principle of an ordinary National school: a course of study by students in training would be laid down by the Board. For each student who should pass a satisfactory examination a grant should be made by the Board. The Government would look to the Board for advice as to the amount of such grant, and also for the suggestion of all regulations of detail necessary to carry into effect the plan which I have described.

"Her Majesty's Government, in the next place, strongly recommend a revision of the arrangements for the reception of teachers in training, in force in the normal establishment in Dublin, with the view of providing, if possible, an ampler and more practical course of instruction for a larger number of teachers. They desire also to observe that there is a marked distinction between the position of students residing for a considerable time as boarders in a training institute or model school and that of day-scholars attending an ordinary school; a distinction which accounts for the fact that objections are often entertained, especially by the clergy of the Roman Catholic Church, against sending teachers or pupil teachers to an institution where their domestic life is not based, like the family life of a home, upon identity of religious belief.

"It appears to the Government that the double object of meeting such objections, and of providing the means of retaining a larger number of teachers for a longer period in training, might to a great extent be attained by permitting teachers or pupil teachers, at their own desire, or that of the managers of schools by whom they are sent up for training to board and lodge out of the official establishment. In such cases teachers and pupil teachers should receive an allowance in lieu of board and lodging, and arrangements could be readily made for their reception in private boarding-houses sanctioned by the Commissioners. If a precedent were needed for such an arrangement, I find that in the Scotch Presbyterian training colleges there are no official residences for the teachers in training, who, by means of an allowance from the college, provide board and lodging for themselves.

"The Government are further of opinion that, considering the nature of these institutions, in which the Commissioners stand, to a great extent, towards the teachers *in loco parentis*, and in which large numbers of children of different religious denominations are drawn together without that local supervision, either lay or clerical, which the patron or manager affords to an ordinary National school, some special provision should be made for the religious instruction and supervision of the inmates, and with this view they recommend the appointment of chaplains in connexion with the central training and district model schools, upon the following conditions:—

"The Commissioners, upon the recommendation of the bishop or other authority of the church to which they belong, should appoint as chaplains resident clergymen of each denomination.

"The chaplain should have control, subject to the rules of the Board, over the religious instruction of the teachers in training and pupils of his own denomination.

"It would be especially his duty to watch over those teachers who, under the last proposal, should reside out of the official establishment.

"The Commissioners should require his certificate as a condition of granting or continuing their licence to a boarding-house for the use of teachers of his own denomination.

"He should be remunerated by a capitation grant for the teachers in training and the pupils belonging to his own Church, his total income not, however, exceeding some fixed amount.

"Every teacher of a model school would, as at present, be appointed by the Commissioners, subject to the possession of a certificate as to faith and morals from the chaplain of his own religious denomination.

"Finally, I am directed by his Excellency to inform you that Her Majesty's Government are desirous of drawing the attention of the Commissioners to the important principle upon which the remuneration of the teachers of schools supported by the State has with such marked success been recently regulated in England and Scotland; I refer to the principle of State payments being apportioned to the ascertained results of education.

"The Government do not urge upon the Commissioners the general adoption of this principle as an immediate change in the Irish system. They propose its early introduction in certain cases where it might properly be tried at once, as in that of the model schools, to be followed by its gradual development, not necessarily in the precise form which it has assumed in England, but with such modifications and adaptations as the Commissioners, profiting by English experience, with their knowledge of the wants and circumstances of Ireland, may recommend. I may add that I should hope that, as one effect of the change, the incomes of meritorious teachers would thereby be improved.

"The Lord Lieutenant invites the immediate consideration of the Commissioners to the proposals herein contained, and requests to be favoured with their views thereon as soon as possible.

"I have, &c.,

"(Signed) C. S. Fortescue.

"The Commissioners of National Education."

"No 2.—Minute dated 22nd June, 1866.

"Present:—Right Hon. the Lord Chancellor; Hon. Judge Longfield; the Lord Chief Baron (Pigot); Laurence Waldron, Esq., d.l.; John Lentaigne, Esq.; John O'Hagan, Esq.; James W. Murland, Esq.; Right Hon. A. Macdonnell.

"Ordered, That a special meeting of the Board be summoned for Tuesday next, the 26th instant, at two o'clock, to consider a letter from the Right Hon. C. P. Fortescue, Chief Secretary for Ireland, submitting several important questions connected with the operation of the system of National education in Ireland, with a view to the adoption of certain alterations which Her Majesty's Government believe would produce great public advantage." Commissioners consider Mr. Fortescue's suggestions,

"No. 3.—Minute dated 26th June, 1866.

"Present:—Rev. Dr. Henry; Hon. Judge Longfield; Rev. John Hall; John Lentaigne, Esq.; Laurence Waldron, Esq.; Hon. Thos. Preston; Right Hon. J. D. Fitzgerald; James W. Murland, Esq.; Right Hon. A. Macdonnell.

"Read letter No. 5533/66, from the Bishop of Derry, requesting that, as his Parliamentary duties prevent his attending, he may be furnished with a copy of Mr. Fortescue's letter, and also given an opportunity of considering it before any action is taken thereon.

"Read the following letter, 5456/66, from the Right Hon. C. P. Fortescue, Chief Secretary for Ireland.

"(Here follows letter, which *see*, No. 1.)

"Ordered, That a special meeting of the Board be summoned for Saturday, the 30th instant, at eleven o'clock, to consider the foregoing; and that a copy of Mr. Fortescue's letter be sent to each Commissioner."

"No. 4.—Minute of the 30th June, 1866.

"Present:—Laurence Waldron, Esq., d.l.; Right Hon. Lord Bellew; Rev. Dr. Henry; Right Hon. the Lord Chancellor; Right Hon. Judge O'Hagan; Rev. John Hall: John Lentaigne, Esq.; Hon. Thomas Preston; Right Hon. J. D. Fitzgerald: James W. Murland, Esq.; Right Hon. A. Macdonnell.

"Read letter No. 5456/66, from the Right Hon. C. P. Fortescue, Chief Secretary for Ireland, as set forth in the proceedings of the 26th instant.

"Read also letter, No. 5671/66, from the Hon. Judge Longfield, approving of the suggestions contained in the Chief Secretary's letter, but stating that he considers that greater security than hitherto obtained should be sought, that schools towards which building grants are made, shall not be diverted to some other purpose. Also, that each student of a model and training school under local management, who is paid for by the Board, shall not only pass a satisfactory examination, but, in addition, shall show that he has gone through a proper course of training; and that grants shall be limited to cases where the student remains a reasonable time, say five years, in the service of the Board. And further, that the clause which requires every teacher of a model school, in order to his appointment, to present a certificate from the chaplain of his own denomination, should be limited to the Commissioners consulting the chaplain as to the morals, &c., of the teacher.

"Ordered, That the Chief Secretary for Ireland be informed that the Commissioners have considered the proposals to which their attention has been invited by the Lord Lieutenant; and without binding themselves to the adoption of any particular details, they beg to express their general approbation of those proposals, and their readiness to co-operate with the Government in carrying them into practical effect, keeping always in view the fundamental principles of united secular education." and approve them;

"(5456/66—B. O. 30/6/66.)

"No. 5.—Copy of Letter, dated 2nd July, 1866, from the Commissioners of National Education in Ireland to the Right Hon. C. P. Fortescue, m.p., Chief Secretary for Ireland.

"Office of National Education, 2nd July, 1866.

"Sir,—We have had the honour to lay before a special meeting of the Board of National Education your letter of the 19th ultimo.

"We are now directed to inform you that the Commissioners have considered the proposals to which their attention has been invited by the Lord Lieutenant; and without binding themselves to the adoption of any particular details, they beg to express their general approbation of those proposals, and their readiness to co-operate with the Government in carrying them into practical effect, keeping always in view the fundamental principles of united secular education.

"We have, &c.,

"(Signed), James Kelly, William M'Creedy, } Secretaries.

"Right Hon. C. P. Fortescue, &c., &c., &c."

1866.

"No. 6.—MINUTE of the 17th July, 1866.

"Present:—Rev. Dr. Henry; John Lentaigne, Esq.; John O'Hagan, Esq.; Right Hon. J. D. Fitzgerald; Right Hon. A. Macdonnell.

but, upon change of Government, suspend action.

"The Commissioners proceed to consider whether any further steps should at present be taken by them with reference to Mr. Fortescue's letter of the 9th June, addressed to the Board.

"The Resident Commissioner explains that he has written to Lord Naas, apprising him that the Commissioners have received this letter from the Right Hon. C. P. Fortescue, and asking what he would wish should be done in reference to it.

"The Secretary read letter, 6267/66, from the Bishop of Derry, stating that he is of opinion that no action should at present be taken by the Commissioners in reference to Mr. Fortescue's letter of the 19th June.

"Ordered, That no action be taken until Lord Naas's answer shall have been received."

"No. 7.—MINUTE of 13th November, 1866.

"Present:—Laurence Waldron, Esq., D.L.; Right Hon. M. Brady; James Gibson, Esq.; Hon. Judge Longfield; Right Hon. Judge O'Hagan; Right Hon. J. A. Lawson, M.P.; John Lentaigne, Esq., D.L.; John O'Hagan, Esq., Q.C.; J. W. Murland, Esq.; Right Hon. A. Macdonnell.

"The Resident Commissioner brings under the notice of the Board that the time has arrived for preparation of the estimate for 1867–8, and asks if it is to be prepared with relation to the letter of the Right Hon. C. P. Fortescue, late Chief Secretary for Ireland, which was laid before the Commissioners on the 30th of June last.

Subsequently they prepare estimates;

"Ordered, That provision be made in the estimate for the several matters proposed in Mr. Fortescue's letter, with the exception of payment by results, which is to remain for future consideration."

"No. 8.—MINUTE of the 20th November, 1866.

"Present:—Hon. Judge Longfield; Right Hon. Chief Baron Pigot; John Lentaigne, Esq., D.L.; John O'Hagan, Esq., Q.C.; James W. Murland, Esq.; Right Hon. A. Macdonnell.

"Read letter from the Lord Bishop of Derry (10,150/66), placing on record his dissent from making provision in the estimate for the several matters proposed in the Right Hon. C. P. Fortescue's letter of the 19th June last (which was taken into consideration by Board on the 13th instant), and stating his opinion that it is highly inexpedient that matters of so much importance, 'not on the programme,' should have been brought forward and decided upon without due notice having been given.

"Ordered, That, in consideration of the foregoing letter, the question as to whether the estimate for 1867–8 shall be prepared, so as to provide for the several matters suggested in the Right Hon. C. P. Fortescue's letter of the 19th June, be brought before the Board at its next meeting; the usual notice to be given on the 'programme.'"

"No. 9.—MINUTE of 27th November, 1866.

"Present:—Right Hon. Maziere Brady; Laurence Waldron, Esq., D.L.; James Gibson, Esq.; the Bishop of Derry; Hon. Judge Longfield; Right Hon. Judge O'Hagan; the Lord Chief Baron (Pigot); Right Hon. J. A. Lawson, M.P.; Rev. Dr. Hall; John Lentaigne, Esq.; Right Hon. Judge Fitzgerald; James W. Murland, Esq.; Right Hon. A Macdonnell.

"The Commissioners proceed to consider the question whether an additional estimate shall be prepared, so as to provide for the several matters (excepting the payment by results) suggested in the letter of the 19th June, 1866 (5456/66), from the Right Hon. C. P. Fortescue, late Chief Secretary for Ireland.

"The Secretary reads the following paragraph in Mr. Fortescue's letter:—

"'Her Majesty's Government, in the next place, strongly recommend a revision of the arrangements for the reception of teachers in training, in force in the Normal Establishment in Dublin, with the view of providing, if possible, an ample and more practical course of instruction for a larger number of teachers.'

"Ordered, That to defray the increased expense of the Normal Establishment under the new arrangement proposed, the sum of £3,090 be applied for, which is made up as follows;—

"The Commissioners propose to extend the period of training from five months to 44 weeks, and to increase the number of teachers in training from 200 to 300, for which purpose the present staff of two professors at £450 a year each, with two assistants at £300 each, and a lecturer on physical science at £360, must be increased to—

1. A professor of the English course, including reading, grammar, geography, &c.	£450
2. A training master associated with him	100
3. A professor of arithmetic and mathematics	450
4. A training master	100
5. A professor of the physical sciences	450
6. A training master	100
7. A professor of method, discipline, and organization	450
8. A training master	100
	£2,220
Increase in the foregoing over the sum at present available (£1,608) for the staff of professors, &c.	340
The increase consequent on the maintenance of 100 additional teachers residing out of the establishment for 44 weeks, at 12*s.* 6*d.* a week each	2,750
	£3,090

"The Secretary next read the following paragraphs:—

"'The Government are further of opinion that, considering the nature of these institutions, in which the Commissioners stand, to a great extent, towards the teachers *in loco parentis*, and in which large number of children of different religious denominations are drawn together without that local supervision, either lay or clerical, which the patron or manager affords to an ordinary National school, some special provision should be made for the religious instruction and supervision of the inmates, and with this view they recommend the appointment of chaplains in connexion with the central training and district model schools, upon the following conditions:—

"'The Commissioners, upon the recommendation of the bishop or other authority of the Church to which they belong, should appoint as chaplains resident clergymen of each denomination.

"'The chaplain should have control, subject to the rules of the Board, over the religious instruction of the teachers in training and pupils of his own denomination.

"'It would be especially his duty to watch over those teachers who, under the last proposal, should reside out of the official establishment.

"'The Commissioners should require his certificate as a condition of granting or continuing their licence to a boarding-house for the use of teachers of his own denomination.

"'He should be remunerated by a capitation grant for the teachers in training and the pupils belonging to his own Church, his total income not, however, exceeding some fixed amount.

"'Every teacher of a model school would, as at present, be appointed by the Commissioners, subject to the possession of a certificate as to faith and morals from the chaplain of his own religious denomination.'

"Ordered, That the sum of £5,800 be asked for the remuneration of chaplains, under the arrangement recommended above, this sum being calculated at an average per head of 10*s.* for each pupil, and £1 for each teacher.

"Ordered further, that the details as to the appointment and powers of chaplains be hereafter determined.

"Ordered also, that an adjourned meeting for the consideration of the other subjects of Mr. Fortescue's letter, be summoned for Friday, the 30th instant, at half-past three o'clock."

"No. 10.—MINUTE of the 30th November, 1866.

"Present:—Right Hon. M. Brady; James Gibson, Esq.; Chief Baron Pigot; Rev. Dr. Hall; John Lentaigne, Esq.; John O'Hagan, Esq.; Right Hon. Judge Fitzgerald; James W. Murland, Esq.; Right Hon. A. Macdonnell.

"The Commissioners proceed to consider the subjects contained in Mr. Fortescue's letter which were not decided on at the Board of the 27th instant.

"1st. As to whether provision should be made in the additional estimate to be sent forward, for the erection of vested model schools under local management; and,—

"2nd. Maintenance of model schools under local management (non-vested).

"The Commissioners being divided in opinion on these points, the question is put to the vote, when the following members vote in favour of provision being made in the additional estimate for the above:

"For—the Lord Chief Baron; Right Hon. M. Brady; Right Hon. Judge Fitzgerald; John Lentaigne, Esq.; John O'Hagan, Esq.; Right Hon. Alexander Macdonnell.

"Against—Rev. John Hall, D.D.; James Gibson, Esq.; James W. Murland, Esq.

"Ordered, That provision be made in the estimate, £5,000 for the former service, and £6,000 for the latter.

"On the subject of payment of teachers by ascertained results of education—

"Resolved, That it is not necessary to provide, at present, for this service until the Commissioners shall have been enabled to mature a scheme for the purpose.

"Ordered, That the estimate be prepared and forwarded to the Government for approval."

"(5456/66.—Supplemental Estimate for 1867–8—B. O. 30/11/66.)

"No. 11.—COPY of LETTER from the Secretaries to the Commissioners of National Education to the Right Hon. Lord NAAS, Chief Secretary for Ireland, dated 4th December, 1866.

"Office of National Education,
"4 December, 1866.

"MY LORDS,—We are directed by the Commissioners of National Education to call your lordships' attention to a letter addressed to them by the Right Hon. C. P. Fortescue, dated the 19th June, and to the Board's letter, in reply, dated the 2nd July, 1866.

and submit them to the Lord Lieutenant,

"The Commissioners now take leave to transmit for the consideration of His Excellency the Lord Lieutenant, in the shape of a 'supplemental estimate,' a statement of the probable expense to be provided for in the financial year 1867–8, for carrying into practical effect the proposals contained in the letter of the 19th June, 1866.

"Should the course now proposed meet with His Excellency's approval, the Commissioners request that the estimate may be forwarded to the Lords of Her Majesty's Treasury.

"We have, &c.,

"(Signed) JAMES KELLY, WILLIAM M'CREEDY, } Secretaries.

"The Right Hon. Lord Naas, &c., &c., &c."

"(22,478).

"No. 12.—COPY of LETTER from Major-General Sir THOMAS A. LARCOM, to the Secretaries to the COMMISSIONERS of NATIONAL EDUCATION, dated 13 December, 1866.

"Dublin Castle, 13 December, 1866.

"GENTLEMEN,—I am directed by the Lord Lieutenant to acknowledge the receipt of your letter of the 4th inst., and to state that His Excellency is anxious to have laid before him the minutes of proceedings of the meetings of the Board of National Education, at which the question of the supplemental estimate referred to in your communication was discussed.

who calls for minutes,

"I am to request, therefore, that you will forward to me copies of the same, the names of the Commissioners present, and the record of divisions (if any) which took place in the Board upon the subject.

"I am, &c.,

"The Secretaries." "(Signed) THOMAS A. LARCOM.

“(10,877/66.—Enclosure).

“No. 13.—Copy of Letter from the Secretaries to the Commissioners of National Education to Major-General Sir Thomas Larcom, K.C.B., dated 19 December, 1866.

“Office of National Education,
“19 December, 1866.

which are furnished.

“Sir,—With reference to your letter of the 13th inst., stating that the Lord Lieutenant is anxious to have laid before him the minutes of the proceedings of the meetings of the Board of National Education at which the question of the supplemental estimate which accompanied our letter of the 4th inst., was discussed.

“We have now the honour to forward, for His Excellency's information, copies of the minutes of proceedings in question, with the names of the Commissioners present, and the record of divisions as called for by your letter.[1]

“We have, &c.,

“(Signed) James Kelly,
William M'Creedy, } Secretaries.

“Major-General Sir T. A. Larcom, K.C.B.[2]”

The Presbyterians opposed Mr. Fortescue's suggestions, and were answered by Mr. P. J. Keenan, chief of inspection.[3]

“Statement in reply to the Letter of the Right Hon. C. P. Fortescue, M.P., on the Organization and Government of Model Schools, &c.

“The Elementary Education Committee of the General Assembly have had their attention directed to a letter dated 19th June, 1866, addressed by the Right Hon. C. P. Fortescue, late Chief Secretary for Ireland, to the Commissioners of National Education in Ireland. This letter was printed in return to an Order of the House of Commons, dated 19th July, 1866. It deals with the Organization and Government of Training and Model Schools, and with the principle upon which the remuneration of teachers of schools supported by the State ought to be regulated.

“The Commissioners, in their reply, dated 2 July, 1866, ‘without binding themselves to the adoption of any particular details,’ ‘express their general approval of the proposals made, and their readiness to co-operate with the Government in carrying them into practical effect.’ The Assembly's Committee are deeply impressed with a sense of the importance of the subjects referred to in this correspondence, and of their bearing upon the educational interests of the country, and they feel it incumbent upon them to lay their views before both the Government and the public.

“The first point to which, in this letter, the attention of the Commissioners is called is the training of teachers in model schools. They are reminded that ‘it was originally laid down by Lord Derby, as a condition of the employment of teachers, that they should have received previous instruction in a model school,’ but now, after the lapse of thirty-five years, ‘there are still in the National schools,’ it is stated, ‘4,309 untrained teachers out of a total of 7,472.’ In this statement there is no distinction made between principal teachers and assistants. The principal teachers alone could be expected to have been trained. At the end of 1864 they numbered 5,863. A few of the assistants have been trained, but the mass of them are virtually in course of training, and many of them would afterwards find their way into the model schools. These assistants numbered, at the same date, 1,609, and should have been deducted from the total of untrained teachers, to give a fair view of what the normal and model schools have effected in this department.

“The letter proceeds to say that ‘it is, of course, known to the Government that the district model schools assist in supplying competent teachers, but the number they are able to send out does not, it appears, exceed ninety annually.’ On this point, the Committee observe, that if the statement here made be correct, a very remarkable change must have passed over the model schools since the date of the ‘explanatory paper’ of the Commissioners (6th February, 1864). In that document, printed by order of the House of Commons, the Commissioners say, that ‘to keep up the requisite number of teachers, about 700 new teachers must be supplied every year, and of these the district model schools only furnish about 130.’ In 1864 these schools were said to furnish every year about 130 new teachers, and the Committee believe that even that statement greatly underrated their capacity; but, in 1866, ‘the number does not, it appears, exceed ninety annually.’ The explanation of this serious and sudden deterioration of the model schools is not far to seek. Toward the close of 1863, an order was issued by the Commissioners, which took effect early in the following year, directing a large reduction to be made on the staff of candidate teachers in all the model schools. This was accordingly done, and thus a large number of these young persons were sent to their homes, and all the sanguine hopes they had been induced to cherish cruelly extinguished. The amount thus saved went to the payment of first-class monitors, chiefly, if not exclusively, in convent schools, and when this policy of repression, as regards model schools, has produced its natural and inevitable results, the authors of it persuade the Government to complain that the model schools are doing, and can do, comparatively little for the training of teachers. The Commissioners labour to produce inefficiency and incompleteness, and, when they have done so most effectually, the Chief Secretary is instructed to mourn over the results.

“In the letter of Mr. Fortescue, it is stated that, ‘between the Training School in Dublin and the district model schools in the country, the number of persons prepared annually for the office of teacher is only about 400, whereas the number of new teachers, principals, or assistants annually required is about 900.’ In 1864, according to the statement of the ‘explanatory paper,’ just quoted, ‘about 700 new teachers must be supplied every year,’ but here, in the letter of the Government, they rise to ‘about 900.’ And once more new teachers, principals, and assistants are most conveniently grouped together to magnify the want, and so to depreciate the capabilities of the normal and district schools to meet that want.

“The Assembly's Committee are convinced that, with suitable encouragement, the Dublin Model School could train 400 teachers annually, and the district model schools 300, the whole number actually required.

“[1] Note.—The enclosure sent in the foregoing letter consisted of the eight minutes given in this return (Nos. 2, 3, 4, 6, 7, 8, 9, and 10.)

“[2] Note.—The supplemental estimate did not meet with the approval of Her Majesty's Government.

[3] Parliamentary Papers (1867), 226, 225.

Dr. Patten, Head Inspector, in his report for 1862, says, 'During 1861, thirty-three males and thirty females left the Belfast Model School, prepared to take charge of schools as principal or assistant teachers; and, in 1862, the number was still larger, as many as seventy-six having left for a similar purpose.' This is what one model was able to accomplish before the staff of its pupil-teachers and monitors was reduced about one-third, and what, then, might have been accomplished by all the model schools of the Board?

"But the Government view the state of things as represented to them 'with much concern,' and what do they propose? 'In thirty-four out of sixty school districts, into which the country has been divided, no model school has been established;' and what more simple or natural than that the Board should be asked to proceed to have model schools established in some of these districts, and thus larger provision made for the training of teachers? If the model school system be a good one, and the present number of these schools be insufficient, others ought to be erected. But nothing of the kind is proposed. 'Considering the hostility felt and expressed in some quarters, and especially in the Roman Catholic community, to the principle of exclusive State management in the case of model and training schools, they are not prepared to undertake the extension of such schools under exclusive management.' On this statement, the Assembly's Committee observe, that it has never yet been proved that the Roman Catholic people have any hostility to the model schools, and the education given therein. On the contrary, they have continued till the present hour, in the face of very great difficulties, to take advantage of this education for their children, and the hostility referred to is manifested mainly, if not exclusively, by those who hold that the Church and not the State has a right to the entire direction and control of the education of the people, and it is in the interests and at the bidding of these parties that the changes sought are being made. Protestants of all denominations are satisfied with the present model school system, and desire its extension. It follows that the plan now proposed can be meant only for the encouragement of conventual and monastic seminaries.

"And what is this plan? The Government 'prefer to stimulate private enterprise, and to encourage the establishment of model schools under local management.' Such a model school, it is said, should have a domestic establishment with accommodation for fifteen resident pupils, and a school-house capable of accommodating at least 150 pupils, the domestic establishment to be erected from funds derived from private sources, and the school-house from private funds, or in whole or in part from a Parliamentary grant.

"The Assembly's Committee view this proposed revolution in the model school system with most serious apprehension. If these proposals be carried out, they will be the destruction of united education in Ireland. Those making them may profess to maintain the principles of united education, but they are, in reality, doing all in their power to subvert them. The changes sketched in this letter are specially adapted, not to say designed, to convert the schools of the religious orders of the Church of Rome into training and model schools. In convents the domestic establishment stands ready for the purpose described, and also the school-house capable of accommodating 150 pupils. And can these convent schools ever become model schools in the proper sense of the term? 'The chief objects of model schools,' according to the statement of the Commissioners in their rules and regulations, 'are to promote united education, to exhibit the most improved methods of literary and scientific instruction to the surrounding schools, and to train young persons for the office of teacher.' These objects model schools under local management, and especially convent schools, cannot accomplish. Their teachers are exclusively of one denomination. In their very dress they represent sectarianism in its most distinctive forms. The schools are attended by Roman Catholic children alone. Roman Catholic teachers alone could be trained in them, whilst the teachers of these schools themselves are neither trained nor classed, and are, therefore, not competent to undertake the training of others.

"On the other hand, in the administration of a mixed or non-sectarian plan of education, it is essential that teachers should have a considerable course of training in an institution where this system is to be found in its highest perfection. In the existing model schools, both teachers and pupils are of various religious denominations. The idea of united education is in them a pleasing reality. Young teachers of different denominations are for a considerable time trained together. Thus they imbibe principles of toleration, mutual forbearance, and respect. It is necessary in such a system that the training schools should be under the Commissioners' supervision and control. In no other way can that unity and uniformity in training be maintained which are essential to success. The model schools are under the charge of trained and classed teachers of known ability and tried excellence, and they are thus in every respect preferable to schools under local management as training institutions for young candidate teachers.

"In any case, these 'local model schools' would spring up, not where they are most wanted, but where they could most effectually damage existing institutions. The plan is virtually to set up rival schools, supported out of the public funds, and under exclusive and sectarian management; and when these would have impaired the usefulness of the present model schools, the injury done to the latter would be used as an argument for getting rid of them altogether.

"The next point referred to in the letter of the late Chief Secretary is the necessity of a revision of the arrangements for the reception of teachers in training in the normal establishment in Dublin. It is recommended that teachers and pupil-teachers be permitted to board and lodge out of the official establishment, receiving an allowance in lieu of board and lodging, and that Chaplains should be appointed in connexion with the Central Training and District Model Schools.

"In regard to the former of these points, it is surely reasonable to ask, Why, after the country has been put to large expense in the erection of a boarding establishment, it should be given up as useless? Has any evil been proved to have arisen from united boarding and training? On the contrary, have not leading officials from time to time testified to its eminent advantages? In the report of the Commissioners for last year the following statement occurs:—'The establishments in which the teachers, both male and female, attending at our training institution are boarded and lodged, continue to be efficiently conducted. The inmates have been distinguished, as heretofore, for the general correctness of their conduct, for the maintenance of order and discipline, for the exercise of kindly feeling toward each other, and for the careful observance of their religious duties.' Is the Government of the country prepared to undo a system working so admirably—to foster sectarian separations and animosities, and virtually to suggest measures for preventing the people, and especially the youthful teachers of the people, from having friendly and kind intercourse with each other? Any statesman who imagines that he will pacify this country by handing the youth of it over to be educated, and the candidate teachers in it to be boarded and lodged by the religious orders of the Church of Rome, makes, we believe, a most serious mistake; and it is manifest that, to board Roman Catholic teachers 'out of the official establishment' just means to board them in convents and monasteries, and thereby to support these institutions at the public expense.

"Reference is indeed made to the 'Scotch Presbyterian Training Colleges, in which there are no official residences for the teachers in training,' but these colleges are under a denominational and not a mixed system;

and, in any case, the circumstances of the two countries are so different that institutions and arrangements well adapted to the one may be entirely unsuitable for the other. Besides, the supposed change will never remedy the supposed evil. The parties objecting to united boarding and lodging will object also to the teachers going to professors of other persuasions than their own, and to their sitting on the benches with Protestants, just as they object to pupils going to model schools. In fact, the objection is not against the teachers living together so much as against their being under professors appointed by the Commissioners and not by themselves.

"With regard to the proposal to appoint 'Chaplains' for the Central Training and District Model Schools, the Committee regard such appointment as wholly unnecessary, as likely, if carried out, to entail large expense upon the State, and as tending to the introduction of religious rivalries and animosities. To place the teachers in private houses, and to pay 'Chaplains' for them, would subject them to the control of the clergy and weaken the legitimate influence of the Commissioners and the professors, who are supposed to be preparing them for the public service, and not for the purposes of ecclesiastical domination. Farther, to insist, as is proposed, that 'every teacher of a model school must possess a certificate as to faith and morals of the chaplain of his own religious denomination,' is to give such chaplain a veto on all appointments, which he will take care so to exercise that none but parties subservient to his ends shall be employed as teachers. It is not enough that a man should be of irreproachable character, but he must be sound in the 'faith,' and so certified, not by a clergyman, but by 'the chaplain of his own denomination!' This is a power so liable to be abused, and so tyrannical, that no man should be intrusted with it. Besides, the proposal is utterly inconsistent with a united non-sectarian system of education, such as Parliament professes to maintain in Ireland, and the practice, begun in model schools, must ultimately be extended to all the National schools throughout the kingdom.

"The Committee regard, with much concern, the proposal to change the principle upon which the remuneration of teachers in Ireland has hitherto been regulated. It is daily becoming more difficult to procure teachers for National schools. This arises chiefly from the fact that they are not sufficiently remunerated. Many of the present teachers have expended much time and labour in securing a high classification, and now to turn round upon them and to apportion their payments solely according to the 'ascertained results of education' would be unfair, and calculated greatly to discourage a most deserving and important class of individuals. These 'results' have all along been taken into account by Inspectors, but upon the 'class' of the teacher the amount of his salary has mainly depended. To change this system would be to put the untrained and unclassed teacher, who has indolently declined the necessary study, on a level with the individual of highest qualification and class. The Committee would gladly co-operate with the Government and the Commissioners in endeavouring to induce the people to contribute more liberally for the education of their children, and it is mainly, they consider, in this direction an improvement should be sought. Of the total sum of £39,135 18*s.* 2*d.* contributed under the head of 'payments by pupils,' in National schools over Ireland, during the past year, Ulster contributed £16,092 15*s.* 1*d.*, and the Assembly's Committee believe that that sum could and ought to be largely increased.

"In conclusion, the Committee express their decided conviction that if these changes, made and threatened are permitted to be carried out, the destruction of the present system of united education in Ireland is inevitable. It is the best boon the Parliament of Great Britain ever conferred on this country, and it is earnestly hoped that neither Parliament nor the public will permit the system to be insidiously subverted by those who, at the same time, profess to keep always 'in view the fundamental principles of United Secular Education.'

"(Signed), DAVID WILSON, D.D.,
"Moderator of General Assembly of the
"Presbyterian Church in Ireland."

"MEMORANDUM by P. J. KEENAN, Esq., Chief of Inspection, on a statement issued by the Elementary Education Committee of the General Assembly, in reply to the letter dated 19 June, 1866, of the Right Hon. C. P. FORTESCUE, M.P., late Chief Secretary for Ireland.[1]

"MEMORANDUM.

"My attention having been called to a statement issued by the Elementary Education Committee of the General Assembly of the Presbyterian Church, in reply to the letter dated 19 June, 1866, of the Right Hon. C. P. Fortescue, M.P., late Chief Secretary for Ireland, I found that it contained a general repudiation of the facts and propositions of Mr. Fortescue's letter; and as, for obvious reasons, my duty called me to investigate the several allegations of the Committee, I have now the honour to present to the Board of National Education this memorandum, as the result of my inquiries.

"I have taken special care to limit my comments to the simple elucidation of truth, and to characterise my remarks by a respectful consideration for the influential source from which the document emanated.

"In the accuracy of the statistical information contained in this memorandum, the Commissioners may have the most implicit confidence.

"With the sanction of the Resident Commissioner, I caused a number of the clerks to undertake the compilation of the statistics necessary for my investigation, and I placed those clerks under the general superintendence of Mr. Daly (a Presbyterian), and Mr. Fitzsimon (a Roman Catholic). In the absence, for part of the time, of Mr. Daly, through illness, I caused Mr. Thomas Craig, also a Presbyterian, to perform the check work intrusted to Mr. Daly.

"Besides, I required that the result of every individual clerk's share in the labour should be checked by another clerk, and I have now deposited in the office all the sheets of detail certified and checked by the various clerks engaged in the work.

"I here take leave to express my obligations to the several clerks who took part in the statistical work referred to, especially as the heavy part of it was accomplished after office hours, during the prevalence of the severe weather of the past few weeks.

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[1] This is No. 15 in Parliamentary Paper (1867) 225, from which the correspondence and minutes of the Board given above have been quoted.

"I should observe, that when the statistics for the annual report for any particular year, say, for example, the year 1865, were in course of preparation, all the documents of the year, documents relating to the appointment and dismissal of teachers and to sundry other particulars, could not, in the nature of ordinary official action, be at the disposal of the compiler of the report. Hence, an annual report is given only as the result of the information at hand at the time the report is compiled. But as the statistics set forth in the following pages mainly relate to 1865 and previous years, I had the advantage of having at my command *all the documents and all the information* necessary to make my representations complete. Accordingly the returns herein made will be found to differ slightly from the numbers published in the annual reports; but with regard to accuracy, as I have already said, they may be entirely relied upon.

"In the returns published in our reports, the class of teachers called 'junior literary assistants,' has been always included under the same head as the work-mistresses. In the returns from which the summaries in this memorandum are made, this class of teachers, 309 in number, is properly embraced under the general head 'Assistant.'

"The first statement in the Committee's document is as follows:—

> "The first point to which, in this letter, the attention of the Commissioners is called, is the training of teachers in model schools. They are reminded that 'it was originally laid down by Lord Derby, as a condition of the employment of teachers, that they should have received previous instruction in a model school;' but now after the lapse of 35 years, 'there are still in the National schools,' it is stated, '4,309 untrained teachers out of a total of 7,472.' In this statement there is no distinction made between principal teachers and assistants. The principal teachers alone could be expected to have been trained. At the end of 1864 they numbered 5,863. A few of the assistants have been trained, but the mass of them are virtually in course of training, and many of them would afterwards find their way into the model schools. These assistants numbered, at the same date, 1,609, and should have been deducted from the total of untrained teachers, to give a fair view of what the normal and model schools have effected in this department."

"In this passage it is objected that no distinction is made when stating the number of untrained teachers, between principal teachers and assistant teachers. Here are the facts: on the 31st December, 1865, there were engaged in the teaching of National schools, 3,314 trained principals, and 324 trained assistants, or a total of 3,638 trained teachers; and there were similarly engaged at the same time, 2,661 untrained principals, and 1,833 untrained assistants, or a total of 4,494 untrained teachers.

"The return of untrained teachers in Mr. Fortescue's letter was accordingly no exaggeration.

"But the Committee appear to ignore, almost entirely, the training of assistant teachers; and they observe: 'The principal teachers alone could be expected to have been trained.'

"I have now before me the names of all the persons who were trained in the normal establishment, Dublin, during the years 1863, 1864, 1865, and 1866. I refer, of course, to those persons only, who, during their period of training, were boarded and lodged at the public expense.

"The professors, in those returns, describe the position occupied by each person on entering the training establishment, as "principal," "assistant," &c., &c.

"In 1863 there were 325 persons trained, of whom only 146, or 45 per cent. were *principal* teachers.

"In 1864, there were 306 persons trained, of whom only 118, or 38·7 per cent. were *principal* teachers.

"In 1865, there were 308 persons trained, of whom only 135, or 43·8 per cent. were *principal* teachers.

"And in 1866 there were 285 persons trained, of whom only 118, or 41·4 per cent. were *principal* teachers.

"In brief, during those four years there were 1,223 persons trained, of whom only 517, or 42·3 per cent. were *principal* teachers. How then can it be maintained that 'the principal teachers *alone* could be expected to have been trained?'

"Then, again, the Committee say, 'a few of the assistants have been trained;' and 'these assistants numbered at the same date, 1,609, and should have been deducted from the total of untrained teachers, to give a fair view of what the normal and model schools have effected in this department.'

"I have already shown that on the 31st December, 1865, there were as many as 324 assistants who had been trained; and from the 'training lists' before me, I find that during the past four years, 232 assistants were trained, or an average of 58 per annum; the average per annum of principal teachers for the same period being only 129, although they are nearly three times as numerous as the assistants.

"But, besides the 232 assistants, there were trained in the normal establishment during the past four years, 474 persons (or 118 per annum) of a still more junior character, namely, pupil-teachers, paid monitors, and others, who in many cases upon the expiration of their training, become the recruits for the assistantships, as the assistants in turn form the great corps of recruits for the principalships.

"It is clear, therefore, that the statement, 'a *few* of the assistants have been trained,' *is an inadequate expression of the facts;* and further, it is evident that 'to give a fair view of what the normal and model schools have effected' in the department of training, *assistants* must *not* be deducted from the total of untrained teachers.

"The importance of the office of 'assistant' is, I take leave to say, under-rated by the Committee. A stranger to the National system or to the country, might reasonably conclude, from the manner in which assistants are alluded to, in the passage first quoted, that they are mere juveniles or pupil-teachers, or persons of that class.

"'But the mass of them,' the Committee say, 'are virtually in course of training, and many of them would afterwards find their way into the model schools.'

"Whatever the meaning of this passage may be, it applies quite as truly and forcibly to the 2,661 untrained *principal* teachers as it does to the 1,833 untrained assistants; for the assistant teachers must be of the same minimum age as the principal teachers, *and must pass the same examinations, identically for classification.*

"And if it be, as it of course is, a lamentable circumstance, that there are 2,661 untrained *principal* teachers in charge of National schools, numbers of whom, from the accidents of age, marriage, &c., &c., are practically ineligible for training, it is a subject of much more serious concern to find in our schools 1,833 *untrained* assistants, persons who are rarely married, who are exactly of the age and temper for training, and who, if neglected, may pass away from the groove of teaching altogether.

"The next point in the Committee's paper is:—

> "The letter proceeds to say, that 'it is, of course, known to the Government that the district model schools assist in supplying competent teachers; but the number they are able to send out does not, it appears, exceed 90 annually.' On this point the Committee observe, that if the statement here made be correct, a very remarkable change must have passed over the model schools since the date of the 'Explanatory Paper' of the Commissioners (6th February, 1864). In that document, printed by order of the House of Commons, the Commissioners say, that 'to keep up the requisite number of teachers, about 700 new teachers must be supplied every year, and of these the district model schools only furnish about 130.' In 1864 these schools were said to furnish, every year, about 130 new teachers, and the Committee believe, that even that statement greatly underrated their capacity, but, in 1866, 'the number does not, it appears, exceed 90 annually.'"

"When the explanatory paper of 6th February, 1864, above referred to, was submitted to the Lord Lieutenant there were about 130 pupil-teachers in the district and minor model schools throughout the country; and, as the period of service of each pupil-teacher, by the terms of his appointment, was one year, it was then correctly stated that the number of such persons issuing from the model schools, if each served the stipulated time, was as represented, 130.

"But it is now found that, with a view to their better education, the pupil-teachers as a general rule are retained for a second year, the effect of which practice is, of course, to reduce to nearly one-half the number of pupil-teachers *leaving* the model schools annually.

"Ninety, the number mentioned by Mr. Fortescue, is, in reality, in excess of the average number that left the model schools annually during the past three years, the average being only 76; but it was anticipated that, consequent upon the operation of the Cork school, recently opened, and of the Enniskillen school, soon to be opened, the number might reasonably be set down as 90.

"The Committee then say:—

> "The explanation of this serious and sudden deterioration of the model schools is not far to seek. Towards the close of 1863, an order was issued by the Commissioners which took effect early in the following year, directing a large reduction to be made on the staff of candidate teachers in all the model schools. This was accordingly done, and thus a large number of these young persons were sent to their homes, and all the sanguine hopes they had been induced to cherish cruelly extinguished. The amount thus saved went to the payment of first-class monitors, chiefly, if not exclusively, in convent schools; and when this policy of repression as regards model schools has produced its natural and inevitable results, the authors of it persuade the Government to complain that the model schools are doing, and can do, comparatively little for the training of teachers! The Commisioners labour to produce inefficiency and incompleteness, and, when they have done so most effectually, the Chief Secretary is instructed to mourn over the results."

"The order referred to as having been made in 1863 was not an order for *reduction*, it was an order for the *rectification* of the teaching and monitorial staff throughout the model schools generally. In some model schools it was observed that there was an excess of teaching power, or of the monitorial staff, whilst in other model schools the error lay in the opposite direction. The effect of the order upon *all* the model schools in operation in 1863 is as follows:—

A. Under the Head of Retrenchment.	Principals,	0	
	Assistant teachers,	4	
	Pupil-teachers,	29	
	Monitors,	54	
B. Under the Head of Addition.	Principals,	1	
	Assistant teachers	6	
	Pupil-teachers,	18	
	Monitors,	27	
C. Result of Retrenchment and Addition.	Principals,	1	added.
	Assistants,	2	ditto.
	Pupil-teachers	11	deducted.
	Monitors,	27	ditto.

"As to the statement of the Committee: 'And thus a large number of those young persons *were sent to their homes*, and all the sanguine hopes they had been induced to cherish *cruelly extinguished*.' I have simply to observe, that not a single pupil-teacher throughout the length and breadth of the land was sent to his or her home or to any other place consequent upon the order in question."

"To test whether any 'of those young persons were *sent* to their homes,' as alleged, I caused a circular to be recently issued, inquiring as to the facts in respect to every model school in the country, and the replies of the Inspectors were uniformly of the same tenour, *that no such case ever occurred*."

"Not even a little monitor was ever sent away, under such circumstances, from any model school in the country, except, indeed, from the Clonmel school, where the Inspector, acting on a misconception of his orders, to which the attention of his Head Inspector, with a view to the correction of the mistake, was soon afterwards directed, removed two children (monitors) before the expiration of their full period of service. But, in respect to this solitary case, it is to be remarked that the children in question were not sent away from the model school to their homes, for they were living at their homes, as monitors generally are, and simply attending the model school like ordinary day scholars."

"When a reduction of the staff was to be effected, consequent upon the process of rectification referred to, it was accomplished, not by a removal of persons before the expiration of their full period of service, but simply by leaving unfilled the vacancies, as from time to time they occurred."

"After what has been just stated, the observation that 'the amount thus saved went to the payment of first-class monitors, chiefly if not exclusively, in convent schools.' needs but little remark."

"The amount 'thus saved' in the rectification of the staff of all the model schools was a mere trifle, about £300 a year; and it was applied to no special purpose, or special service, for the very good reason that Parliament was not invited by the Board to vote it again."

"It would be quite as fair and logical to charge the Commissioners with applying this small saving to the increase of their grants to the schools of the town of Belfast, which, from £11,767 13*s.* 3*d.*, in 1853, became £12,032 11*s.* 2*d.* in 1865. Indeed there is something like a coincidence in amount between the increase in the latter case and the 'saving,' a few hundred pounds; but no coincidence is to be met with in the items the 'saving' and the 'vote for the support of the first-class monitors,' the one being £300 and the other £2000."

"The observation which I have been examining, 'The amount thus saved went to the payment of first-class monitors, chiefly, if not exclusively, in convent schools,' requires further notice. It implies that the employment of first-class monitors is *confined* to the convent schools. Now, the number of first class monitors in the National schools of the country on the 31st December last was 122 of whom 68 were in convent schools, one was in a monastic school, and 53 were in common National schools."

"On the 31st December 1865 there were upwards of 74,000 children in the convent schools, and the monitorships were the only prizes open to those children so long as they remained in the convent schools."

"In the common National schools persons eligible for first-class monitorships often float at once into the great channel of assistantships; 2,157 prizes, not one of which, by our rules, is obtainable in a convent school by a person who completes her ordinary monitorship and who desires to associate her future fortunes and labours, as a National teacher, with the place of her education and with the nuns who have trained and nurtured her."

"Hence the occurrence of a small majority of those first-class monitorships in the convent schools."

"The Committee next say :—

> "In the letter of Mr. Fortescue it is stated that, 'between the training school in Dublin and the district model schools in the country, the number of persons prepared annually for the office of teacher is only about 400, whereas the number of new teachers, principals, or assistants annually required is about 900.' In 1864, according to the statement of the 'Explanatory Paper,' just quoted, 'about 700 new teachers must be supplied every year;' but here, in the letter of the Government, they rise to 'about 900!' And once more new teachers, principals, and assistants are most conveniently grouped together to magnify the want, and so to depreciate the capabilities of the normal and district schools to meet that want."

"The correctness of the statement in the explanatory paper of February, 1864, and the accuracy of Mr. Fortescue's statement, appear to be alike impugned in the foregoing passage.

"It is assumed that there were not as many as 700 new teachers wanted in 1864, or as many as 900 in 1866. Advisedly, the representations of 1864 and 1866 were *under-statements*. They were based on averages of previous years. The following table shows the exact number of persons appointed for the first time to teacherships during the years 1863, 1864, and 1865 :—

Year.	Principals.	Assistants.	Total.
1863,	406,	429,	835
1864,	381,	529,	910
1865,	393,	602,	995

Note.—The above returns refer to persons who had never before served in the capacity of *assistant* or of *principal* in any National school in Ireland. Those returned as principals began their professional career as such, *i.e.*, they had never previously acted as assistants.

"The average number for the three years preceding 1866, when Mr. Fortescue announced the number of vacancies to be 900, is thus, it appears, 913. But, as I have said, and as those returns show, 900 is an understatement; for, strictly speaking, it is an average of the *future* or *expected* vacancies that ought to have been set forth, as it was in reference to such vacancies Mr. Fortescue was legislating. Similarly, it would have been quite legitimate for the Board, when drawing up the statement of February, 1864, to have set down the vacancies by an anticipation of what they were likely to be in the future, rather than by an average of what they had been a few years previously.

"The grouping of principals and assistants in the return in no respect '*magnifies the want*,' as is alleged by the Committee. Whether as principals or as assistants, 900 persons are required, annually, to recruit the ranks of our teachers, *and whether as principals or as assistants, they must be competent for their work.*

"Nor does the grouping of the assistants and the principals effect the object attributed by the Committee to Mr. Fortescue, *i.e.*, 'to depreciate the capabilities of the normal and district schools to meet that want;' for principals and assistants, as I have shown, alike avail themselves of 'the capabilities of the normal schools' for the purposes of training.

"Notwithstanding that Mr. Fortescue stated that the number of new teachers required for the National schools amounts to 900 annually, the Assembly's Committee, in the next sentence which I quote, lay it down that 700 teachers, '*is the whole number actually required.*'

"(I take leave here to remind the Board, that in 1864 the occurrence of 700 vacancies was denied by those who opposed the views of the Commissioners at that time.)

"The Committee proceed to say :—

> "The Assembly's Committee are convinced that, with suitable encouragement, the Dublin Model School could train 400 teachers annually, and the district model schools 300; the whole number actually required. Dr. Patten, Head Inspector, in his report for 1862, says, 'during 1861, 33 males and 30 females left the Belfast Model School, prepared to take charge of schools as principal or assistant teachers; and, in 1862, the number was still larger, as many as 76 having left for a similar purpose.' This is what one model was able to accomplish before the staff of its pupil-teachers and monitors was reduced about *one-third*, and what, then, might have been accomplished by all the model schools of the Board?"

"In the preceding passage the Committee say that, 'with suitable encouragement, the Dublin Model School could train 400 teachers annually;' but they appear to overlook the fact that Mr. Fortescue recommended 'suitable encouragement' to be given to the Dublin Model School, so that there might be provided, as he said, '*an ampler and more practical course of instruction for a larger number of teachers.*'

"In reference to the capabilities of the district and minor model schools to produce candidates for teacherships, comment has already been made in a previous part of this memorandum; but as regards the particular case quoted above by the Assembly's Committee, *i.e.*, as to what one model school was able to accomplish, strict inquiry has been instituted, and it has been ascertained that the number of pupil-teachers and paid monitors *who left that model school and all the other model schools in the country*, to become teachers or assistant teachers in National schools during the years 1860, 1861, 1862, 1863, 1864, 1865, and 1866, was as follows :—

Year.	1860.	1861.	1862.	1863.	1864.	1865.	1866.
Pupil-teachers,	49	38	39	49	45	39	34
Paid monitors,	21	32	32	15	21	28	21
Total,	70	70	71	64	66	67	55

"In reference to the Belfast case, which the Committee refer to as an illustration of 'what one model school was able to accomplish before the staff of its *pupil-teachers* and *monitors* was reduced,' it is left to be inferred (at all events it may be so inferred) that the 63 prepared for teaching purposes in 1861 had all been pupil-teachers or monitors; and further, that they had all become principal teachers or assistant teachers in National schools. Now, the Committee overlook the fact that it was stated by Messrs. Patten and W. R. Molloy, in their report for 1861, page 132, that 19 of the number had been simply *pupils* in the school; and that in their Report for 1863, in which they refer back to their returns for 1861 and 1862, they show that they count pupils who were *promoted to mere monitorships* as amongst the number 'prepared for the office of teacher.' They show that of the 54 'prepared,' as they express it, 'for the office of teacher' in 1863, 21 were mere pupils who became *monitors only*, 2 were mere pupils who became *pupil-teachers only*, and 11 were mere pupils who became teachers; 5 only were monitors who became teachers, and 15 only were pupil-teachers who became teachers.

"Messrs. Patten and Molloy pursued this system of reporting for three years, *i.e.*, for 1861, 1862, and 1863.

"For 1861 they returned 63 as the number of teachers produced; but I find that the number of persons who left the school to become teachers or assistant teachers in that year was only 37, the remainder having been *mere* pupils who became monitors, with the exception of two who became pupil-teachers.

"In 1862 they returned 76 as the number prepared for the office of teacher; but Mr. W. R. Molloy (who conjointly reported with Dr. Patten, lately Head Inspector) shows, in a return he has furnished, that he included in the 76 so many as 33 mere pupils who became *monitors only*; 2 mere pupils who became *pupil-*

teachers only; 18 mere pupils who became teachers; 6 monitors who were promoted *to pupil-teacherships;* and 17 monitors or pupil-teachers who left the school to become teachers.

"I regret that Dr. Patten and Mr. W. R. Molloy should have entertained the opinion that the promotion of a child of 11 or 12 years of age to a monitorship was the *accession* of a teacher to the ranks of the National teachers, or that the engagement of *mere pupils* for teacherships had any connexion with the question of preparing persons for teacherships *through the agency of the monitorial or pupil-teacher system;* but I take the liberty of saying that the Committee, when quoting the figures 76 and 63, should have explained what Messrs. Patten and Molloy, as interpreted in their report for 1863, intended those figures to represent.

"The Committee, further, leave it to be inferred that a satisfactory measure of success, consequent upon the recent action of the Board, has not been latterly experienced in the Belfast Model School. The following return for the year 1866 is the best answer to any such suggestion:—

No. of pupils who became monitors, ...	24
No. of ditto who became teachers, ...	4
No. of monitors who became teachers, ...	6
No. of pupil-teachers who became teachers, ...	12
Total, .	46

"The last two items are the only ones which exhibit any success in the production of candidate teachers on any recognised or systematic course of instruction; but as Messrs. Patten and W. R. Molloy fallaciously (on what grounds I cannot understand) included for the three years 1861, 1862, and 1863 the other items, I have, for the purpose of comparison, inserted those items also.

"The concluding sentence of the paragraph just quoted is:—

> "This is what one model school was able to accomplish before the staff of its pupil-teachers and monitors was reduced about *one-third;* and what then might have been accomplished by all the model schools of the Board?"

"When the rectification of the teaching staff in the model schools, already described at page 11, was under consideration in 1863, it was observed that there was one person occupying some teaching position, as teacher, pupil-teacher, or paid monitor, for every 10½ pupils in average attendance in the Belfast Model School; a state of things which was wholly indefensible. The rectification which took place left, I should add, a very liberal provision of teaching power; it left a teacher, pupil-teacher, or paid monitor for every 14½ pupils.

"The following are the details:—

Staff in 1863.	Staff as rectified.
3 Principal teachers, ...	The same.
22 Assistant teachers, ...	The same.
1 Singing master, ...	The same.
1 Drawing master, ...	The same.
1 Work mistress, ...	The same.
1 Navigation master, ...	The same.
27 Pupil-teachers, ...	23 Pupil-teachers.
54 Paid monitors, ...	27 Paid monitors.

"The Committee then proceed to say:—

> "But the Government view the state of things as represented to them 'with much concern,' and what do they propose? 'In 34 out of 60 school districts into which the country has been divided, no model school has been established,' and what more simple and natural than that the Board should be asked to proceed to have model schools established in some of these districts, and thus larger provision made for the training of teachers? If the model school system be a good one, and the present number of these schools be insufficient, others ought to be erected. But nothing of the kind is proposed. 'Considering the hostility felt and expressed in some quarters, and especially in the Roman Catholic community, to the principle of exclusive State management in the case of model and training schools, they are not prepared to undertake the extension of such schools under exclusive management.' On this statement the Assembly's Committee observe that it has never yet been proved that the Roman Catholic people have any hostility to the model schools, and the education given therein. On the contrary, they have continued till the present hour, in the face of very great difficulties, to take advantage of this education for their children; and the hostility referred to is manifested mainly, if not exclusively, by those who hold that the Church, and not the State, has a right to the entire direction and control of the education of the people; and it is in the interests and at the bidding of these parties that the changes sought are being made. Protestants of all denominations are satisfied with the present model school system, and desire its extension. It follows that the plan now proposed can be meant only for the encouragement of conventual and monastic seminaries."

"No generalisation can so accurately express the different degrees of favour evinced from time to time by Roman Catholics towards the district and minor model schools, as a statement of the attendance at those schools since their first institution.

"I have therefore prepared the following table, from the information contained in the annual reports of the Commissioners, the first of the uniform returns referring to the year 1852:

"TABLE exhibiting the Attendance and the Religious Denominations of the Pupils of the District and Minor Model Schools, from the Year 1852.

YEAR.	Number of Schools in Operation.	Number of Children on the Rolls.		Per-centage of Catholics.	Per-centage of Protestants.
		Roman Catholics.	Protestants.		
1852, . . .	9	1,350	763	63·8	36·2
1853, . . .	9	1,259	770	62·	38·
1854, . . .	10	1,403	656	68·	32·
1855, . . .	12	1,941	1,008	65·8	34·2
1856, . . .	12	2,203	1,052	67·7	32·3
1857, . . .	13	2,702	2,027	57·1	42·9
1858, . . .	13	2,550	2,066	55·3	44·7
1859, . . .	14	2,275	2,260	50·2	49·8
1860, . . .	16	2,333	2,691	46·4	53·6
1861, . . .	19	2,963	3,939	43.	57·
1862, . . .	22	2,830	4,886	36·6	63·4
1863, . . .	24	2,569	5,746	30·9	69·1
1864, . . .	24	2,245	5,904	27·5	72·5
1865, . . .	25	2,453	6,438	27·6	72·4
1866, . . .	25	2,075	6,499	24·2	75·8

"It may be added that the attendance of Roman Catholics at some of the model schools is practically *nil.* That at Derry, where there is a population of 12,036 Catholics, and at Sligo, where there is a population of 9,838 Catholics, there are in the model school of the former place only 10 Roman Catholics, whilst in the model school of Sligo there is not a single Roman Catholic in attendance.

"For the better comprehension of that part of the question relating to 'the hostility felt and expressed in some quarters, and especially in the Roman Catholic community, to the principle of exclusive State management in the case of model and training schools,' I beg to subjoin a statement of the religious denominations of the teachers, trained and untrained, in the National schools of Ireland.

"On the 31st December, 1865, there were 6,316 Roman Catholic teachers, of whom 3,599, or 57 per cent., were untrained; and at the same time there were 1,816 Protestant teachers, of whom 895, or 49·3 per cent. were untrained.

"Arranged in provinces, the Catholic teachers number:—

PROVINCE.	Untrained.	Trained.	Total.
Munster, ...	1,370	813	2,183
Leinster, ...	840	800	1,640
Connaught, ...	693	672	1,365
Ulster, ...	696	432	1,128
Total, . . .	3,599	2,717	6,316

"And similarly arranged, the Protestant teachers number:—

PROVINCE.	Untrained.	Trained.	Total.
Munster, ...	16	36	52
Leinster, ...	27	57	84
Connaught, ...	18	35	53
Ulster, ...	834	793	1,627
Total, . . .	895	921	1,816

"The preceding returns represent in provinces the number of the trained and the untrained; and in juxtaposition with those returns I now give a table showing the distribution of the district and minor model schools of the country:—

Ulster, ...	14
Leinster, ...	5
Munster, ...	5
Connaught, ...	2

"Total, 26 district and minor model schools.

"In connexion with this part of the question, I beg to submit the following statistical facts:—

"*Roman Catholics.*—There are 3,732 Roman Catholic male teachers, of whom 1,873 or 50 per cent. are trained; and there are 2,584 Roman Catholic female teachers, of whom only 844 or 32·6 per cent. are trained.

"*Established Church.*—There are 304 Established Church male teachers, of whom 158 or 52 per cent. are trained; and there are 183 Established Church female teachers, of whom 97 or 53 per cent. are trained.

"*Presbyterians.*—There are 742 Presbyterian male teachers, of whom 459 or 61·8 per cent. are trained; and there are 462 Presbyterian female teachers, of whom 173 or 37·4 per cent. are trained.

"*Other Protestants.*—There are 67 male teachers of other Protestant denominations, of whom 24 or 35·8 per cent. are trained; and there are 58 female teachers of other Protestant denominations, of whom 10 or 17·2 per cent. are trained.

"The Committee then ask—

"And what is this plan? The Government 'prefer to stimulate private enterprise, and to encourage the establishment of model schools under local management.' Such a model school, it is said, should have a domestic establishment with accommodation for 15 resident pupils, and a school-house capable of accommodating at least 150 pupils, the domestic establishment to be erected from funds derived from private sources, and the school-house from private funds, or in whole or in part from a Parliamentary grant.

"The Assembly's Committee view this proposed revolution in the model school system with some serious apprehension. If these proposals be carried out, they will be the destruction of united education, but they are in reality doing all in their power to subvert them. The changes sketched in this letter are specially adapted, not to say designed, to convert the schools of the religious orders of the Church of Rome into training and model schools. In convents the domestic establishment stands ready for the purpose described, and also the school-house, capable of accommodating 150 pupils. And can these convent schools ever become model schools in the proper sense of the term? 'The chief objects of model schools,' according to the statement of the Commissioners in their rules and regulations, 'are to promote united education, to exhibit the most approved methods of literary and scientific instruction to the surrounding schools, and to train young persons for the office of teacher.' These objects model schools under local management, and especially convent schools, cannot accomplish. Their teachers are exclusively of one denomination. In their very dress they represent sectarianism in its most distinctive form. The schools are attended by Roman Catholic children alone. Roman Catholic teachers alone could be trained in them, whilst the teachers of these schools themselves are neither trained nor classed, and are, therefore, not competent to undertake the training of others."

"Mr. Fortescue does not state that the school-house may be erected '*in whole or in part*' from a Parliamentary grant. What he does state is, that it may be built 'partly from private funds, and partly from the Parliamentary grant.'

"Then it is stated in the foregoing paragraph that the changes sketched in the letter 'are specially adapted, not to say designed, to convert the schools of the religious orders of the Church of Rome into training and model schools. In convents the domestic establishment stands ready for the purpose described, and also the school-house, capable of accommodating 150 pupils.

"No one intimately acquainted with the economy of the Irish convents could say that in convents the 'domestic establishment stands ready for the purpose described.' In point of fact, there is in all Ireland only one convent in which the domestic establishment "*stands ready*" at present for the purposes of a training institution.

"Most of the convents, to be sure, have the necessary school-house accommodation for 150 pupils; but, on the other hand, there were in 1865, exclusive of convent, model, evening, and workhouse schools, 132[1] school-houses, each of which, either in a single department or in the combined departments of boys and girls under the same roof, commanded an average attendance throughout the year of 150 pupils.

"And as to the domestic establishment, Mr. Fortescue's plan, it is to be observed, does not exclude the use of any rented house capable of decently accommodating the minimum number of students.

"It is not correct to say that the 140 convent schools are attended by Catholics only.

"And it should be borne in mind that convent schools are to be found chiefly in towns and places where schools under Protestant management already exist, either under the Board or under Protestant societies—in towns and places where Protestant pupils have the option of attending schools taught by Protestant teachers. But, last year, notwithstanding those facts, 74 Protestants found in the convent schools the opportunities of a good secular education, without any interference with their religious convictions.

"And further, I submit it is not proper to suggest that the principles of the National system are not as honestly, as scrupulously, and as effectively carried out in those schools as in any schools under the management, for instance, of members of the General Assembly, some of whose schools are conducted in rooms under or adjacent to meeting-houses, in nearly all of whose schools Presbyterians are the sole teachers; and in 127 of whose schools in the counties of Antrim and Down alone, in the year 1865, *Protestant pupils only* were to be found in attendance.

"Then, as regards the observation of the Committee, 'whilst the teachers of these (convent) schools themselves are neither trained nor classed, and are therefore not competent to undertake the training of others.'"

"I have simply to refer to the fruits of those convent schools, as described in the Inspectors' Reports, published by order of the House of Commons in June, 1864. For special evidence of the competency of the nuns to prepare persons for the office of teacher, I refer particularly to the reports on the convent schools of Kinsale, St. Finbar's, Queenstown, Midleton, Fermoy, Doneraile, Kenmare, SS. Mary and Munchin, Kilkenny, Thurles, Carlow, Athy, Baggot-street, King's Inn-street, Rahoon, High-street (Newry), &c., &c. Mr. Robinson, a Protestant Inspector, in his report on the St. Catherine's convent National school, county Limerick, says:—

> 1. "'I find that the ladies are carefully examined at their noviciate, and that they are set apart for the work of teaching in accordance with their abilities and knowledge.
> 2. "'That during the five years immediately after entering the convent, they are actually taught in class by the mistress of novices, and obliged to examine each other, and showed how to do it; and—
> 3. "'That they are carefully taught the art of teaching, theoretically and practically, being assisted in this by a very excellent manuscript text-book.' (*Vide* page 151 of the Parliamentary Return of June, 1864.)

"An examination of the volume of reports, to which I have referred, and of the reports received by the Commissioners since the publication of that volume, will show that the best monitors in the country are taught in those convent schools; that many of the best and most devoted teachers in the Board's service are produced in them; that there are in charge of those schools ladies who possess not only the necessary scholastic attainments, the necessary didactic ability, the necessary technical knowledge of the National system, and the necessary skill in the cultivation of human character to distinguish them as accomplished educationists, but who, besides, are so conversant with the polite arts, with general literature, and with the philosophy of method, that it becomes difficult to understand why the Committee conclude that because those ladies are 'neither trained nor classed,' they 'are therefore not competent to undertake the training of others.' Neither Lancaster nor Bell, neither Pestalozzi nor De La Salle was ever trained or classed; yet each successfully undertook 'the training of others.' Of our own professors, as of most of our Inspectors, the same may be said, they have been neither trained nor classed as teachers; yet the Inspectors undertake the 'classification,' and the professors both the 'training' and the 'classification' of others.

"Then the Committee say:—

> "'On the other hand, in the administration of a mixed or non-sectarian plan of education, it is essential that teachers should have a considerable course of training in an institution where this system is to be found in its highest perfection. In the existing model schools both teachers and pupils are of various religious denominations. The idea of united education is in them a pleasing reality. Young teachers of different denominations are for a considerable time trained together. Thus they imbibe principles of toleration, mutual forbearance, and respect. It is necessary in such a system that the training schools should be under the Commissioners' supervision and control. In no other way can that unity and uniformity in training be maintained, which are essential to success. The model schools are under the charge of trained and classed teachers of known ability and tried excellence, and they are thus in every respect preferable to schools under local management as training institutions for young candidate teachers.'

"In reference to the preceding observations it needs only to be observed that there are, as I have shown, 4,494 teachers, 2,661 of whom have the principal charge of schools, who are altogether untrained; *i.e.*, there are 55·3 per cent. of all the teachers in the country untrained; and if those teachers, as is now the case with hundreds of them, cannot be induced to come to Dublin for training, to an institution where the 'system is to be found in its highest perfection,' it would surely be desirable to find them disposed to go to other institutions where even though the 'system' might not 'be found in its highest perfection,' they would yet be trained in a course of study under the direction and control of the Board, and be exercised daily in a course of teaching in schools conducted, as Mr. Fortescue laid down, in every respect on the fundamental principles of the National system.

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[1] Ulster, 38; Munster, 50; Leinster, 35; Connaught, 9. Total, 132.

[TABLE.

"The following table shows the religious denominations of persons trained from 1850 to 1866 inclusive :—

YEAR.	Established Church.	Presbyterians.	Other Protestant Denominations.	Total of Protestants of all Denominations.	Roman Catholics.
1850, . . .	15	41	2	58	214
1851, . . .	15	34	1	50	207
1852, . . .	17	43	2	62	240
1853, . . .	18	32	3	53	228
1854, . . .	17	40	1	58	228
1855, . . .	18	41	2	61	227
1856, . . .	33	47	2	82	221
1857, . . .	25	51	1	77	211
1858, . . .	17	34	2	53	207
1859, . . .	17	34	–	51	206
1860, . . .	23	40	–	63	190
1861, . . .	21	60	1	82	237
1862, . . .	44	59	4	107	212
1863, . . .	62	93	7	162	159
1864, . . .	71	84	13	168	138
1865, . . .	59	77	7	143	165
1866, . . .	61	75	12	148	137

NOTE.—It is to be observed that some who are returned in the above table as trained during the past few years, had been previously trained and included in the returns of former years.

"The Committee then add :—

> "In any case, these 'local model schools' would spring up, not where they are most wanted, but where they could most effectually damage existing institutions. The plan is virtually to set up rival schools, supported out of the public funds, and under exclusive and sectarian management; and when these would have impaired the usefulness of the present model schools, the injury done to the latter would be used as an argument for getting rid of them altogether."

"It is submitted that the preceding statement is a mere speculation.

"The Committee could not possibly have had any analogous case in view to enable them to come to such a conclusion; for, in point of fact, no model school for the training or preparation of teachers has ever been established in opposition to any of the Board's model schools; and the non-model schools which have hitherto been the greatest producers of teachers, such as those in Doneraile, Queenstown, Kinsale, Midleton, &c., are situated in towns where model schools do not exist.

"Even the Kenmare convent school, opened so recently as the close of the year 1861, and which is far away in the remote wilds of Kerry, has already sent forth, through its monitorships, 12 competent, indeed accomplished, teachers, to do service in National schools: a number exactly equal to the aggregate number of female teachers that issued from the monitorships of the model schools of Londonderry, Omagh, Newtown-Stewart, Newtownards, Lurgan, Sligo, Galway, Kilkenny, Enniscorthy, Waterford, Limerick, and Cork, all of them taken together, during the last seven years.

"That which is called the '*policy of repression as regards model schools*,' is referred for its origin, by the Committee of the General Assembly, to the close of the year 1863; but it is to be observed that 11 of the 12 model schools just named were in full operation before that time.

"Then the Committee go on to remark :—

> "'The next point referred to in the letter of the late Chief Secretary is the necessity of a revision of the arrangements for the reception of teachers in training in the normal establishment in Dublin. It is recommended that teachers and pupil-teachers be permitted to board and lodge out of the official establishment, receiving an allowance in lieu of board and lodging, and that chaplains should be appointed in connexion with the central training and district model schools.
>
> "'In regard to the former of these points, it is surely reasonable to ask, Why, after the country has been put to large expense in the erection of a boarding establishment, it should be given up as useless? Has any evil been proved to have arisen from united boarding and training? On the contrary, have not leading officials from time to time testified to its eminent advantages? In the report of the Commissioners for last year the following statement occurs:—"The establishments in which the teachers, both male and female, attending at our training institutions are boarded and lodged, continue to be efficiently conducted. The inmates have been distinguished, as heretofore, for the general correctness of their conduct, for the maintenance of order and discipline, for the exercise of kindly feeling toward each other, and for the careful observance of their religious duties." Is the Government of the country prepared to undo a system working so admirably, to foster sectarian separations and animosities, and virtually to suggest measures for preventing the people, and especially the youthful teachers of the people, from having friendly and kind intercourse with each other? Any statesman who imagines that he will pacify this country by handing the youth of it over to be educated, and the candidate teachers in it to be boarded and lodged by the religious orders of the Church of Rome, makes, we believe, a most serious mistake; and it is manifest that, to board Roman Catholic teachers "out of the official establishment" just means to board them in convents and monasteries, and thereby to support these institutions at the public expenses.'"

"In reference to the first part of the foregoing passage, it is only necessary to observe that it forms no part of Mr. Fortescue's scheme, and that it never was contemplated by the Commissioners to abandon the 'boarding establishments' as useless.

"It cannot, however, be affirmed that the system *now* works 'admirably;' for the Commissioners have, in the course of the last few years, offered free places in the training establishment to the Catholic managers of hundreds of National schools for their teachers; and in most cases those managers have declined to avail themselves of the privileges thus offered to them.

"Why the Committee, in the preceding statement, as in so many other statements, conclude that the direct object of Mr. Fortescue's scheme is to foster convents and monasteries, and support them at the public expense, I cannot, I am bound to say, conjecture.

"The Committee, as a conclusion to the statement I have last quoted, then observe :—

> "'Reference is, indeed, made to the "Scotch Presbyterian Training Colleges, in which there are no official residences for the teachers in training," but these colleges are under a denominational and not a mixed system; and, in any case, the circumstances of the two countries are so different that institutions and arrangements well adapted to the one may be entirely unsuitable for the other. Besides, the proposed change will never remedy the supposed evil. The parties objecting to united boarding and lodging will object also to the teachers going to professors of other persuasions than their own, and to their sitting on the benches with Protestants, just as they object to pupils going to model schools. In fact, the objection is not against the teachers living together so much as against their being under professors appointed by the Commissioners and not by themselves.'"

"As regards the above paragraph, and in connexion with that preceding it, I may remark that residence in an official establishment, even in the existing model schools throughout the country, has never in the case of female pupil-teachers been required, and has in no single instance been practised. No unsatisfactory results has ever been known to flow from the system pursued in respect to female pupil-teachers; no complaint has ever been made that any of those pupil-teachers failed, when placed in charge of schools, to evince a thoroughly earnest and comprehensive appreciation of their duties as National teachers.

"Besides, in all the minor model schools, even the *male* pupil-teachers are externs, living where they choose, provided only the place of residence be regarded by the Inspector as decent, and as safe in respect to health and morals.

"Then, again, it is overlooked by the Committee, that in the Central Training Establishment itself there is an 'Extern Department,' and that in it there always has been such a department, composed of persons who are able to maintain themselves, or of others who fail, from one cause or another, to secure free places in the 'Intern Establishment.'

"And it should not be forgotten in this part of the case, that originally, and for many years, the Commissioners, acting on the Scottish principle (their training school at the time being directed by a distinguished Scotch educationist), had no resident students whatsoever; all the training students being externs.

"In point of fact, the adoption of the intern system is mainly a question of economy; as in respect to education or training it means but very little; for the professors lecture or teach only during the common school hours, and before or after those hours the teachers in training are mere students; such as they would or might be in any other boarding or private establishment in the city.

"The Committee next say:—

> "'With regard to the proposal to appoint 'chaplains' for the Central Training and District Model Schools, the Committee regard such appointment as wholly unnecessary, as likely, if carried out, to entail large expense upon the State, and as tending to the introduction of religious rivalries and animosities. To place the teachers in private houses, and to pay 'chaplains' for them, would subject them to the control of the clergy and weaken the legitimate influence of the Commissioners and the professors, who are supposed to be preparing them for the public service, and not for the purposes of ecclesiastical domination. Farther, to insist, as is proposed, that 'every teacher of a model school must possess a certificate as to faith and morals of the chaplain of his own religious denomination,' is to give such chaplain a veto on all appointments, which he will take care so to exercise that none but parties subservient to his ends shall be employed as teachers. It is not enough that a man should be of irreproachable character, but he must be sound in the 'faith,' and so certified, not by a clergyman, but by 'the chaplain of his own denomination!' This is a power so liable to be abused and so tyrannical, that no man should be intrusted with it. Besides, the proposal is utterly inconsistent with a united non-sectarian system of education, such as Parliament professes to maintain in Ireland, and the practice begun in model schools must ultimately be extended to all the National schools throughout the kingdom.'

"In reference to the preceding paragraph it is to be observed:—

"(1.) That the question of paying the chaplains of model schools was first mooted twenty years ago.

"(2.) That the existing system of unpaid chaplains is an utter failure, there being but one model school in the country, the Bailieboro' Model School, county Cavan, in which a Roman Catholic clergyman attends to give religious instruction to the Catholic pupils or pupil-teachers.

"(3.) The objection to the condition, that every teacher should be appointed subject to the possession of a 'certificate as to his faith and morals from the chaplain of his own religious denomination' should be considered in connexion with the provision for appointing teachers to ordinary National schools. In these schools the local patrons have the right of appointing the teachers, subject to the approval of the Board, and they have the absolute right of the dismissal of the teachers (Rule Part 1, sec. 6, par. 12).

"Now, the salaries of model school teachers, like the salaries of teachers of ordinary National schools, consist mainly of two parts: (1), that derived from the public funds; and (2), that derived from the fees of the pupils.

"The teachers of model schools have, accordingly, a *local* as well as a *central* interest in their position, as have the teachers of common National schools.

"But the model school teachers receive a local aid *very much greater* in amount than that received on the average by teachers of common schools; a circumstance which binds the model school teachers with all the more force and interest to *local influences.*

"A model school teacher, therefore, should not be altogether independent of some local control, just as a common school teacher, in turn, is not independent of a central control.

"The teacher of the common school is appointed subject to the satisfaction of the manager as to 'faith and morals,' and any other condition (not inconsistent with the Board's rules) the manager may choose to impose. This unqualified exercise of the manager's authority relates to nearly 8,000 teachers.

"In the district and minor model schools in which there are 190 teachers, 76 only of whom are Roman Catholics, this local power represented in the chaplain is to be exercised, not to the life-and-death degree enjoyed by the managers of the 8,000 teachers of common National schools, but simply in the manner proposed by Mr. Fortescue, as to the attestation which every honest teacher is prepared for, that in the profession of his faith he is sincere, and that in his morals he is pure.

"I may add, that the Commissioners have required that every teacher presenting himself for training should possess a certificate of character from the officiating clergyman of the Church to which he belongs. The certificate of character from a clergyman, under such circumstances, applies of course to the 'faith and morals' of the teacher; for it is presumed that a clergyman, when giving a certificate in his *clerical capacity* to a *teacher*, gives it in no other sense.

"Then the Committee observe:—

> "'The Committee regard with much concern the proposal to change the principle upon which the remuneration of teachers in Ireland has hitherto been regulated. It is daily becoming more difficult to procure teachers for National schools; this arises chiefly from the fact that they are not sufficiently remunerated. Many of the present teachers have expended much time and labour in securing a high classification, and to turn round upon them and to apportion their payments solely according to the 'ascertained results of education' would be unfair, and calculated greatly to discourage a most deserving and important class of individuals. These 'results' have all along been taken into account by Inspectors, but upon the class of the teacher the amount of his salary has mainly depended. To change this system would be to put the untrained and unclassed teacher, who has indolently declined the necessary study, on a level with the individual of highest qualification and class. The Committee would gladly co-operate with the Government and the Commissioners in endeavouring to induce the people to contribute more liberally for the education of their children, and it is mainly, they consider, in this direction an improvement should be sought. Of the total sum of £39,135 18*s.* 2*d.* contributed under the head of 'payment by pupils' in National schools over Ireland during the past year, Ulster contributed £16,092 15*s.* 1d., and the Assembly's Committee believe that that sum could and ought to be largely increased.'

"The figures quoted by the Committee are incomplete. If they make inquiry in the interests of the teachers, they will find that each principal teacher in Munster, owing to the larger attendance at Munster schools, receives, on the average, a higher amount of fees than the teacher of an Ulster school.

"On the objection of the Committee to payment by 'results,' it would at present be premature to make any detailed observations, as preparatory to the adoption of such a system a series of most important statistical investigations has been undertaken; and until the issue of those statistical investigations, as well as a full statement of the working of the system in England, is before the Board, and a code of regulations laid down, it would be simply out of all propriety and reason to discuss the question.

"The Committee, I may be permitted to remark, have not quoted the concluding sentence of Mr. Fortescue's letter on this subject; Mr. Fortescue said, 'I may add, that I should hope that, as one effect of the change, the incomes of meritorious teachers would be thereby improved.'

"The Committee conclude as follows:—

> "In conclusion, the Committee express their decided conviction that if these changes, made and threatened, are permitted to be carried out, the destruction of the present system of united education in Ireland is inevitable. It is the best boon the Parliament of Great Britain ever conferred on this country, and it is earnestly hoped that neither Parliament nor the public will permit the system to be insidiously subverted by those who profess to keep always 'in view the fundamental principles of united secular education.'"

"Upon this passage I have, obviously, no occasion to make any observation.

"Finally, I should remark that I have now given every line in the Committee's statement, excepting the few introductory sentences in which the Committee announce that 'they feel it incumbent on them to lay their views before both the Government and the public.'

"(Signed) P. J. Keenan,
Chief of Inspection.

"31 January, 1867."

During the years subsequent to 1861 the history of the Board is to be found in the parliamentary papers, of which so much use has been made, rather than in the Commissioners' reports. The Thirty-fourth Report, dated 12th May, 1868, shows the point which the operations of the Board have reached.

Thirty-fourth Report (1867),

No. and date of Report.	No. of schools in operation.	No. of children on the rolls.
No. 26, Dec. 31, 1859,	5,496	806,510
No. 27, do. 1860,	5,632	804,000
No. 28, do. 1861,	5,830	803,364
No. 29, do. 1862,	6,010	812,527
No. 30, do. 1863,	6,163	840,569
No. 31, Dec. 31, 1864,	6,263	870,401
No. 32, do. 1865,	6,372	922,084
No. 33, do. 1866,	6,453	910,819
No. 34, do. 1867,	6,520	913,198

shows progress,

"The following summary exhibits the total number of National schools in each province on the 31st December, 1867, distinguishing those schools which were in operation, those to which building grants had been promised, and those upon the suspended list:—

Summary.

	Provinces.				
	Ulster.	Munster.	Leinster.	Connaught.	Total.
Schools in operation list on 31st December, 1867,	2,406	1,592	1,480	1,042	6,520
Schools to which there are outstanding building grants,	16	78	8	23	125
Suspended,	26	19	17	9	71
Total number of schools in connexion on the 31st December, 1867,	2,448	1,689	1,505	1,074	6,716

"The following table shows the distribution of the operation schools according to the several provinces, with the pupils in attendance, and the averages for each school.

distribution of schools,

	Provinces.					
	Ulster.	Munster.	Leinster.	Connaught.	Total.	Average per school.
No. of schools in operation on the 31st December, 1867,	2,406	1,592	1,480	1,042	6,520	—
Total No. of pupils on the rolls for the year ending 31st December, 1867,	321,415	241,023	202,038	148,722	913,198	140·0
Average daily attendance for year ending 31st December, 1867,	106,470	96,427	73,103	45,683	321,683	49·3

Of 912,745 of the pupils on the rolls in 1867, there are said to be—

denominations of pupils,

66,146 or	7·25	per cent.	Established Church.
737,267 or	80·77	,,	Roman Catholic Church.
102,768 or	11·25	,,	Presbyterians.
6,564 or	0·73	,,	Other persuasions.

"The following table shows the per-centage of schools from which returns have been received exhibiting a mixed attendance of Protestant and Roman Catholic pupils, for the years 1863, 1864, 1865, 1866, and 1867:—

per-centage of mixed schools,

	1863.	1864.	1865.	1866.	1867
Ulster,	81·6	80·9	81·6	83·3	83·9
Munster,	32·8	32·0	33·1	37·6	40·5
Leinster,	40·8	40·4	41·6	47·6	48·0
Connaught,	45·1	45·0	44·5	48·1	50·5
Total,	54·6	54·1	54·7	58·4	59·8

"The Roman Catholics throughout nearly every part of Ireland avail themselves of the National schools. It is, however, in the province of Ulster only that Protestants generally are of that class in society for which National schools are intended. 73·2 per cent. of the Protestant population of Ireland is in Ulster. In the other provinces the Protestants are a very small section of the population, and somewhat rarely of that class in society which frequents National schools. In Ulster, too, the population is pretty equally mixed—50·5 per

1867.

cent. being Roman Catholic, and 49·5 per cent. being Protestant. As a test, therefore, of the acceptability of the National school system on the part of the people, as also of their willingness or readiness to attend National schools of a mixed description, the province of Ulster may be taken as a fair exponent. In this province we find that 156,841 or 89·3 per cent. of all the Protestant pupils of National schools in the country are in attendance; and again that of the 156,841 no less than 139,269, or 88·8 per cent., are in attendance at schools frequented by Roman Catholics. Considering that there are several places in Ulster where the population is exclusively Protestant, and where, therefore, a mixed attendance at a National school is physically impossible, these results exhibit a remarkable degree of readiness on the part of the people to frequent mixed schools.

"The general acceptability by Protestants and Roman Catholics alike of the National system may be gathered from the fact that in Ulster 50·5 per cent. of the population are Roman Catholics, whilst 51·2 per cent. of the National school pupils are Roman Catholics; and 49·5 per cent. of the population are Protestants, whilst 48·8 per cent. of the National school pupils are Protestants.

"Much discussion has taken place as to the extent of mixed education that prevails in National schools.

"In considering the question as to the amount of the mixed education which prevails in National schools, it is to be borne in mind that the measure of this amount is represented by the ratio in which the minority, the Protestants, is found in association with the majority, the Roman Catholics. When none of the minority mix with the majority there is no mixed education. When the whole of the minority mix with the majority there is the greatest possible amount of mixed education. The minority, the Protestant pupils, numbered for the year 1867, 175,478. The Roman Catholic pupils, the majority, for the same year numbered 737,267. The maximum of mixed education would prevail if the whole of the 175,478 Protestant pupils were in attendance in schools frequented by Roman Catholics. This maximum, however, is unattainable, for there are some places in the north of Ireland where Protestants constitute the whole population, and where mixture with Roman Catholics is accordingly impossible.

"But, of the 175,478 Protestant pupils in National schools, 155,343, or 88·5 per cent., are in attendance in mixed schools.

defends the Board's rules,

"If 100, therefore, represents the maximum which might possibly prevail, 88·5 is the measure of the extent of mixed education which actually does prevail.

"Few can possibly deny the advantage of our leading rule, which entirely protects the pupils of National schools from the possibility of proselytism, in the 3,821 mixed schools to which we have been adverting; but the importance of the same rule in the operation of the 2,565 unmixed schools may not to some persons be quite so apparent, and we shall therefore very briefly proceed to illustrate it.

"In the province of Munster there are 927 unmixed schools, of which 13 only are under Protestant teachers; and in the same province there are only 37 other schools in which a Protestant teacher, principal or assistant, is to be met with. It may fairly be asked, are the Protestants, scattered as they are in small numbers throughout the province, under the circumstances to be debarred the privilege of attending, with a safe conscience and an equal right, the 914 unmixed schools under Catholic teachers exclusively, because it meets the views of some people to ignore the rule which renders it impossible to tamper with the faith of a child?

"Then, if the rule were so framed as to meet the case of mixed schools only, a temptation would be presented to persons in favour of unmixed schools to deter or disgust the minority from continuing to attend their schools. In the province of Munster there are 595 schools, taught exclusively by Roman Catholics, in which 2,242 Protestants, or an average of only 3·7 to each school, are in attendance; just as in Ulster there are 24,901 Roman Catholics attending 953 schools, or an average of 26·1 to each school, which are exclusively taught by Protestant teachers. And the conductors of these schools, in Munster and Ulster alike, are at present bound to receive, to nurture and to protect these small minorities that resort to them.

"Finally, the existence of the protective rule in all schools, mixed or unmixed, establishes the right of a parent to select for the place of education of his child the school which is most convenient, or the school which has the best master in it, feeling at the same time that to whatever school he sends him he is secure from all assault upon his conscience.

"Those who wish that no restriction on the time of giving religious instruction, or that no protective rule should exist in unmixed schools, must admit that under such a system, a school, which at any time became an unmixed school, could never afterwards receive any pupils of a different religious persuasion. It would be considered an unreasonable thing to require the habits and the organization of a school to be altered to accommodate two or three pupils, who, after deranging the entire school by a few days' attendance, may shortly afterwards leave it to attend some other school. It cannot be doubted but that such unwelcome pupils would be treated as intruders, and strong measures adopted to force them to stay away.

"Indeed it may be considered certain that the protective rules cannot be enforced at all unless they are enforced in every case. It would generally be more convenient or more agreeable to the patron to be exempt from these rules; and that toleration which is now enjoyed by the minority who attend the National schools would cease to exist, if the attendance of the minority compelled the patron to observe rules from which he would otherwise have been free.

"This large amount of mixed attendance has not been caused by any pressure put upon the minority by the Commissioners, who have always given the most liberal interpretation to their rules in favour of any small minority desirous of establishing a school for themselves.

"To understand the probable effect of the abandonment of the protective rules on the education of the country, it is most important to consider the schools under Roman Catholic teachers which are attended by some Protestant pupils. The number of such schools is 2,649; the number of Protestant pupils instructed in them is 24,750 being an average of 9·3 such pupils for each such school. But, as a separate school cannot be kept up for so small a number as nine children, this number of 24,750 Protestant children (not a trifling number if compared with the total number of Protestant children in Ireland) would be deprived of the means of education if the rules of the National system did not give them the opportunity of receiving instruction from Roman Catholic teachers without danger of interference with their own religious faith. It may be urged in reply that although the average may be only nine, yet the attendance on a few of the schools may be much more. This may be true, and would prove that the average attendance on the remaining schools was much less, and that in those schools in which the attendance was larger, and sufficient to support a school for the minority, the mixed school gave an education so far satisfactory to the minority that they did not feel it necessary to set up a separate school."

classifies pupils,

Of 685,009 pupils in National schools—

310,072, or 45·3 per cent., are returned as reading First Book.
215,545, or 31·5 " " " Second Book.
112,699, or 16·4 " " " Third Book.
46,693, or 6·8 " " " Fourth and Fifth Books.

1867.

The local emoluments in aid of salaries of teachers averaged—

states local salaries of teachers,

	£	s.	d.		s.	d.	
In Ulster, . . .	9	5	7	per school and	4	2	per scholar.
In Munster, . . .	9	15	2½	”	3	2½	”
In Leinster, . . .	7	13	1¼	”	3	3¾	”
In Connaught, . . .	4	11	0	”	2	0¼	”

"The following table shows the number of teachers of each grade :—

with their grades,

Class.	Principals.		Assistants.		Junior Assistants.	Workmistresses and Industrial Teachers.
	Males.	Females.	Males.	Females.		
1^1, ...	104	55	5	3	.	.
1^2, ...	137	93	4	6	.	.
1^3, ...	243	134	21	26	.	.
2^1, ...	607	318	33	48	.	.
2^2, ...	636	362	29	98	.	.
3^1, ...	1,379	564	209	428	.	.
3^2, ...	593	308	114	259	.	.
Probationers, . .	411	151	228	356	364	.
Total, . .	4,110	1,985	643	1,224	364	348
	6,095		1,867			

"The number of paid monitors in our service in ordinary National schools was 3,264 :—first-class, 155 ; senior, 2,585 ; and junior, 524.

number of monitors,

"The following table distinguishes the males from the females, and shows the number of each grade in each year of service :—

male and female,

Year of Service.	First Class.		Senior.		Junior.	
	Males.	Females.	Males.	Females.	Males.	Females.
1st year, . . .	13	73	417	534	95	119
2nd ” . . .	4	65	338	446	84	89
3rd ” . . .	.	.	164	317	78	59
4th ” . . .	.	.	91	278	.	.
Total, . .	17	138	1,010	1,575	257	267
	155		2,585		524	
			3,264			

"The number of teachers in receipt of good service salary at end of year 1867 was 504, of whom 364 were males, and 140 females.

good service rewards,

"The following table exhibits the number in each class, and term of service completed since first classed :—

Class.	Males.			Females.		
	8 Years.	12 Years.	17 Years.	8 Years.	12 Years.	17 Years.
III^1, ...	11	16	14	2	.	4
II^2, ...	1	16	26	3	4	4
II^1, ...	13	36	37	7	11	9
I_3, ...	2	17	53	6	16	8
I_2, ...	6	20	43	5	13	25
I_1, . . .	2	16	34	.	9	15
Total, . .	35	121	207	23	53	65
		363			141	
			504			

"The number of district model schools in operation is 19.

"The number of minor model schools in operation is 7.

model schools

"The total number of district and minor model schools in operation is 26, in addition to the central or metropolitan district.

"The total number of school farms in connexion on the 31st December, 1867, was 112; of which 21 were school farms of the first class under the exclusive management of our Board, and 17 were school farms of the first class under local management; of the remaining number, 69 were ordinary school farms, and 5 were school gardens—one of the latter being under our own management."

and farms.

Immediately following this Report we print the rules from time to time in force, so drawn up as to show the successive modifications and alterations made in them, together with the various School-deeds at any time employed by the Commissioners, similarly arranged.

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[1] "This number is exclusive of the teachers in 19 prison schools, 4 lunatic asylum schools, and 145 workhouse schools, in connexion with us; and also, of the lay teachers in convent schools—the former not being paid by our Board, and the latter being paid according to the average daily attendance in their respective schools.

In the preceding sketch of the National system we have omitted to notice the Board's Provincial Model Schools. We add here continuously a history of those institutions from their foundation down to the year 1868.

History of Model Schools from 1835 to 1867.

Model Schools designed in 1835,

The proposal to establish district model schools makes its appearance very early in the history of the National Board. In their report for 1835—the second which they issued—the Commissioners give their "opinion that, in addition to the general training institution, thirty-two district model schools should be established, being a number equal to that of the counties of Ireland; that those model schools should be under the direction of teachers chosen for superior attainments and receiving superior remuneration to those charged with the general or primary schools; that hereafter each candidate for admission to the training establishments should undergo a preparatory training in one of them; that the salary of the teacher of each model school should be £100 a year, and that he should have two assistants, having a salary of £50 a year each." The Commissioners proposed to erect all the thirty-two model schools in two years, and they estimated the expenditure of the first year for building twenty model schools at £15,000, and of the second year for building twelve model schools at £9,000. Such was the original plan—to erect a model school in every county in Ireland within two years from 1835 at an average cost of little over £700 per school, and to conduct them with a moderate staff of three teachers each at an outlay of £200 per annum. These model schools were to be directed by the head teachers. It will be seen in the sequel that this estimate, like many other estimates, has been greatly exceeded, and a different management has been provided.

From 1835 the Commissioners' reports are silent respecting district model schools until 1844. The nine years which were to have witnessed the erection of thirty-two model schools and 5,000 ordinary schools at the expense of the National Board had passed over and little in that way had been done. Towards the district model schools nothing had been done at all.[1]

again proposed in 1844,

In their report for 1844 the Commissioners "advert to a communication which they had already made to the Lord Lieutenant as to the necessity of having model schools established under their own immediate direction in the several school districts." They were "satisfied that such institutions would tend powerfully to the improvement of their schools in general," and in order to take conveyances of land they recommend that the National Board should be incorporated as "the Board which has the charge of the schools of public and private foundation in Ireland, under the 53 Geo. III., c. 2, was already incorporated." This was done accordingly by royal charter, dated the 26th day of August, 1845.

From the following report—that for 1845—we learn that the newly incorporated Commissioners had "called upon their several superintendents to recommend sites for district model schools," and that the communications made upon the subject were under consideration.

sites chosen in 1846.

This deliberation resulted in the selection of six sites at Coleraine, Ballymena, Newry, Bailieborough, Clonmel, and Dunmanway. Thus, in securing four out of the six places first chosen for the erection of model schools, the province of Ulster started with the advantage in this matter, which it has ever since retained. Mr. Stanley, in introducing his new plan to the House of Commons, upon 9th September, 1831, explained that the Parliamentary grant must be withdrawn from the Kildare-street Society, because, while "five-sixths of Ireland was Catholic, two-thirds of the whole benefit went to Protestant Ulster." The Board, which superseded the Society, adopted the same proportion in distributing its model schools—two-thirds to Protestant Ulster. "It is our intention," say the Commissioners in their report for 1846, "to establish one of these schools in each district; but we find that the expense will be so considerable that unless Parliament provide us with sufficient funds for the purpose we must proceed in our undertaking by slow degrees." In this year the number of districts was raised from thirty-two to thirty-four, but the intention of establishing a model school in each of them has never been executed, for while a few of the districts contain two model schools each, many districts have no model school at all.

In 1846 the Right Hon. A. Macdonnell,[2] Resident Commissioner, at the request of his colleagues, drew up a plan for the establishment of district model schools. Mr. Macdonnell defines a model school to be a school which it is intended should exhibit a perfect specimen, as far as can be, of the education you mean to have in a particular country, established with the intention that there should be a good specimen in each district of a school suited to that district.

[1] Early in 1840 the Roman Catholic Bishops acquainted the Lord Lieutenant with their opinion "that it would be very desirable to have a model school in each of the four provinces, as such an establishment would inspire the inhabitants of the province with greater confidence in the system of National education."

[2] House of Lords' Committee of 1854; question 1570.

General plan in 1846.

The circular which was issued by the Commissioners in June, 1846, to explain "to their superintendents, for their own information and that of the patrons of the several schools within their districts, the general plan upon which they proposed that the district model schools, when founded, should be conducted," runs as follows :—

"CIRCULAR.

"Education Office, 15th June, 1846.

"SIR,—We enclose herewith a copy of the plan of the district model schools, in order that you may explain it to any parties desirous of applying for the establishment of such schools in their neighbourhood.

"We are, sir, your obedient servants,
"(Signed), MAURICE CROSS, JAMES KELLY, } Secretaries.
"To Superintendents of N.S.S.

"PLAN OF DISTRICT MODEL NATIONAL SCHOOLS.

"(*a.*) That thirty-two district model schools be established, one in each school district.

"(*b.*) That the rent be paid, and the schools be erected by the Commissioners, unless where a site is offered free from rent, and a portion of the expense of building the school is undertaken by the locality.

"(*c.*) That in every case the district model school be vested in the Board, and be placed under their sole control, in the same manner as the Dublin model schools are, without the intervention of local patrons; the superintendent of the district acting as manager of the school, under the Commissioners.

"(*d.*) That of the thirty-two district model schools, a certain portion be established in the chief towns of Ireland—the remainder in smaller towns and villages throughout the country.

"(*e.*) That each model school established in large towns consist of an infant, a male, and a female school, and that each of these schools be capable of accommodating 100 children. That a small play-ground be annexed to each school; the whole school premises to be enclosed with a wall, and contain half an acre at the least.

"(*f.*) That in the model schools established in the smaller country towns, the same course be followed, with this difference, that in the place of the infant school an agricultural school be established.

"(*g.*) That in each district model school, a residence for the master, and a dormitory to accommodate three candidate-teachers be attached to the male school. That a residence be supplied to the mistress of the female school in the neighbourhood of the school, and that one female candidate-teacher be placed under her care.

"(*h.*) That the candidate-teachers be boarded and lodged at the expense of the Commissioners. The course of training in the district model school to last for six months, so that in each district six male teachers and two females will be annually trained—in all 256.

"(*i.*) That the candidate-teachers be selected, after public examination by the superintendents, from among the paid monitors and other meritorious pupils of National schools within the district; and that such of the candidate-teachers as pass with credit through the half-year course of training in the district model school, be recommended by the superintendent to those patrons of schools who apply for teachers.

"(*j.*) That after the candidate-teacher shall have passed through the district model school, shall have received the superintendent's certificate, and have served in a National school for two years, he shall be summoned to complete his education at the National model school in Dublin. But that previous to his admission he shall be examined by the professors in a course of study which shall be prescribed for all candidate-teachers as soon as they have received their certificates at the district model schools, and that he shall be rejected unless he be found thoroughly prepared in this prescribed course.

"(*k.*) That from all the National schools in the neighbourhood of each district model school, a certain number of the most deserving pupils be annually selected after public examination by the superintendent, and be admitted as free scholars into the district model school, to act as monitors therein, and to receive for their services small weekly payments, as is the case with respect to the monitors in the Dublin model schools.

"(*l.*) That the whole expense of building and furnishing each model school must not exceed £800.

"(*m.*) That in each case, sufficient space be left for the erection, at a future time, of a middle class school-house, and an industrial department, should the Commissioners desire to establish such in connexion with the district model school.

"(*n.*) That in addition to the district model school, there be built, from time to time, in each district, a few small schools, with residences for the teachers, at the entire expense of the Board, in localities too poor to found schools; that of these schools the Commissioners shall be the patrons, and the superintendents the managers; and that candidate-teachers who shall have passed through the district model schools, and young persons educated in the special class in Dublin, shall be selected to teach in those schools for the space of two years; after which time the teachers will be fit to undertake more important schools, and their places will be supplied by other candidate-teachers selected in the same manner."

Objects of model schools.

This plan discloses very clearly the main object which district model National schools were originally designed to meet. That object was to train probationary teachers for service in ordinary schools under the Board, with the intent that after a period of trial they should be summoned to the central institution in Dublin, and there complete their course of training. Of such candidate-teachers each district model school was to accommodate three males and one female, who would remain in it for six months only. The female candidate was to reside with the mistress in a residence supplied by the Commissioners in the neighbourhood of the school. The male candidates were to live with the master on the school premises. Each model school was to stand upon an enclosed site of half an acre, and to comprise school-rooms for 100 boys and 100 girls, together with, if in a large town, an infants' school; if in the country, an agricultural school. "The whole expense of building and furnishing each model school must not exceed £800." And it is manifest that the model schools were not designed to be middle schools, since the plan provides that in each case sufficient space be left (in the half acre, as may be presumed), for the erection at a future time of a middle class school-house.

MODEL SCHOOLS.

Cases of departure from plan.

Before proceeding further, we may mention a few cases to illustrate the wide departure of the model schools as actually established from the plan proposed to Parliament for their establishment. (1). Instead of adhering to the uniform standard of capacity, the model schools vary immensely in size. Belfast, the largest, will accommodate 1,630 scholars, at eight square feet per child. (2). The sites likewise vary in extent. Almost all of them exceed the minimum half acre; and Enniskillen, the latest and largest, extends to nearly seven acres of play-ground. (3). Similarly the teachers' residences vary in size. The minor schools have no dormitory for candidate masters attached to them, while in other cases there is accommodation for twelve such persons. Residences in the neighbourhood are not supplied to the mistresses, nor are the candidate female teachers placed under their care. (4). The course of training lasts longer than six months. (5). The candidate teachers who pass through the course of training in the district model schools are often not subsequently summoned to complete their education at the central establishment in Dublin. Some of them even become head teachers of model schools under the Commissioners without any further education in Dublin or elsewhere. (6). The system of free scholars and monitors is not in operation. (7). The maximum cost of £800 for building and furnishing a model school, which must not in any case be exceeded, in no case sufficed for those purposes. Bailieborough, which seems to have been the least costly, as it is the smallest of the district model schools, cost £3,576 11*s.* 1*d.* for building and furnishing, besides £2,066 14*s.* 1*d.* for extensions and repairs. Belfast district model school has cost the country nearly £16,000 for the like purposes. Even the minor schools have every one exceeded the maximum allowance of £800, varying from £1,600 expended on the miserable structure at Ballymoney to £6,000 paid for the spacious schools at Lurgan.

Do not adhere to Mr. Stanley's letter;

Thus the plan of 1846 has not been adhered to in the establishment of district model schools. But the plan itself proposed to depart from the fundamental principles of the National Board as to ordinary schools in two particulars. The fundamental principles to which we allude are both set out in Mr. Stanley's letter of October, 1831, constituting the National Board of Education. "The Board," writes the Chief Secretary, "will invariably require, as a condition not to be departed from, that local funds shall be raised, upon which any aid from the public will be dependent. Where aid is required from the Commissioners for building a school-house, "it is required that at least one-third of the estimated expense be subscribed, and a site for building, to be approved of by the Commissioners, be granted to them." This wise rule of requiring local effort as an indispensable condition of aid towards the erection of any school was not applied to the case of district and minor model schools. In regard to teachers, Mr. Stanley's letter prescribes that the Board "will allow to the individuals or bodies applying for aid the appointment of their own teacher;" and the Commissioners, in their explanatory document upon the letter, "understand that the control over teachers of schools is vested primarily in their local patrons and conductors." It would have been well if this requirement had been extended to the appointment and direction of all teachers in model schools.

buildings begun in 1847.

In their report for 1847 the Commissioners announce that tenders have been accepted for the erection of model schools at Dunmanway, Clonmel, Bailieborough, Ballymena, Newry, Coleraine, and Trim; and that the building of six of them has been commenced.

At the close of 1848 the district model schools in Newry, Ballymena, and Clonmel were reported as ready to be opened; and those in Dunmanway, Bailieborough, Coleraine, and Trim as nearly finished.

West Dublin model school.

In the course of the same year the Trustees and Committee of the School-street schools in the liberties of Dublin transferred to the Board their large school premises, which had been erected in the year 1798 for the education of the poor of different religions. These schools were altered and repaired at the public expense, and continue to be supported by the Board as the West Dublin Model Schools. They are described by the Commissioners as "situated in one of the poorest and most populous localities in the city, at a considerable distance from the central institution, and where it is most desirable that large and efficient National schools should be established." About the poverty and dense population of the immediate neighbourhood of School-street there can be no question; but the school premises are wholly unsuitable to be proposed as models, and no sufficient reasons have been shown to warrant a departure from the salutary rule of local management and local contributions. The original cost of erecting these schools in 1798 is said to have exceeded £2,000, and the charge on the public funds made on account of them was £435 4*s.* 9*d.* in 1848, and £1,688 1*s.* 11*d.* in 1849, when they were adopted by the National Board as model schools.

We have evidence that at this time the establishment of model schools was acceptable to members of the various religious sections of the community. At a meeting held in

Newry on 24th January, 1848, the Earl of Gosford in the chair, the following resolutions were passed[1] :—

Design of Newry model school acceptable to all parties, 1848.

> "That we feel deeply grateful to the Commissioners of National Education, for having resolved on building their first district model school in Newry; and we hail the cordial unanimity with which ministers and members of every religious denomination have this day met to celebrate this event, as in itself one of the best results of the establishment of the National system, and as affording the best proof that it is the only one which has been as yet devised, calculated to prove acceptable to persons of all parties and denominations in Ireland.
>
> "That the objections so frequently advanced against the National system of education, that it overlooks the importance and necessity of giving religious instruction, and that it interdicts the free use of the Sacred Scriptures in its schools are totally without foundation; inasmuch as it makes full provision for religious education, leaving each denomination perfectly free to act upon its own principles with reference to the use of the Bible, paying due respect to the religious liberty of each, and only taking care that no one denomination shall assume a power to compel the members of any other to adopt their views upon this point contrary to their own conscientious convictions.
>
> "That we sincerely rejoice at the success which has already attended the National system of education in Ireland, and feel justified, when contemplating that success, in anticipating the happiest results from its more general diffusion throughout the country; and we earnestly hope that Her Majesty's Government will very soon provide an enlarged system of education for the middle classes in all the leading towns in Ireland, based upon principles which will prove acceptable to all classes and denominations of Her Majesty's subjects in this country."

Mr. Butler, Head Inspector, reports :—

> "These resolutions were introduced to the meeting by the Right Rev. Dr. Blake, Roman Catholic Bishop of Dromore; Rev. D. Bagot, Vicar of Newry; Rev. J. Moran, Presbyterian minister of General Assembly; Rev. H. Alexander, Presbyterian minister of the Remonstrant Synod; Chichester Fortescue, Esq., M.P.; and Denis Caulfeild Heron, Esq."

Absence of local contribution.

In not requiring local contributions as a condition precedent to national grants, the Board surrendered the best guarantee of economy in building the schools, and of popularity in conducting them; and they at the same time exposed themselves to suspicion of favouritism in selecting sites for institutions so highly privileged. In some instances, no doubt, memorials were presented to the Board, calling for the foundation of model schools; but this circumstance will create no surprise when it is remembered that a model school is a handsome building erected at the exclusive cost of the State, where the public purse enables a teaching staff of unparalleled strength to dispense the best education on the lowest terms. The description given by Archdeacon Bell of the process pursued with the memorial in favour of the Waterford model school must be applicable to other cases :—"I am quite satisfied, from what I knew when it was in progress, that it was signed from a great variety of motives. It was carried about from house to house; some signed it for one reason, others for another. I have heard people say that they signed it because, if successful, there would be £8,000 spent in the town upon the building; others thought it would be ornamental; others no doubt approved of the establishment of the school, and thought it would be useful. But I know that it was signed from a great variety of motives. Indeed I know that some signed it because they thought that the bishop and clergy would not like it." Upon such memorials little reliance should have been placed. Had the citizens of Waterford provided a site for the model school, and contributed £2,000 or £3,000 towards its erection, the earnest of their good will would have been justly entitled to weight.

1849. First schools opened.

The year 1849 witnessed the beginning of the new experiment. In May of that year the district model schools of Newry and Ballymena were opened; Clonmel in June; and Dunmanway in August. Coleraine, Bailieborough, and Trim followed in May of the next year. The model schools at Newry, Ballymena, Coleraine, Clonmel, and Trim are described as comprising three separate departments for boys, girls, and infants, respectively, with a house for the masters, and accommodation for eight resident pupil-teachers and for domestics. To Bailieborough and Dunmanway agricultural departments were added in place of infants' schools. The cost of erecting and furnishing model schools was at once found very seriously to exceed the moderate estimate of £700 or £800. "Including every expense the sum will be nearly £5,000 for each." "The amount required to support them does not exceed £400 per annum each," was the opinion of the Commissioners after one year's trial. This heavy cost induced the Board to restrict their views to the erection of no more than two new model schools in the following year, viz., at Athy and Galway.

Fees.

The fees to be charged in model schools were fixed at the following scale. In the boys' and girls' room one half of the children were to be admitted at 1*d*. per week, and of the rest four-sevenths at 2*s*. 6*d*. per quarter, and three-sevenths at 5*s*.; in the infants' school one-fourth were to pay 2*s*. 6*d*. per quarter, and the remainder 1*d*. per week.

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[1] Appendix A.—XVI. Report of Commissioners of National Education.

MODEL SCHOOLS.

Newry.

The Newry school, designed for 250 children, soon filled with pupils. At the end of the first year it was attended by thirty-eight children paying quarterly 5*s.* each, by ninety-three paying 2*s.* 6*d.* each, and by 188 paying 1*d.* weekly; and the Inspector reports that there is "no reluctance on the part of the better class of artisans to allow their children to frequent the same school with those of the poorer order, provided the instruction be sound and suited to their wants; nor do they show any unwillingness to pay for that instruction a higher rate than can be afforded by their humbler neighbours." It is added, however, that "the highest rate fixed by the Commissioners is much below what the same class had hitherto to pay."

Letter of approval from Bishop Blake.

Of the letters written by the clergy of the different denominations who gave religious instruction to the children and pupil teachers in the Newry Model School during the first year of its existence, that of Dr. Blake, Roman Catholic Bishop, is as follows[1]:—

"Violet Hill, Newry,
"April 15th, 1850.

1850.

"MY DEAR SIR,—I feel honoured by your request, that I would communicate to you my observations regarding the opportunities for religious instruction which have been afforded to the children and pupil-teachers professing the Roman Catholic religion in the Newry Model School. I will state my sentiments to you on the subject, briefly, candidly, and without reserve.

"Feeling a lively interest in the welfare of that institution, and more especially in supporting its character for rational and truly Christian liberality, equally removed from bigotry and indifference, I am accustomed to attend there on Fridays, at the time fixed for Religious Instruction, and to superintend it myself, in the apartment allotted for that purpose. The time, indeed, is rather short for the business to be done, on account of the great number of pupils, and the nature of the lessons; but every other facility is afforded, and the prospect of improvement is, every day, more and more gratifying. Of the other schools I regret I cannot speak from personal experience, my many other duties having prevented me from visiting them. I can say, however, with truth, that I have never heard a word of complaint against them, and have heard many speak most favourably of them.

"I feel great pleasure in giving this testimony of the merit of our Newry Model School.

"I have the honour to be, my dear sir, your faithful humble servant,

"Edward Butler, esq., &c." "✠ M. BLAKE.

Ballymena attended and approved by all classes.

At the same date the Ballymena Model School is said to be "attended by children from almost all the varied ranks or grades of society, from the intelligent and industrious labourer and artisan, the small farmer, and more wealthy landholder, up to the more respectable mercantile or trading part of the community, and even on to those of the professional class."

The Rev. Robert Rowan, E.C., the Rev. John Lynch, P.P., and the Rev. H. J. Dobbin D.D. (Presbyterian), attended on each Saturday to give "special doctrinal instruction according to the formularies of their respective Churches." At the close of the examination of the school, in proof of the general approval of the instruction, the following resolutions moved by the Rev. H. J. Dobbin, D.D., and seconded by the Rev. J. Lynch, P.P., were passed by acclamation[2]:—

"RESOLVED, I.—Having enjoyed the privilege of witnessing the examination of the pupils of the Ballymena National District Model Schools, at the close of the first year's operations, we feel ourselves called on to express the unmingled satisfaction which we have felt. The orderly deportment, the happy, cheerful looks, and the extreme cleanliness of the pupils, as well as the remarkable accuracy and extent of the information displayed by them, furnish most gratifying evidence of the excellence of the system pursued in the establishment, and of the great ability, the unwearied perseverance, and the discriminating kindness of the several teachers.

"II.—That we have had great delight in finding that the admirable plans of the Board to elevate and improve the education of the country, by the establishment of District Model Schools, have been so heartily embraced by the people of this neighbourhood, as evidenced by the large and increasing attendance of pupils and the crowded assemblage of the friends of education at these examinations.

"III.—That we cannot allow the opportunity to pass without acknowledging the great obligations under which we are placed to William M'Creedy, esq., Head Inspector, and W. A. Hunter, esq., District Inspector, for the admirable tact, the unwearied application, and the great talent displayed by them in all the arrangements connected with this establishment, and in the most satisfactory examinations we have now witnessed."

Clonmel.

Clonmel was very soon overcrowded, and at the end of the first year instead of a total of 210, as proposed by the Commissioners, there were on the school-rolls 128 children at 1*d.* per week, 137 at 2*s.* 6*d.* per quarter, and 102 at 5*s.*, or 367 altogether. Every social grade in the town was represented in the school, and of 528 admissions, seventy-eight are returned as children of "parents who live private, clergymen, public officers, professions, &c."

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[1] Appendix D., XVI. Report, page 207.

[2] Appendix K., XVI. Report of Commissioners of National Education, page 240.

Mr. Kavanagh, at this time Head Inspector under the Board, says in reference to Clonmel Model School[1] :—

> "The combination of social classes attained in the schools is again surpassed by the combination of creeds. In these schools, conducted under the immediate management of the Commissioners, *united* education has succeeded—local circumstances considered—to a degree never before witnessed in three of the four provinces of Ireland."

Bailieborough.

At Bailieborough only forty-eight out of 121 are described as children of labourers and mechanics; and even at Dunmanway "the pressure for admission at the higher rates was great, particularly from shopkeepers and farmers."

Age of pupils.

The earliest reports on model schools afford proof that in them, as in some ordinary schools, children were from the first admitted prematurely and retained too long. Thus, in the first year of the Newry Model School there were three scholars of two years, one of two and a half, fourteen of three, and twenty of four years of age, while fifty-seven young persons continued to attend this elementary school when upwards of thirteen.

Course of instruction.

The instruction seems to have at once assumed the form which it retains in model schools. Thus at the end of one year the boys' and girls' schools at Newry had no first class, while the course at Clonmel included "geometry, algebra, book-keeping, mensuration, reasoning, first principles of natural philosophy, as mechanics, hydrostatics, hydraulics, pneumatics, optics, heat, chemistry, and geology, processes of analysis and investigation, which are the best and clearest exemplifications of logic, principles of orthography and of orthoepy, natural history and zoology."

Religious difficulty in Dunmanway

Even in the infancy of model schools, the religious difficulty was not entirely unknown. Of Dunmanway it is reported that "the clergy of the Established Church, although at first apparently favourable, or at least not opposed to the attendance of the Protestant children, subsequently, however, thought proper to change their opinions, and, through their influence, the natural attendance of the children was interfered with; this influence was also extended to the Protestant operatives, artisans, and even shopkeepers, and has had the effect of inducing some to withdraw their children, and of preventing the attendance of those of the remainder." While in the visitors' observation book at Clonmel, a clergyman of the Established Church is reported to have expressed a very strong condemnation of the model school.

At Bailieborough an ordinary school is converted into a model school.

The history of Bailieborough model school, county Cavan, is peculiar. It resembles the West Dublin school more nearly than other model schools, inasmuch as the premises were not originally erected by the Board, but were adopted and repaired by them at the public expense, in a locality presenting no recommendations as the site for a model school. In the year 1845, Sir John Young is said to have built, at a cost of £400, the Bailieborough school-house, standing upon an acre of ground, in rather a low marshy situation, and within a few yards of the fever-sheds of the union workhouse. The building contained two school-rooms, each thirty feet by twenty, with a teacher's house. It was erected as an ordinary National school for the special use of the poor. When taken by the Commissioners for a model school, "the ground was partially walled in, the play-grounds were divided, offices were erected, the walls were cemented and stanched, the teachers' apartments were removed, and converted into two class-rooms, new furniture was made, the earthen floors were replaced by boarded ones, and in fact, except the shell of the building which remains unaltered, the entire premises were rearranged and refitted." The improvements and alterations were effected at a cost to the country of £3,576 11*s.* 1*d.*, and a further sum of £2,066 14*s.* 1*d.* of public money has been subsequently spent upon extensions and repairs. At this very considerable outlay the Commissioners have obtained a small model school, capable of accommodating 213 scholars, situated upon a low site of about one acre and a quarter, which they hold on lease renewable for ever, at an annual rent of £19.

The policy of establishing a model school at so great a cost, in a town of about 1,200 inhabitants, is fairly questionable, but it received considerable favour.

Mr. Kavanagh, writing of Bailieboro' Model Schools, states the opinions of the local clergy[2] :—

> "Bailieboro' is most fortunately circumstanced as to the opinions of the clergy concerning *united* education. The rector, Rev. F. Fitzpatrick, recently appointed to this living, has been the ever-steady and firm friend to National education, from the period of its establishment.
>
> "The parish priest, the Very Rev. P. O'Reilly, has three National schools under his own management in his parish; and, in common with the excellent Catholic bishop, and the clergy of the diocese, has, from its first establishment, been active and earnest in extending the National system.
>
> "The Presbyterian clergymen and laity of Bailieboro', as elsewhere, are old friends and supporters of united education. The Rev. Mr. White has five National schools under his control, and the Rev. Mr. Bell (minister of the second congregation) is also a warm friend to our schools."

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[1] Appendix K.—XVI. Report of Commissioners of National Education, page 262.

[2] *Ibid.*, page 297.

MODEL SCHOOLS.

1850.

Speaking of the prospects of success, he says[1] :—

> "These schools were opened at the worst possible period for an agricultural or rural population, all of whom were then busily engaged in various farming occupations; and it is only by degrees that the town's children will withdraw, as their quarters expire, from the few private schools where many of them attend, and which schools were got up to meet the wants of the period, while the old National schools were suspended, owing to the alterations required to adapt them to their present purpose. The numbers in attendance, when the schools were under Sir John Young's management, were considerable, and now that far higher and more extensive advantages are held out through most efficient teachers, and all the appliances and means for imparting a sound and practical education, industrial as well as literary, I reckon on most decided success for the schools. The landlord, and clergy of all persuasions, are the active supporters of the schools and system, and no other means for popular education being available, success and popular approbation must result.

In 1853, the Inspectors condemned the model school-rooms at Bailieboro', and recommended that they should be restored to the special use of the poor for whom they were originally erected.

In 1850, two new district model schools were in course of erection at Athy and Galway, and resolutions were taken to build two additional schools of the same class in Limerick and Kilkenny.

Changes in the R. C. Episcopate.

A personal change which occurred in this year, has exercised so powerful an influence upon model schools that it cannot be passed unnoticed here. The Most Rev. Dr. Crolly, Roman Catholic Archbishop of Armagh, was succeeded in that see by the Most Rev. Dr. Cullen, who opposed and defeated the design of establishing a model school in Drogheda. About the same time the Synod of Thurles was held; and shortly afterwards Archbishop Cullen took occasion to publish his opinion that the model schools in system closely resemble the Queen's Colleges, which had been condemned as "detrimental to religion, on account of their grave and intrinsic dangers." Henceforward the model schools, which appear from the first to have been widely disapproved by the clergy of the Established Church, encountered the decided hostility of Roman Catholic ecclesiastics.

Dissension at the Board.

Not long afterwards, the Commissioners found experimentally, how difficult a thing it is for a mixed Board to manage schools without dissension. At the opening of the Newry and Clonmel model schools, certain works, which appeared on the list of books approved by the Board, had, with the knowledge and consent of two of the Commissioners, not been made obligatory. Upon discovering the omission, Archbishop Whately, himself a Commissioner, and the author of one of the works in question, which he had designed to be Christian without taint of sectarianism, demanded that in *all* the model schools *all* the Board's books should be read. A protracted controversy arose within the Board, which resulted in the removal of His Grace's work from the approved list of books, followed by the resignation of three Commissioners, and a lengthened inquiry before a Committee of the House of Lords.

1852.

The Most Rev. Archbishop Murray, who had been on the Commission from its institution, died in 1852. In lamenting his decease, the Commissioners state that "our success has been greatly owing to his constant presence among us, and to the confidence reposed by the members of his Church in his great sense, experience, and integrity."

Management.

The Board's Report for 1852 contains a phrase which seems calculated to convey a false impression. The Report mentions the success of "our district model schools, where the clergy of different persuasions co-operate *in the management* of them." A return is printed to show that in 1852 the rolls of nine model schools then in operation at Ballymena, Newry, Coleraine, Clonmel, Dunmanway, Bailieboro', Athy, Trim and Galway, bore upon them the names of 763 Protestants, and 1,350 Roman Catholic scholars.

Two additional model schools were at this time announced in Belfast and Dublin, and preparations were reported for the erection of those at Waterford, Limerick, and Kilkenny.

Kilkenny.

Robert Cane, Esq., Mayor of Kilkenny, forwarded a communication to the Commissioners, in which he states he was instructed to communicate with them, and to say that "the Corporation were desirous to have a model school established in their town or neighbourhood."

Waterford.

In some of these places the proposal to found model schools created considerable controversy. From Waterford a memorial and counter-memorial, favourable and adverse, signed in some instances by the same persons, reached the Board. At Limerick the Protestant and Roman Catholic bishops cordially promoted the scheme.[2]

1853.

Belfast.

In 1853, the district model schools at Waterford, Kilkenny, and Limerick, continued to be in progress of erection. At Belfast, the offer of seven large mill-owners to co-operate with the Board in the establishment of a National school, chiefly for the benefit of their workpeople, induced the Commissioners to secure a site of about one statute acre for a model school in that prosperous locality. Towards this object the neighbouring manufacturers raised about £800, which they employed in paying a fine in reduction of

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[1] Appendix K.—XVI. Report of Commissioners of National Education, page 300.

[2] National Board Returns, Sect. IV., par. 7, page 134.

1853.

the annual rent charged for the site of the school. Nevertheless, the ground rent still amounts to £60 yearly, and the Commissioners have laid out upon the school buildings as much as £15,956 6*s.* 8*d.*

Inchicore.

In the same year, the Commissioners were induced by the offer of an eligible site, and a contribution of £500 from the Directors of the Great Southern and Western Railway to undertake the building and maintenance of a model school at Inchicore, near Dublin, to be under their own exclusive control. They deemed it of great importance that a model school of this character should be established in connexion with every principal railway in Ireland; and they promised their favourable consideration to applications of the kind.

Marine schools.

Furthermore, as a commencement to the work of founding schools for sailors' children in leading maritime towns, they undertook to defray the expense of erecting the necessary buildings for a marine school in Belfast, and of maintaining the institution. This model school also was to be under their own exclusive management.

Upon some of the model schools, already in operation, the Inspectors did not at this time report, or their reports were not presented to Parliament by the Board.

1854.

In 1854, the Kilkenny model school was opened with a very small attendance, "in consequence of local opposition." Of fifty-two names on the rolls at the end of December, fifty-one were Roman Catholics. The Inchicore model railway school was completed in the same year, but the erection of the maritime school at Belfast had not begun.

The Board's Report for this year announces the revision and classification of their rules, and comprises the following chapter:—

Rules of Board.

DISTRICT MODEL SCHOOLS.

(*a.*) District model schools are built and supported entirely out of the funds placed by Parliament at the disposal of the Commissioners, and are therefore under their exclusive control.

(*b.*) The chief objects of district model schools are to promote united education; to exhibit the most improved methods of literary and scientific instruction, and to train young persons for the office of teacher.

(*c.*) In district model schools, the Commissioners appoint and dismiss, of their own authority, the teachers and other officers; regulate the course of instruction, and exercise all the rights of patrons. The Commissioners afford the necessary opportunities for giving religious instruction to the pupils, by such pastors or other persons as are approved of by their parents or guardians, and in separate apartments allotted to the purpose.

(*d.*) Some of the district model schools have farms attached to them, for the purpose of affording instruction in agriculture.

1855.

In 1855, the model schools at Limerick and Waterford received pupils; that at Belfast approached completion; and the design of building at Londonderry was made public.

Classes of pupils

The report for 1855 states respecting Galway model school, "many defects in the building and in the management which call for the interference of the Commissioners;" and also, that "the schools have gradually ceased to be attended by the children of the poorer classes, and are attended chiefly by the children of shopkeepers and of the middle classes."[1] In the same way, the children in Limerick model school "belong to all classes in society, but chiefly to the shopkeeping and farming classes." At Ballymena, it was found that many who "were in a position to pay the higher rates" sent their children to the model school for 1*d.* a week. At Coleraine model school, the Inspector had, twelve months before, reported to the Board, that "in many important respects one of the departments was in an unsatisfactory state," and in the beginning of 1856 the report was "still under consideration." During the whole of 1855, only two visits were paid here by any clergyman, during the time of religious instruction. At Newry, the Inspector called for "the services of a classical master," to teach Latin and Greek to the model school pupils, at an extra fee of 10*s.* each per quarter. In Clonmel model school, the attendance for three months had been unusually low, "owing to the very severe weather, and to the windows of the school-rooms being broken and admitting the rain very freely, and the delays involved in getting in new sashes, instead of the inferior ones that had been before in use."

Want of discipline.

In reference to this model school, the Inspector makes an important suggestion. "It would be very desirable," he says, "if the importance of detaching the female department from that of the males were kept in view."

Of Athy, we learn that the model school opened in 1852; and that in May, 1854, "a laxity of discipline prevailed through the establishment."

Minor schools as proposed by Government, and as built.

In 1854 the Government had "empowered the Commissioners to build a limited number of ordinary National schools in the *poorest localities* in Ireland, *in which local subscriptions cannot be raised*, at the entire expense of the State, not to exceed £400 each; these schools to exhibit the best specimens of what ordinary National schools should be.

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[1] In spite of the respectable position of the children, the Inspector records that, after the public examination, he divided £15 of public money among the most deserving pupils, in sums varying from 1*s.* to 10*s.* This practice has been generally adopted with regard to the Board's district model schools.

Model Schools.

1855

They are to be under the exclusive control of the Commissioners, who shall have power to appoint the teachers, &c.; and in cases wherever practicable to appoint *committees composed of Protestants and Roman Catholics to visit and superintend them*, under the direction of the Board."[1] This recommendation originated the Board's minor model schools, which, however, do not conform to the Government suggestions, either in poverty of localities, in character of buildings, in cost, or in mode of management.

These new schools were at first described as "ordinary National schools, designed to exhibit the best specimens of what this class of schools should be." They are now known as minor model schools, and are included in this report. They differ from district model schools, in containing no boarding establishment for candidate or pupil-teachers; and, being so far in less imperative need of local management, they may be regarded as not equally exposed to censure. But, since in them one of the primary objects of the district schools, viz., the preparation of teachers, is abandoned, so the expenditure incurred in erecting ordinary National schools, *e.g.*, £4,494 17*s.* 2*d.* at Carrickfergus, and £6,763 19*s.* 3*d.* at Lurgan, fairly lays them open to question. The nomenclature, indeed, is not free from confusion. Thus the very inferior structure at Ballymoney, opened in 1856, is sometimes styled a minor model school, and at others a literary and agricultural model school.

In 1855 the marine schools, which were to have been erected at the national expense and under the Board's control in the leading seaport towns, appear to have subsided into the more moderate plan of adding maritime departments to the model schools of Limerick, Waterford, and Londonderry.

Pupil-teachers.

In the same year the course of training for pupil-teachers in the several model schools was extended from one year to two, and the stipends of paid monitors in the same schools considerably increased.

1856.

The Commissioners in 1856 opened the Ballymoney Literary and Agricultural Model School, and resolved upon erecting seven more of their specimen National schools at Carrickfergus, county Antrim; Monaghan, county Monaghan; Newtownstewart and Omagh, county Tyrone; Bandon and Youghal, county Cork; and Parsonstown, King's County. As the schemes in favour of Bandon and Youghal were never carried out, the sites of all these minor model schools which were eventually built, as well as Lurgan subsequently selected, are in the province of Ulster, with the single exception of Parsonstown.

Minor schools built mostly in Ulster.

Enniscorthy.

In their report for 1856, dated 14th August, 1857, the Commissioners state that they "have decided upon establishing a district model school at Enniscorthy, county Wexford, and are in correspondence with reference to a suitable site." We have seen that the district model schools at Athy and Kilkenny were at their opening attended very badly indeed. Doubtless the Commissioners indulged hopes of larger success in those towns; but at Enniscorthy £6,500 were laid out upon a district model school without any support from the Established Church, in face of a decided declaration of hostility from the Roman Catholic bishop, who represented eighty-eight per cent. of the population, and in spite of a strong remonstrance from their own Head Inspector.

Among the interesting facts recorded of model schools in 1856 we observe at Athy that "the private schools previously existing have all but disappeared," while on the rolls of the model school there are twenty-three boys and twenty-seven girls above fifteen years of age; at Coleraine that "nothing has as yet been done towards making permanent improvements in the male department," so that the abuses, now of two years' standing, remain still unredressed; at Ballymoney that about £400 had been locally contributed towards the building expenses, and that the Commissioners give the whole amount of fees to the teachers here in place of one-half, as in a district model school.

May, 1857, witnessed the opening of the great model school in Belfast.

1857.

In the same year a site was obtained for the Londonderry model school, and the resolution taken to erect a model school at Newtownards, county Down, upon a site granted by the Marquess of Londonderry. These are district model schools.

The Commissioners further report that at Carrickfergus, Monaghan, Newtownstewart, Omagh, and Parsonstown they have leased land "for the erection of schools designed to exhibit the best specimens of ordinary National schools." These were to be minor model schools.

We cannot refrain from noticing once more that, with a single exception, these last-mentioned schools, whether district or minor, are situated in the province of Ulster. It was, doubtless, the opposition generally offered to their scheme by Episcopalians and Roman Catholics throughout three of the provinces of Ireland, which at this time drove the Commissioners to place their model schools in places inhabited by considerable bodies of Presbyterians in Ulster.

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[1] See *Supra*, p. 149. No. 13 of "Omitted Suggestions."

MODEL SCHOOLS.

1857.

Want of success in railway model school.

The reports for 1857 record the failure of the Inchicore Railway Model National School. Already in 1856 it "had not in at least the girls' and infants' departments been a successful institution;" and in 1857 a decrease of attendance took place in the boys' school of thirty-three, or 21·7 per cent. "It was, no doubt, very disheartening to teachers highly qualified and classed, and used to schools largely attended, to have had to deal daily with small classes, and with children who made it a compliment to attend," and these "circumstances, entirely beyond the male teachers' control, caused a large number of pupils to withdraw." This railway model school was intended for persons connected with the Great Southern and Western Railway Works, "but the school register shows that a very large per-centage of the attendance consists of children whose parents have no connexion with these works." The evening school had likewise failed. "It dragged out a kind of lingering existence till 1st June, when it was closed by order of the Board." It was to be re-opened on advantageous conditions for further trial, but "such are the apathy and indifference," that the Inspector "doubts if twenty persons will be found to avail themselves of the opportunity of attending this school." The Inchicore school is still supported, but the experiment of founding railway model National schools has not been tried again.

As the Inchicore model school will not be further mentioned in this outline of the history of model schools, we may introduce here a remark made in a subsequent report. "The past history of this school," says the Inspector, "short as has been its existence affords a strong proof of the advantages of exercising a strict and vigilant superintendence over the conduct even of model school teachers." The remark indicates clearly enough one class of difficulties attending upon the exclusive control over schools retained in the hands of a Dublin Board.

1858.

Smaller schools in Marlborough-street.

In the course of 1858 the Commissioners convinced themselves that the central schools were unfitted by their great size and large attendance to serve as models for the teachers in training, whose schools ordinarily are limited in extent and attended by small numbers of pupils. Accordingly, they began to erect seven additional sets of schools in Marlborough-street, varying in their dimensions, and corresponding more closely than the central schools in arrangement and attendance with the various grades of ordinary National schools spread over the country, whose teachers it is the business of the central normal institution to instruct and train.

The premises of the Londonderry Model School were at this time advancing under the Board of Public Works, now charged with the building and repair of vested schools, and leases of sites for model schools at Enniscorthy and Sligo had been perfected.

At Omagh the building of the minor model school—a designation now first employed—was finished, and contracts concluded for the erection of similar schools at Carrickfergus, Newtownstewart, and Parsonstown.

Boarding system not successful.

About the boarding system even the Board's Inspectors begin now to express doubt. One of them (Mr. Hunter) fears, in 1858, that "the pupil-teacher system, as carried out in the model schools, has not been productive of all the good results that were anticipated from it; while the paid monitress system has been highly satisfactory. The pupil teachers (who are boarders) are costly, and sometimes inefficient. The paid monitresses (who live at home) cost less, they require less supervision, and their services are generally very efficient; while ultimately they become successful and active when required to engage in the business of teaching on their own account in an ordinary National school."

1859.

Omagh.

The chief event of 1859 was the opening of the Omagh minor model school, where "no application was made for the admission of any Roman Catholic pupil." Nevertheless, the school is described by the Commissioners as "in a flourishing condition." At Limerick and Clonmel, as well as in Omagh, we now hear of the active opposition offered to model schools by the Catholic clergy.

1860.

In 1860 the district model schools at Londonderry and Enniscorthy are reported to be completed, and those at Newtownards and Sligo to approach completion. A site in Cork for the model school had been selected, and the Enniskillen school was in contemplation. Thus the number of district model schools reached nineteen—a number which has not been exceeded up to 1869.

At Parsonstown, Carrickfergus, and Newtownstewart, minor model schools were now in operation. Monaghan was nearly finished, and a site had been taken at Lurgan. Minor model schools have not been multiplied beyond seven.

Minor and *District* Schools.

The minor model schools began soon to advance to the condition of the district model schools. The *minor* model school in Omagh is reported to be in no respect inferior to *district* models in other towns, and the Commissioners were induced to sanction the appointment of additional teachers, and of a small staff of pupil-teachers of a higher grade, and with a higher rate of salary than the paid monitors. It is further mentioned that "no Roman Catholic Clergyman visits the school. The efforts that have been made by their ecclesiastical superiors to prevent the attendance of pupils of that denomination have been wonderfully successful."

MODEL SCHOOLS.

1861.

In 1861 the sets of additional schools contiguous to the central schools in Marlborough-street are reported to be in satisfactory operation. The district model school at Londonderry had been opened, and Newtownards and Enniscorthy completed. Of minor model schools, Monaghan and Newtownstewart were in operation, and Lurgan was advancing towards completion.

Opposition.

At this time Newtownstewart minor model school had admitted one Roman Catholic boy, and one Roman Catholic infant in a total of 103 pupils. At Monaghan minor model school the only clergymen who attend for the purpose of giving religious instruction are the Presbyterian. Carrickfergus minor model school opened "under rather unfavourable circumstances;" but "a kind of kindly feeling sprung up," so that at the end of the year the rolls bore the names of twelve Roman Catholic children out of 204. At Kilkenny the active opposition of the local clergy to the model school had not sensibly diminished; and at Waterford parents frequently withdraw their children without assigning any cause, but subsequently re-enter them at the model school through dissatisfaction with their progress in other schools.

1862.

In the month of August, 1862, the district model schools at Newtownards and Enniscorthy first received pupils.

Newtownards.

Newtownards had upon its rolls at the close of the year 356 scholars, of whom two were Roman Catholics. Eight of the teachers professed the faith of this small minority. In adverting to these circumstances, the Inspectors explain that Newtownards is peculiarly a Presbyterian locality (of the population, sixty per cent. are Presbyterians), the other denominations being relatively small. The Roman Catholic clergyman having in the spring built a new school-house, naturally made extra efforts to induce the children of his own denomination to attend that school. In any case there could not be any considerable number of Roman Catholic children (of the population, twelve per cent. are Roman Catholics), but they have no doubt that ultimately, and at no very remote date, the Roman Catholic denomination will be fairly represented. At the visit of two of the Royal Commissioners in 1868, there were present five Roman Catholic pupils and four Roman Catholic teachers.

Enniscorthy.

At Enniscorthy the Inspector stated that "the determined opposition manifested to the model school by the Roman Catholic bishop and clergy is such as almost entirely to exclude the people of that denomination from the advantages which the establishment offers. This opposition is the more inexplicable when it is considered that out of the three principal teachers who are appointed, two are Roman Catholics."

The report goes on to say:—"There is a school in Enniscorthy endowed from Erasmus Smith's funds, and energetically supported by the Protestant clergy. That school would probably afford sufficient accommodation for the Protestant population of the town and neighbourhood. Every effort is made by those interested in that school to prevent any of the children being withdrawn, and to secure for it the largest attendance possible. Under all these discouraging circumstances it is not matter of surprise that hitherto the attendance at the Enniscorthy model school has been very low."

It may be that the boarding-house has never been inhabited by candidate teachers.

In the West Dublin Model School "the great want of additional class-rooms has ceased, owing to the decrease in the attendance of pupils; but the want of play-grounds, the very lungs of a school, continues as great as ever." At Inchicore, "the attendance of the pupils exhibits a decrease." At Parsonstown, "the small number of Roman Catholics is owing to the active and increasing opposition of the Roman Catholic clergy." At Galway, "on the 4th January the model school was denounced by the Roman Catholic bishop in a pastoral to his clergy. The consequence of this denunciation has been the withdrawal of 199 Roman Catholic children. It is now opposed so actively, that not merely the pupils are withdrawn, but the paid monitresses are directed to resign." To meet this influence exerted over monitresses, who resided with their friends in the locality, the Commissioners seem to have engaged female pupil-teachers from a distance at larger salaries, provided of course by the State. At Limerick, "the diminution in the attendance is attributable to the active opposition which the model school has experienced from the Roman Catholic clergy." At Athy, "the attendance had fallen away considerably, owing to the opposition of the Roman Catholic clergy." At Londonderry Model School, of 523 registered pupils five were Roman Catholics.

1863.

Lurgan and Sligo.

The minor model school at Lurgan was opened early in 1863, and the District Model School at Sligo in the autumn of the same year. By the end of December Lurgan had registered thirty-one Roman Catholic pupils in a total of 396, but Sligo model school had not attracted any Roman Catholic children at all, failing even more completely than Londonderry, which now had three Roman Catholics upon the roll in a total of 359.

The opposition exhibited in 1862 was still maintained, and grew even more intense. Thus "the Limerick Model School has been made the object of incessant hostility on the part of the Catholic bishop and clergy of Limerick. The result has been so far

Model Schools.

1863.

detrimental to the school, that the vast majority of the Catholic pupils have been withdrawn. Of 110 Catholic pupils, whose names were on the rolls on 31st December, 1862, only thirty-two continue to attend." Of Clonmel likewise, the Inspector reports that "the same influences, exercised in the case of this model school, however, with even still greater stringency than in Limerick, have been employed to secure the withdrawal of the Catholic pupils, and with almost entire success. Although the total number of Catholic pupils, whose names appeared upon the rolls in 1863, was 210, there are now only twenty-seven children of that denomination attending." Of Enniscorthy we read, that "the opposition which these schools had to encounter at their opening from the clergy, both of the Established and Roman Catholic Churches, has been in no degree mitigated. To such an extent has this opposition to everything connected with the establishment been carried, that teachers and monitors have been directed by their managers not to attend the usual and essential examinations, because such examinations were held in a room of the model school." At Kilkenny "steady progress was unexpectedly interrupted in the month of November, in consequence of the exertions of the Roman Catholic clergy to remove from the schools the pupils of that denomination—exertions which were so far successful as to induce the withdrawal of about fifty per cent. of the Roman Catholic children." And again: "the opposition given by the Roman Catholic clergy to the model schools has been felt in Waterford as in other places. It is chiefly owing to this that the decrease which is observable in the attendance has taken place."

1864.

Cork.

Concurrently with the erection of new district model schools at Cork and Enniskillen, diminution in attendance was reported year after year in the older model schools. In 1864 the total attendance at Limerick is less by sixty-two than that of 1863, and less by 134 than that of 1862. In Sligo, "only three Roman Catholics have yet been enrolled in the boys' school, and none in either the female or infants' schools. Owing to this cause the attendance is necessarily limited to a number greatly below that contemplated in the erection of the building." At the West Dublin Model School "the opposition on part of the Roman Catholic clergy is not the only one encountered. The opposition of the Protestant clergy, though silent and quiet in its working, is not less effective." At Galway "if the school had been instituted with openly avowed purposes of proselytism, it could not have been more bitterly or more perseveringly assailed. It was not to be expected that these exertions would be unproductive of result in the further diminution of the attendance at the schools." And in Clonmel, Kilkenny, Waterford, Parsonstown, and Enniscorthy "a large number of Roman Catholic parents were constrained to withdraw their children from the model schools in 1864, and others were prevented from sending theirs. The prelates of the Established Church in the dioceses in which four of these model schools are situated, being no less adverse, the schools had double difficulties to encounter in keeping up their attendance." Even in the south of Ireland, model schools under the exclusive management of the National Board, found few supporters beyond the Presbyterian and Dissenting communities.

Opposed by all except Presbyterians and Dissenters.

1865.

The course of events continued to display unmitigated opposition from the same quarters, with, perhaps, increased exertions, to secure the attendance of children. Thus, at Belfast, "in addition to the premiums granted by the Commissioners, amounting in value to £40, the Inspectors were favoured with premiums given by Robert Patterson, esq., F.R.S., for knowledge of natural history, with three silver medals presented by Dr. Wales, of Belfast, whose sons attended the school, and with two silver medals given by the Head Inspector." And in Londonderry the Irish Society granted £50 annually, to be distributed in prizes to the pupils of the model school.

Premiums to pupils.

1866.

The only novelty presented in 1866, is the first Report upon the district model school in Cork, which had now been in operation for upwards of a year. Of the attendance, we learn that "the Protestants are represented as largely as can be reasonably expected, particularly as the Presbyterians zealously maintain a National school under their own management, and taught by teachers of their own denomination. It is, of course, in the Roman Catholic element that a very conspicuous deficiency is observable, occasioned by the unceasing hostility of the Catholic bishop and clergy."

We observe this year a condemnation of the buildings of the Ballymoney Minor Model School. "A great mistake was made at the time of erection, in not building the house several feet wider." Nevertheless, "numbers of advanced boys and girls come from a considerable distance to finish their education at this establishment."

Of the Coleraine Model School, the Inspector reports, "the falling off in the attendance at the boys' department has been so rapid and so considerable, that it must be attributed to the unsatisfactory way in which the business of the school has been conducted during the past year." In a previous report, the Inspector had exposed the "low proficiency" of the pupils.

MODEL SCHOOLS. 1866.

In the Belfast Model School, the Inspector was "rather surprised at the number and respectability of the parties, who during the year claimed exemption from the higher rates, which are so extremely moderate as compared with the amount and quality of the instruction imparted, and such as can rarely be had on any terms in non-National schools."

At Dunmanway, one of the few model schools still freely attended by Roman Catholics, the *average age* of the boys in 1866 was said to be 12·1, and of the girls 12·4 years, and 218 young persons, in a total attendance of 510, were over twelve years of age.

Trim,

The case of Trim model school deserves particular notice, as the Commissioners have treated it differently from any other of their model schools. The general rule of model schools is, that no pupils are admitted free of charge; but at Trim, partly from the poverty of the place, and partly because no ordinary National schools are at hand, the Commissioners not only admit many children without payment of any fee, but are even in the habit of making compensation to the teachers for the loss of the fees. In such a school as this, the public examination in 1866—the last year for which full reports have been issued—comprised "book-keeping, the different books and accounts used, method of opening and closing accounts, and what the different sides of accounts show; algebra—objects of—how it differs from arithmetic—uses of signs and characters—simple rules and equations; acoustics—nature of sound—sonorous bodies—sonorous waves—velocity of sound—vibrating strings—nature and mode of producing sounds, echoes, resonance, and the general principles of pneumatics; optics—objects of—nature and velocity of light—reflection—refraction—dispersion—lenses—mirrors—microscopes and telescopes; astronomy—solar system—parallax—how the distances of the heavenly bodies are calculated—method of finding the angular unit, with its application to the measurement of distances generally."

extent of examination.

1867. Enniskillen,

In 1867, the last of the model schools was opened at Enniskillen. Erected at a cost of £9,357 10*s.* 11*d.*, upon a site of 6A. 3R. 23P., held on lease for ever, at a ground rent of £68 18*s.* 9*d.* per annum, in a town of 5,774 inhabitants, of whom 3,235 being Roman Catholics, will not approach it; and face to face with Portora school, have an endowment of great magnitude applied to the same purposes.

The Board's Report for 1867, claims 6,581 Roman Catholic pupils as having had their names at some time or other during the year, upon the books of one or other of the twenty-seven model schools, including the central institution. Returns of this kind are most fallacious; but, taking the figures as given, we observe that of the 6,581 Roman Catholics, no fewer than 5,051 are returned on the rolls of model schools in Dublin, Belfast, Bailieborough, Dunmanway, and Trim, which have enjoyed a kind of ecclesiastical toleration; while the other twenty-two model schools, situated in towns having an aggregate Roman Catholic population of 224,133 persons, only claim 1,530 Roman Catholic pupils as in some sense attending them. In these twenty-two places, the number of Roman Catholic scholars to 100 Roman Catholic inhabitants is just ·68, or 10,000 Roman Catholics yielded sixty-eight children, who at some time or other in 1867, attended at a model school. The Commissioners in another table, show that 17,631 pupils on the rolls of their model schools, for the year 1867, produced an average daily attendance of 8,059. At the same rate, the 1,530 Roman Catholic pupils on the rolls of twenty-two model schools, would represent an average attendance of 699, or thirty-one model scholars in every 10,000 Roman Catholics.

attended by small number of R. C. children.

PART II.—PROVISION FOR THE PRIMARY EDUCATION OF THE POOR, ITS NATURE, AND THE EXTENT OF ITS OPERATIONS.

An inquiry into the extent of instruction given in Primary Schools necessarily embraces the four elements that constitute a school, namely—

1. The School-house.
2. The local Manager or Patron.
3. The Teacher; and
4. The Children.

PROVISION FOR PRIMARY EDUCATION OF THE POOR.

Here we are chiefly concerned with the last; each of the others will form a subject for separate special consideration in subsequent portions of our Report, and we shall deal with them in this place only so far as may be necessary to give unity and completeness to this part of our inquiry, which is to be essentially statistical.

Sources of information.

Our sources of information consist, besides the published Reports of the Commissioners of Education, of the Returns to the inquiries addressed to them and to other bodies, as we have already explained in the Introduction; and of the Educational Census, made under our own direction.

Returns from National Board,

The most important and necessarily the most extensive of these Returns are those furnished by the National Board. The queries addressed to the Board were drawn up according to a definite plan for the double purpose of avoiding to ask for the same information in different forms, and of securing that the statistical information furnished to us should be upon a uniform basis, and embrace all the information necessary for this and other parts of our inquiry. It was found that several of the queries in our draft plan could not be answered, either because the documents in the possession of the Board did not contain the required information, or that its collection would take too long a time, or impose too great a task upon those by whom it should be gathered. Although some of the information sought for would have enabled us to make this and other parts of our inquiry more complete, we did not press for it through a consideration for the Public Service, and a desire not to overtask those whose work is already arduous enough. It is right to add, however, that the Commissioners of Education and their Officers did everything in their power to aid us in our statistical inquiries. We take this opportunity of thanking the Officers of the central establishment, and the Inspectors, for the cordial assistance they afforded. Our thanks are also due to the National School Teachers, who furnished the materials from which was constructed the chief part of the statistical information contained in the Returns of the National Board.

Church Education Society,

As the Church Education Society stands next in importance to the National Board in the number of schools connected with it, we were desirous of getting such detailed information concerning each of their schools as would have enabled us to compare them with the National schools. But the Society being a voluntary association, intended merely to assist schools and train masters, without exercising control over them, and having no organization for collecting statistical facts, its officers were unable to answer our inquiries regarding their common schools. We are obliged therefore to content ourselves with the information regarding this large class of schools to be found in the Police Returns. The Society supplied us willingly with whatever information was within their power.

Christian Brothers,

The Christian Brothers, having a complete central organization and a uniform system of school accounts, were enabled to answer all our queries very fully. We beg to thank them for the readiness with which they prepared at their own cost the statistical information to be found in the Returns furnished by them, and printed in our Miscellaneous Papers.

Governors of Erasmus Smith's Schools,

The Governors of Erasmus Smith's Schools, having also a central organization, and full control over their schools, were able to furnish us with the statistical information which we required regarding the limited number of English schools under their management.

Poor Law Unions,

The queries respecting the education of children in Workhouses were drawn up, in the first instance, with a view of getting such information as would enable us to compare the condition of the education of the comparatively small number of pauper children now in Irish Workhouses with that of the large number which were in them in the years immediately following the period of the Famine; and especially to ascertain the extent and causes of blindness among workhouse inmates, and the provision made for the education of the blind, deaf and dumb, and other children physically incapacitated. On inquiry we found that the materials for much of the information sought did not exist, and that the rest, for which materials might be found, would

Provision for Primary Education.

cost much labour to collect, and would have been too incomplete and fragmentary to be of any value. We, accordingly, re-cast our queries so as to limit them to the present condition of things. We believe they will be found to give a complete account, so far as mere statistics can do so, of the educational condition of the children in the Irish Workhouses. We have to thank the Poor Law Commissioners, the Chief Clerk, Mr. Banks, and their other Officers, for the great interest they showed in our inquiries, and the trouble they took to get them answered, and afterwards tabulated. The Clerks of Unions are also deserving of our thanks for their share of the work.

Inspectors-General of Prisons.

The Inspectors-General of Prisons furnished us with full information respecting the limited and special class of Schools connected with Gaols.

Non-National Convent schools, &c.

Our information about the Convent Schools not connected with the National Board, the schools conducted by religious communities of men connected and unconnected with the National Board, those belonging to different denominations of Dissenters, and the large number of Private Schools, is derived exclusively from our own Census.

General conclusions as to the extent of educational means.

We now proceed to lay before Your Majesty an account of the facilities of instruction for the Poor which exist in the Primary Schools of Ireland. For greater convenience, we will arrange what we have to say on the matter under the four Heads above mentioned.

CHAPTER I.—SCHOOL-HOUSES AND SCHOOLS.

School-Houses and Schools.

In the terminology of the Officers of the National Board a "School" means a single room or department, with or without a class-room, in which a master or mistress teaches a number of children of the same or of different sexes, and which is registered under a certain number in the list or roll of schools. In the case of a large number of rural schools having a mixed attendance of boys and girls, "School" and "School-house" are synonymous, but where the boys and girls are taught in separate rooms under the same roof a "School-house" is equivalent to two Schools. In the majority of cases where the boys and girls are taught separately the two schools are under one roof; but in some instances they form separate buildings. In the Reports of the National Board, and in their Returns to us, "School" means "School-room," and is synonymous with "School-house" in the case of all single schools, but in the case of double Schools, that is, where a male and female school are under the one roof, or where a further subdivision into male, female, and infant is carried out, they are not synonymous. The number of "Schools" is therefore always much greater than the number of School-houses.

Explanation of terms; *school*, *school-house*, *school-room*.

Distinction not observed by police.

In our School-Census, the police do not appear to have followed a uniform plan in distinguishing between a single school and a school-house containing several school-rooms. Sometimes they regarded the building as the School; thus the Christian Brothers' establishment in North Richmond-street, Dublin, is counted as one school, although there are twelve rooms. On the other hand, the male model schools in Marlborough-street are returned as five schools, the King's Inns-street convent school as four, and several other convent and model schools in the same way. On the whole, however, we may take the Constabulary Returns as approximately giving the number of school-houses. The following summary made from those returns, gives the number of each class of schools in each province, and in all Ireland; it also shows the number of each class of schools from which returns of attendance were obtained. The number of National schools is given both inclusive and exclusive of convent schools. As the latter schools form a very important class, the number of them connected and not connected with the Board, as well as the total number of both, is given. Under National Schools are also included some of the Workhouse Schools in connexion with the Board. The police in some districts visited the Workhouses, in others they did not; hence, in the following Summary, no special heading for Workhouse could be introduced. The Gaol Schools, with one exception, were not included in the Census. With the exception of some of the Workhouse Schools, and the class of Gaol Schools just referred to, there is reason to believe that the Returns of the police embraced all the other classes of schools in the country.

The schools included under the term "religious orders" are boys' schools, managed by various communities of men. The private schools are divided into two classes, "assisted," and "non-assisted." The assisted private schools are those having small endowments, either of a permanent character, or, in the majority of cases, annual subscriptions.

TABLE showing the different classes of Schools, and the number of each class, visited by the Police on the 25th of June, 1868; and also the number for which returns of the attendance were furnished, and of those for which from various causes no returns were furnished. (*Compiled from Returns of Constabulary Census.*)

CLASS OF SCHOOLS.	ULSTER.			LEINSTER.			MUNSTER.			CONNAUGHT.			TOTAL.		
	Schools from which returns were obtained.	No returns.	Total Schools.	Schools from which returns were obtained.	No returns.	Total Schools.	Schools from which returns were obtained.	No returns.	Total Schools.	Schools from which returns were obtained.	No returns.	Total Schools.	Schools from which returns were obtained.	No returns.	Total Schools of each class.
National Schools—															
Exclusive of Convent Schools,	2,020	121	2,141	1,167	28	1,195	1,220	30	1,250	867	57	924	5,274	236	5,510
Inclusive of do.,	–	–	2,156	–	–	1,251	–	–	1,296	–	–	940	5,403	240	5,643
Convent Schools—															
National,	15	–	15	55	1	56	45	1	46	14	2	16	129	4	133
Not National,	3	–	3	37	3	40	33	–	33	19	1	20	92	4	96
Total,	18	–	18	92	4	96	78	1	79	33	3	36	221	8	229
Christian Brothers' Schools,	10	–	10	31	2	33	33	–	33	3	1	4	77	3	80
Religious Orders, Schools of,	–	–	–	6	–	6	5	–	5	–	–	–	11	–	11
Church Education Schools,	510	40	550	315	33	348	242	16	58	96	14	110	1,163	103	1,266
Erasmus Smith's Schools,	53	5	58	32	2	34	7	2	9	5	1	6	97	10	107
Wesleyan Schools,	19	–	19	4	3	7	7	1	8	4	1	5	34	5	39
Presbyterian Schools,	1	–	1	1	–	1	–	–	–	19	3	22	21	3	24
Irish Society, Schools of,	2	–	2	5	4	9	3	1	4	3	–	3	13	5	18
Irish Church Mission Schools,	–	–	–	8	–	8	–	–	–	45	11	56	53	11	64
Island & Coast Society's Schools,	4	–	4	–	–	–	–	–	–	1	–	1	5	–	5
London Companies, Schools of,	5	–	5	–	–	–	–	–	–	–	–	–	5	–	5
Society of Friends' Schools,	3	–	3	–	–	–	1	1	2	–	–	–	4	1	5
Private Schools—															
Assisted,	131	23	154	192	34	226	191	23	214	86	10	96	600	90	690
Not assisted,	81	15	96	124	16	140	136	14	150	75	14	89	416	59	475
Total,	212	38	250	316	50	366	327	37	364	161	24	185	1,016	149	1,165
Miscellaneous,	7	1	8	2	13	15	6	3	9	4	–	4	19	17	36
Schools not strictly Primary,	2	1	3	20	6	26	7	7	14	8	3	11	37	17	54
Total Schools in each Province,	2,866	206	3,072	1,999	145	2,144	1,936	99	2,035	1,249	118	1,367	8,050	568	8,618

Comparison of different classes of Schools.

The ordinary National schools, Church Education schools, Erasmus Smith's schools, the Dissenting and Society schools, and Private schools, being either single or double schools, may be fairly compared, and, therefore, so far as these several classes of schools are concerned, the previous table gives a fair approximation to the number of school-houses of each class. But it is not so as regards the large Convent and Christian Brothers' schools, each one of which is in reality a group of schools. Thus the 80 Christian Brothers' schools represent 224 schools; the 229 Convent schools represent a larger number of distinct schools, though not proportionately as large a number as the Christian Brothers' schools, because while all the latter are reckoned as single schools by the Police a considerable number of the Convent schools, are reckoned as more than one school. In the following table, which gives the per-centage proportion of each class of schools, we have added the attendance on the 25th of June, taken by the Police so as to show more clearly the relative importance of each class.

	Per-centage Number of Schools.	Per-centage of attendance on 25th June, 1868.
National schools, exclusive of Convent schools,	64·339	70·513
Church Education schools,	14·782	6·973
Erasmus Smith's schools,	1·249	0·840
Convent schools,	2·673	9·414
Christian Brothers' schools,	0·934	4·434
Religious orders of men,	0·128	0·156
Presbyterian, Wesleyan, Irish Society's, Irish Church Mission, Island and Coast Society, London Company, and Society of Friends' schools,	1·868	0·950
Private,	13·603	6·505
Miscellaneous,	0·420	0·211
	99·996	99·996

It will be thus seen that while the Church Education and Erasmus Smith's schools which are chiefly single or double schools like the ordinary National school, form 16·031 of all the primary schools, the attendance in them was only 7·813 per cent. The Convent and Christian Brothers' schools, which are chiefly in centres of population and are usually large buildings, form only 3·607 per cent. of the schools but had 13·848 per cent. of the attendance.

From the preceding table it will also be seen that nearly two-thirds of the schools are mainly supported by the State, and that there was somewhat more than two-thirds of the whole attendance, in the schools so supported. The Convent National schools have not been included in either case.

SCHOOL-HOUSES AND SCHOOLS.

As regards the size, character, repair, extent and nature of premises, school furniture, &c., we have information only about National and Christian Brothers' schools. For the reason already stated we could not expect this information about the Church Education Society's schools. Many of the Parochial school-houses are suitable buildings, in most cases attached to or in close proximity to parish churches. The school-houses of the convents not in connexion with the National Board, are generally new buildings, and almost always better than the ordinary National schools, but having no definite information about them we are unable to institute a comparison between them and the better class of National schools, or with the Christian Brothers' schools.

We have no means of distinguishing among the Private Schools those belonging to the class usually denominated "Hedge Schools." The schools so termed are generally held in miserable cabins, or in small rooms in dilapidated houses in narrow lanes. The Police in their returns have here and there characterized a school as a "Hedge School," but they do not enable us to approximate to their number. We shall now proceed to discuss the information we have received about the property, character, repair, &c., of School-Houses.

SECTION I.—NATIONAL SCHOOLS.

Ownership, &c., of National school-houses.

Ownership, tenure, &c., of school property.—The National Board returns furnish us with information respecting the ownership of 4,906 School-houses, but they do not indicate, except in one class of these buildings, the number of schools or departments represented by them. It is almost certain however that this number is that of all the school-houses in which schools in connexion with the National Board were in operation at the end of the year 1867, that is, nearly 6,520 schools.

Vested and non-vested school-houses.

National School-Houses are classified as—(1) Vested schools, or those over which the Board has legal ownership or control, and towards the erection of which they have contributed part of the cost; and (2) Non-vested schools, or those over which they have no legal control, and towards the erection of which they have contributed nothing. The total number of vested school-houses is 1,152, representing 1,645 schools. The total number of non-vested school-houses is 3,754. The vested school-houses therefore form only 23·482 per cent. of the whole, and the non-vested 76·518 per cent., or a little more than three-fourths.

Nature of vesting.

The legal ownership or control of the Board over vested schools is not the same in kind or extent over all. There are four ways in which the Commissioners own or control School-Houses; (1) the school property is secured for the purposes of National Education by a Bond; (2) it is vested in Local Trustees, with power to the Commissioners to enforce the trusts; (3) certain schools vested in local trustees have been subsequently conveyed to the Commissioners; and (4) schools vested in the Commissioners themselves after they were incorporated. The following table shows the number of each class of Vested School-Houses, and the corresponding number of Schools in each province, and the total and per-centage of each class in all Ireland.

Board's Returns.

TABLE showing the Number of VESTED SCHOOL HOUSES on the 31st December, 1867, the Number of Schools in Operation in them, and the way in which they are vested.

PROVINCES.	Secured by Bond.		Vested in Trustees.		Assigned to Commissioners of Education.		Vested in Commissioners of Education.		TOTAL.	
	School *Houses.*	*Schools* or Departments.	School *Houses.*	*Schools* or Departments.	School *Houses.*	*Schools* or Departments.	School *Houses.*	*Schools* or Departments.	Houses.	Schools.
Ulster, . . .	24	27	204	255	51	58	111	151	390	491
Leinster, . . .	22	32	151	233	2	3	43	80	218	348
Munster, . .	18	24	184	292	28	43	123	201	353	560
Connaught, . .	3	4	77	108	23	33	88	121	191	266
Total, . .	67	87	616	868	104	137	365	553	1,152	1,645
Per-centage, .	5·815	5·288	53·472	52·766	9·027	8·328	31·684	33·617		

Non-vested school-houses.

Some of the non-vested schools, being the property of congregations, are as exclusively set apart in practice for educational purposes as are the vested schools; many however are private property, some being held on lease for school purposes, and others from year to year. There are also some which are the property of the Teacher, or for which he pays rent. The following table gives the numbers and per-centages of non-vested school-houses belonging to each of these categories in each Province and in all Ireland.

Board's Returns.

TABLE showing the Number of NON-VESTED SCHOOL HOUSES on the 31st December, 1867, from which returns were obtained, classified according to the tenure by which they are held.

PROVINCES.	Number of School Houses.	Number inalienable, *i.e.* legally set apart for educational purposes exclusively.	Number, private property, as distinguished from Parochial or Congregational.	Number, the property of Parishes or Congregations.	Number held on Lease.	Number merely rented from year to year.	Number belonging to Teachers.	Number for which Teacher pays rent.
Ulster,	1,625	294	789	836	450	271	62	220
Per-centage,		18·092	48·553	51·446	27·692	16.679	3·815	13·538
Leinster,	793	109	286	507	307	77	25	38
Per-centage,		13·776	36·065	63·934	38·713	9·709	3·152	4·791
Munster,	725	77	295	430	238	155	20	57
Per-centage,		10·620	40·689	59·310	32·827	21·379	2·758	7·862
Connaught,	611	42	427	184	119	175	60	148
Per-centage,		6·873	69·885	30·114	19·476	28·641	9·819	24·222
Total,	3,754	522	1,797	1,957	1,114	678	167	463
Per-centage,		13·905	47·868	52·131	29·675	18·060	4·448	12·333

From this table it will be seen that a little more than half of the non-vested School-Houses may be described as public property, as distinguished from individual property; but that only about 14 per cent. of them are legally set apart for educational purposes.

Schools owned, repaired, &c., by teachers.

In addition to providing, in many instances, the school-houses and paying the rent, the Teacher is still more frequently obliged to keep the school-house in repair, and in almost all the schools, vested and non-vested alike, he supplies the books, maps, and school requisites. The following table will put the extent of these anomalous duties of Teachers in a clearer light:—

Board's Returns.

TABLE showing the number of cases in 1867 where the Teacher provides the School-house, keeps it in repair, and provides the School with Books, School Requisites, and Wall appointments.

——	Number of Schools the private property of the Teacher.	Number of cases in which the Teacher pays the rent.	Number of School-houses kept in repair by the Teacher.	Number of Schools supplied with Books, &c., by the Teacher.	Number of Schools accounted for.
Ulster,	53	223	543	2,212	2,327
Per-centage of total Schools in Province,	2·277	9·583	23·334	95·058	
Leinster,	12	35	117	1,306	1,402
Per-centage of total Schools in Province,	0·855	2·496	8·345	93·152	
Munster,	12	70	231	1,438	1,508
Per-centage of total Schools in Province,	0·795	4·641	15·318	95·358	
Connaught,	60	168	367	950	1,003
Per-centage of total Schools in Province,	5·982	16·749	36·590	94·715	
Total,	137	496	1,258	5,906[1]	6,240
Per-centage of total Schools in operation in 1867,	2·195	7·948	20·160	94·647	

According to this table the Teacher kept the house in repair in the case of one-fifth of the schools in operation in 1867; but the true point of comparison is the number of non-vested school-houses. Calculated upon this basis, the Teachers keep in repair one-third of all the non-vested schools in Ireland (33·511 per cent.) The 1,258 cases where the Teacher repairs the school include, however, 210 cases in which he does it partially, so that it would be more correct to say that the Teachers wholly repair the school-houses in 27·917 per cent. of the non-vested schools, and partially repair them in 5·594 per cent. The 496 cases where the Teacher pays the rent include 37 cases where the rent is nominal, and 27 where the Teacher pays only part of the rent.

Where the Teacher procures the books in the first instance, he is supposed to do so

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[1] This number includes sixteen cases where the books are only partly supplied by the teacher.

National Schools, &c.

in order to sell them to the children, and is allowed a discount of 20 per cent. on the sale price. He is, however, obliged to pay in advance, and often finds it difficult to recover the money. The maps, wall appointments, &c., when ordered by him, are at his expense, unless the manager refunds the money.

Character of School Sites, School-Houses, &c.

Character of School Sites, School-houses, State of Repair, &c.—Information was procured respecting nearly all the National schools in Ireland on the following points:—I. Site and school-house—eligibility of site, character and state of repair of the roof, walls, and windows; character and repair of the general fabric. II. School-rooms—as to having a second room, a class room, or a gallery, whether deficient in lighting, heating, or ventilating, nature and state of repair of the floor, the supply of desks and forms, book press, maps, and pictorial charts. III. Out-offices—whether there is an enclosing wall, number, suitability, and state of repair of offices, condition of premises as to drainage, number having a special play-ground, and if so, its character and state of repair. The answers to these queries are necessarily subject to two causes of variation in the absence of any fixed general standard or type of comparison, namely—that the character of each school-house is judged by a comparison with the farm-houses and cottages of the district, and next that the answers express the opinions of sixty different Inspectors whose judgments must necessarily be different. Taking these two causes into account, but at the same time remembering that the majority of the Inspectors have been in several districts, and that they are in the habit of answering similar inquiries in their reports on their districts, the tabulated answers to the queries on the points above mentioned will help to give, so far as statistical tables can do so, an interesting view of the state of the National school-houses throughout the country. The distinction between school-house and school has not, unfortunately, been attended to in making out the returns; although the information asked for obviously for the most part referred to *school-houses,* the answers are given for *schools.* It was, no doubt, much easier to make it out in the latter form, as each school has a separate roll number, and all information regarding it is registered under that number. Notwithstanding this defect, the tabulated results of our inquiry on the above points will serve the main objects we had in view in making them, namely—that the general condition of the National school-houses, schools, and school premises throughout Ireland may be seen at a glance.

State of Repair of School-Houses.

The following table contains a summary of the Board's Returns to our queries concerning the site, character, and repair of the School-house:—

TABLE showing the Character of the School-houses as to Eligibility of Site, Nature and Repair of Roof, Character of Walls, Windows, and General School Fabric. (*Compiled from Board's Returns.*)

PROVINCES.	Eligibility of Site.			Character and State of Repair of School-house.														
				Roof.						Walls.			Windows.			Character and Repair of General Fabric.		
				Character.			State of Repair.											
	Good.	Fair.	Bad.	Slated.	Thatched.	Otherwise covered.	Good.	Fair.	Bad.	Good.	Fair.	Bad.	Good.	Fair.	Bad.	Good.	Fair.	Bad.
Schools Vested in the Commissioners:																		
Ulster, . .	150	6	4	155	5	–	123	26	10	133	24	2	122	30	7	121	37	1
Leinster, . .	54	–	–	54	–	–	45	7	2	47	7	–	42	12	–	45	9	–
Munster, . .	222	–	5	227	–	–	188	27	12	196	29	2	185	35	7	185	42	–
Connaught, .	135	–	10	145	–	–	128	12	5	132	11	2	131	11	3	128	16	1
Total, . .	561	6	19	581	5	–	484	72	29	508	71	6	480	88	17	479	104	2
	586			586			585			585			585			585		
Per-centage,	95·733	1·023	3·242	99·146	0·853	–	82·735	12·307	4·957	86·837	12·136	1·025	82·051	15·042	2·906	81·880	17·777	0·341
Schools Locally Vested:																		
Ulster, . .	247	10	23	264	14	2	160	73	46	173	94	12	159	103	17	144	123	12
Leinster, . .	255	1	18	270	4	–	188	58	27	203	62	8	171	91	11	176	85	12
Munster, . .	297	4	15	315	1	–	209	64	39	219	86	7	199	102	11	194	108	10
Connaught, .	107	–	4	107	4	–	49	41	22	57	52	3	42	59	11	42	64	6
Total, . .	906	15	60	956	23	2	606	236	134	652	294	30	571	355	50	556	380	40
	981			981			976			976			976			976		
Per-centage,	92·354	1·529	6·116	97·451	2·344	0·203	62·090	24·180	13·729	66·803	30·122	3·737	58·504	36·372	5·122	56·967	38·934	4·098

TABLE showing the Character of the School-houses as to Eligibility of Site, &c.—*continued.*

PROVINCES.	Eligibility of Site.			Character and State of Repair of School-house.														
				Roof.						Walls.			Windows.			Character and Repair of General Fabric.		
				Character.			State of Repair.											
	Good.	Fair.	Bad.	Slated.	Thatched.	Otherwise covered.	Good.	Fair.	Bad.	Good.	Fair.	Bad.	Good.	Fair.	Bad.	Good.	Fair.	Bad.
Non Vested Schools:																		
Ulster, . .	1,673	74	147	1,468	400	27	1,319	387	190	1,309	528	59	1,287	541	68	1,180	635	81
Leinster, . .	1,005	23	75	964	138	1	840	171	94	848	226	31	812	254	39	761	307	37
Munster, . .	940	12	82	843	188	3	667	204	167	676	304	58	662	307	69	639	310	89
Connaught, .	603	4	151	368	387	3	358	236	167	362	355	44	347	364	50	309	386	66
Total, .	4,221	113	455	3,643	1,113	34	3,184	998	618	3,195	1,413	192	3,108	1,466	226	2,889	1,638	273
	4,789			4,790			4,800			4,800			4,800			4,800		
Per-centage,	88·139	2·359	9·500	76·054	23·235	0·709	66·333	20·839	12·875	66·562	29·437	4·000	64·750	30·541	4·708	60·187	34·125	5·687
Grand Total,	5,688	134	534	5,180	1,141	36	4,274	1,306	781	4,355	1,778	228	4,159	1,909	293	3,924	2,122	315
	6,356			6,357			6,361			6,361			6,361			6,361		
Per-centage,	89·490	2·108	8·401	81·485	17·948	0·566	67·190	20·484	12·277	68·464	27·951	3·584	65·382	30·011	4·606	61·688	33·359	4·952

In the preceding table the schools are classed in three divisions; 1, those Vested in the Commissioners of National Education, who are therefore directly responsible for them; 2, those Vested in local trustees, the repairs of which the Commissioners can compel the trustees to execute; and 3, the Non-vested schools over which the Commissioners have very little real control. With the selection of the site, the plan of building, &c., of a Non-Vested School the Board of Education have nothing to do. The only control which they possess in relation to the buildings in which schools are held is the extreme one of refusing to recognise the school, or having once recognised it, to withdraw the grant of salary to teacher. Some of the queries appear not to have been answered in the case of every school. Thus information about the site and the character of the roof was given for 586 vested schools, but the answers to the remainder of the queries included in the table give us information only about 585 schools. The per-centages are calculated upon the number of schools about which information was obtained under each head, and not upon the total number of each class of schools.

Sites generally good.

From this table it appears to be the opinion of the Inspectors that the sites of 89·49 per cent. of the National schools of Ireland are well chosen, and that even in the case of the more numerous class of Non-vested schools, 88 per cent. are built upon good sites. More than four-fifths of all schools are held in slated buildings, and about 18 per cent. in thatched. Of the non-vested 76 per cent. are slated and 23·2 are thatched. The state of the repair of the roof of 67·1 per cent. of all schools is declared to be good, and 12·27 per cent. as bad. The per-centage of the locally vested schools described as having a bad roof, 13·729, is higher than that of the non-vested ones similarly described, namely, 12·875. This speaks ill for the interest taken by local trustees in the schools. Only 4·606 per cent. of all schools are described as having bad windows; here again the schools under local trustees stand lowest, having 5·122 per cent. with bad windows. Under the head of "Character and repair of general fabric," 61·688 per cent. of all schools are described as good, and only 4·952 as bad. In describing the character of the schools under each head of inquiry they are divided into three categories—"good," "fair," and "bad." No difference of opinion would probably exist as to those placed in the latter category; but it is difficult in many cases to say whether a school-house placed under "fair" should not rather be put among the bad. Even allowing for those schools of doubtful position, it is satisfactory to find that at least four-fifths of the schools in Ireland are held in buildings which can be described by the Inspectors as "good" or "fair."

Majority of school-houses in good condition.

Position of schools as regards places Worship.

In connexion with the eligibility or otherwise of the sites of National Schools, we were desirous of ascertaining how they were situated as regards the places of Worship of the several religious denominations. We accordingly asked information from the National Board under the following heads:—Number of schools situated on Established Church, Roman Catholic Church, Meeting House, or Convent or Monastic, ground—distinguishing

National Schools, &c.

those cut off by an enclosing wall or otherwise, those having a separate or common outside entrance, and a separate or common immediate entrance; number of schools which

Position of schools as regards places of worship.

Tabulated Summary of Vested and Non-Vested Schools situated on Established Church, Roman Catholic Premises are cut off by an enclosing wall, or otherwise; where there is a common or of Schools held under or over Established Churches,

Board's Returns.

Provinces.	Schools situated on E.C. Church, R.C. Church, Meeting-house, Convent or Monastic Ground.										
	Situated on				Total.	Cut off by		With outside entrance		With immediate entrance	
	E.C. Church Ground.	R.C. Church Ground.	Convent or Monastic Ground.	Meeting-house Ground.		Enclosing Wall.	Other means.	Separate.	Common.	Separate.	Common.
Vested Schools.											
Ulster,	–	37	–	3	40	17	6	10	30	1	39
Leinster,	–	51	3	–	54	25	11	15	39	2	52
Munster,	–	21	2	–	23	18	2	4	19	–	23
Connaught,	–	2	3	–	5	3	–	2	3	–	5
Total,	–	111	8	3	122	63	19	31	91	3	119
Per-centage,	–	6·666	0·480	0·180	7·327	51·640	15·573	25·410	74·590	2·459	97·541
Non-Vested Schools.											
Ulster,	21	135	13	161	329	105	68	90	240	8	322
Leinster,	1	261	56	4	322	113	35	118	204	25	297
Munster,	1	159	31	5	196	100	24	49	147	2	194
Connaught,	1	52	13	4	70	27	6	32	34	2	64
Total,	24	607	113	174	917	345	133	289	625	37	877
Per-centage,	0·494	12·502	2·327	3·584	18·887	37·622	14·503	31·515	68·157	4·034	95·638
Grand Total of Vested and Non-Vested Schools,	24	718	121	177	1,039	408	152	320	716	40	996
Per-centage,	0·368	11·012	1·899	2·714	15·935	39·268	14·630	30·798	68·912	3·849	95·860

As the number of schools from which answers to the queries of this table were obtained is not stated, we have calculated the per-centages for all the schools under the Board in 1867, namely, 1,665 vested, and 4,855 non-vested, or together 6,520 schools.

Nearly sixteen per cent. of all National schools according to this table are built on part of the ground of places of Worship, Convents or Monasteries; 5 per cent. immediately adjoin places of worship, and only 0·306 are held under, or over, a Church or meeting-house. It is chiefly on Roman Catholic or Presbyterian ground that the National schools so circumstanced are situate; very few are built on Established Church ground, or adjoining the Churches. The following table shows the proportion between the percentage of schools built on the ground of places of Worship, or adjoining them, and the number of schools under managers of each denomination:—

Board's Returns.

	Situated on.	Adjoining.	Under.	Over.	Total Managers of the Denomination owning the Ground.
Established Church ground,	0·368	0·521	–	–	13·397
Roman Catholic Church, Convent or Monastic ground,	12·911	4·198	0·061	0·030	71·762
Meeting-house ground,	2·714	0·306	0·214	–	12·932

In the case of the Roman Catholics and Presbyterians, the proportion between the number of schools built on ground appropriated to religious uses, and the number of managers of each of those denominations is practically the same.

adjoin Churches, &c.; number held under or over places of Worship. The following table contains a summary of the information received in answer to these queries:—

NATIONAL SCHOOLS, &c.

Church, Convent or Monastic, or Meeting-house Ground; when on any of these, showing where School separate entrance; where the Schools, though not *on*, adjoin such ground; and number Roman Catholic Churches, or Meeting-houses.

Position of schools as regards places of worship.

Board's Returns.

Schools which adjoin					Schools held under or over E.C. Churches, R.C. Churches, or Meeting-houses.							
					Under			Over				
E.C. Church Ground.	Chapel Ground.	Convent or Monastic Ground.	Meeting-house Ground.	Total.	E.C. Churches.	R.C. Churches.	Meeting-houses.	E.C. Churches.	R.C. Churches.	Meeting-houses.	Total.	PROVINCES.
												VESTED SCHOOLS.
1	17	2	2	22	–	–	–	–	–	–	–	Ulster.
1	19	–	–	20	–	–	–	–	–	–	–	Leinster.
2	25	1	–	28	–	–	–	–	–	–	–	Munster.
–	6	1	–	7	–	–	–	–	–	–	–	Connaught.
4	67	4	2	77	–	–	–	–	–	–	Nil.	Total.
0·240	3·843	0·240	0·120	4·624	–	–	–	–	–	–	–	Per-centage.
												NON-VESTED SCHOOLS.
9	39	1	16	65	–	1	11	–	–	–	12	Ulster.
8	56	7	1	72	–	3	1	–	–	–	4	Leinster.
11	81	–	–	92	–	–	–	–	2	–	2	Munster.
2	19	–	1	22	–	–	2	–	–	–	2	Connaught.
30	195	8	18	251	–	4	14	–	2	–	20	Total.
0·617	4·016	0·164	0·370	5·169	–	0·082	0·288	–	0·041	–	0·411	Per-centage.
34	262	12	20	328	–	4	14	–	2	–	20	Grand Total of Vested and Non-Vested Schools.
0·521	4·018	0·184	0·306	5·030	–	0·061	0·214	–	0·030	–	0·306	Per-centage.

Character of School-rooms, and Fittings and Furniture.

Character of school-rooms and fittings and furniture.

It appears, from the Returns furnished to us by the Commissioners of National Education, that very few of the National schools are provided with a second room, a class-room or gallery. The non-vested schools show a much higher per-centage of schools possessed of those useful adjuncts than the vested schools. Considering the previous and even present state of the dwellings of the small farmers and labouring classes throughout Ireland, the proportion of the National schools considered by the Inspectors to be deficient in means of lighting, ventilating, and heating, is not as large as might be expected. The vested schools are better in these respects than the non-vested. It is an evil, however, that nearly 9 per cent. of the non-vested schools should be deficient in means of lighting, and 10 per cent. in means of ventilating.

The number of school-rooms having earthen floors is still very considerable. Of the vested schools nearly 6 per cent. are described as having earthen floors, or adding together those having earthen, brick, flagged and tiled floors, 7·258 per cent. Of the non-vested schools 22·526 are described as having earthen floors, or taking those having earthen, brick, flagged and tiled floors, 25·692 per cent., or a little over one-fourth. Such schools must be very cold in winter, and the health of children remaining for several hours, without much motion, many being bare-footed, must in the end suffer. It is true that the majority of National school-children live in houses having earthen floors; but when at home they are rarely at rest, and their mind is not strained. A cold earthen floor, very often undrained, by keeping the air of the school-room nearly always saturated with watery vapour, which absorbs the heat, exerts a very depressing effect on the teacher and children. This is no doubt, one of the causes which help to produce irregularity of attendance, especially of young children.

NATIONAL SCHOOLS, &c.

The following Table, compiled from the Board's Returns, contains a summary of the answers to the queries about school-rooms which we addressed to the Commissioners:—

TABLE showing the Character and Repair of the School-rooms, Fittings, Furniture, and Wall Appointments.

PROVINCES.	With a second room under the same Roll Number.	With a Class-room.	With a Gallery.	Deficient means of			Nature and State of Repair of Floor.								Schools in which the supply of Desks and Forms is Insufficient.	Schools in which there is no suitable Book Press.	Schools in which there is no Black Board.	Schools in which the supply of Maps is insufficient.	Schools in which there are no Pictorial Charts, &c.
							Nature of School-room Floor.					State of Repair.							
				Lighting.	Ventilating.	Heating.	Earthen.	Brick.	Flagged.	Tiled.	Boarded.	Good.	Fair.	Bad.					
VESTED SCHOOLS:																			
Ulster,	1	14	14	8	28	11	16	2	1	2	418	319	101	19	19	22	14	59	245
Leinster,	9	14	17	3	9	14	31	4	2	1	290	256	53	19	5	18	6	46	140
Munster,	13	18	15	9	15	14	13	–	–	4	366	286	85	12	8	18	8	60	279
Connaught,	4	8	5	3	5	1	24	–	2	–	229	186	39	10	5	9	5	50	146
Total,	27	54	51	23	57	40	84	6	5	7	1,303	1,047	298	60	37	67	33	215	810
Per-centage,	1·621	2·343	3·063	1·381	3·423	2·402	5·978	0·427	0·355	0·498	92·740	74·519	21·210	4·270	2·222	4·024	1·981	12·912	48·648
NON-VESTED SCHOOLS.																			
Ulster,	76	131	157	135	194	86	312	9	11	34	1,524	1,372	106	112	115	163	37	206	1,012
Leinster,	111	88	109	66	77	33	241	25	7	16	801	794	233	63	48	96	25	124	563
Munster,	97	64	73	106	84	72	207	4	16	12	915	756	311	87	85	99	36	102	556
Connaught,	47	40	26	129	130	62	342	5	11	5	395	312	335	111	107	136	29	141	537
Total,	331	323	365	436	485	253	1,102	43	45	67	3,635	3,234	1,285	373	355	494	127	573	2,668
Per-centage,	6·817	6·652	7·518	8·980	9·989	5·211	22·526	0·878	0·919	1·369	74·305	66·107	26·267	7·624	7·312	10·175	2·615	11·802	54·953
Grand Total,	358	377	416	459	542	293	1,186	49	50	74	4,938	4,281	1,583	433	392	561	160	788	3,478
Per-centage,	5·490	5·782	6·380	7·039	8·312	4·493	18·834	0·778	0·794	1·175	78·418	67·984	25·138	6·876	6·012	8·604	2·453	12·085	53·343

Floor calculated on vested, 1,405; non-vested, 4,892; total, 6,297.

The number of schools not having a sufficiency of desks or forms, 392, of which 37 are vested schools, though forming only 6 per cent. of all the schools in Ireland, is still considerable, and shows a great want of attention on the part of the patrons and managers of those schools. The number of schools having an insufficiency of maps is still more considerable, amounting to nearly one-eighth, the vested schools being in this respect worse than the non-vested. The returns do not enable us to distinguish between those vested in the Commissioners and those vested in local trustees; it is probable, however, that the greater part of the 215 schools, forming nearly 13 per cent. of all vested schools, which are described by the Inspectors as deficient in maps, are under local trustees.

One of the best means of awakening the intelligence of young children, especially in remote rural districts where they have no opportunity of seeing any objects other than those they are habituated to in their daily life, is pictorial illustration. A good supply of pictorial charts in a school is a proof of the direct interest of the patron or manager in its success. The absence of such charts or tablets, while it may not prove that the manager does not attend to his schools, shows at least that he has neglected an important means of instruction. We regret to find that 3,478 schools forming 53·343 per cent. of all the National schools in Ireland are described as having no pictorial charts.

Classification of Schools according to accommodation afforded.

Accommodation afforded by schools.

In estimating the accommodation which a school-room affords, the officers of the National Board adopt as the unit of space for each child eight square feet of floor space. This gives for a height of 9 feet, 72 cubic feet of air, and for a height of 10 feet, 80 cubic feet of air, which with suitable means of ventilating is sufficient. The minimum space required in England by the Committee of Council on Education is 80 cubic feet per child in average attendance. The following table, in which the whole of the National schools, distinguished according to their attendance into: 1. Boys and girls combined schools; 2. Boys' schools; 3. Girls' schools; and 4, infants' schools, are classified into eight categories, shows the amount of accommodation they afford upon the basis just stated:—

[TABLE.

Number of **Vested** and **Non-vested Schools**, classified as Mixed, or Boys and Girls combined, Boys', Girls' and Infants'; number of each class which at eight square feet of floor space to a child afford accommodation to 30 or fewer; 30 to 50; 50 to 75; 75 to 100; 100 to 150; 150 to 200; 200 to 300; and upwards of 300 respectively. (*Extracted from Board's Returns.*)

Provinces.	A.—Boys and Girls combined Schools.									B.—Boys' Schools.								
	30 Pupils or fewer.	31 to 50 Pupils.	51 to 75 Pupils.	76 to 100 Pupils.	101 to 150 Pupils.	151 to 200 Pupils.	201 to 300 Pupils.	Above 300 Pupils.	Total.	30 Pupils or fewer.	31 to 50 Pupils.	51 to 75 Pupils.	76 to 100 Pupils.	101 to 150 Pupils.	151 to 200 Pupils.	201 to 300 Pupils.	Above 300 Pupils.	Total.
Vested Schools.																		
Ulster, . . .	–	43	130	78	7	–	–	–	258	–	11	41	43	4	1	–	–	100
Leinster, . .	–	3	14	23	2	–	–	–	42	–	8	57	53	19	11	–	–	148
Munster, . .	–	9	32	55	17	1	–	–	114	1	16	99	95	18	6	6	3	244
Connaught, . .	–	3	42	53	2	–	–	–	100	–	4	39	33	9	2	–	–	87
Total, . .	–	58	218	209	28	1	–	–	514	1	39	236	224	50	20	6	3	579
Per-centage, .	–	11·284	42·412	40·661	5·447	0·194	–	–		0·172	6·735	40·759	38·687	8·615	3·454	1·036	0·518	
Non-vested Schools.																		
Ulster, . . .	42	520	545	156	79	23	10	5	1,380	1	69	84	49	18	13	1	1	236
Leinster, . .	9	120	168	68	24	8	5	16	418	2	68	133	51	35	19	4	2	314
Munster, . .	8	105	172	64	30	9	9	12	409	3	60	127	63	27	6	4	3	293
Connaught, . .	11	226	189	43	8	4	6	6	493	1	48	64	14	10	2	1	1	141
Total, . .	70	971	1,074	331	141	44	30	39	2,700	7	245	408	177	90	40	10	7	984
Per-centage, .	2·592	35·962	39·777	12·259	5·222	1·629	1·11	1·444		0·711	24·898	41·463	17·987	9·146	4·065	1·016	0·711	
Grand Total of Vested and Non-vested, .	70	1,029	1,292	540	169	45	30	39	3,214	8	284	644	401	140	60	16	10	1,563
Per-centage, . .	2·178	32·016	40·199	16·801	5·258	1·400	0·933	1·213		0·511	18·170	41·202	25·655	8·957	3·838	1·023	0·639	

Provinces.	C.—Girls' Schools.									D.—Infant Schools.								
	30 Pupils or fewer.	31 to 50 Pupils.	51 to 75 Pupils.	76 to 100 Pupils.	101 to 150 Pupils.	151 to 200 Pupils.	201 to 300 Pupils.	Above 300 Pupils.	Total.	30 Pupils or fewer.	31 to 50 Pupils.	51 to 75 Pupils.	76 to 100 Pupils.	101 to 150 Pupils.	151 to 200 Pupils.	201 to 300 Pupils.	Above 300 Pupils.	Total.
Vested Schools.																		
Ulster, . . .	4	21	37	31	3	–	–	–	96	–	–	–	1	–	–	–	–	1
Leinster, . . .	–	15	54	48	14	6	1	3	141	–	–	2	2	2	–	–	–	6
Munster, . . .	1	30	89	78	11	3	4	5	221	–	–	1	–	–	–	–	–	1
Connaught, . .	–	12	37	26	8	1	1	1	86	–	–	–	1	–	–	–	–	1
Total, . .	5	78	217	183	36	10	6	9	544	–	–	3	4	2	–	–	–	9
Per-centage, .	0·919	14·338	39·889	33·639	6·617	1·838	1·102	1·654		–	–	33·333	44·444	22·222	–	–	–	
Non-vested Schools.																		
Ulster, . . .	5	81	81	44	15	11	5	5	247	–	9	13	10	4	2	2	–	40
Leinster, . .	4	85	124	44	31	18	20	13	339	–	3	8	5	6	4	3	1	30
Munster, . .	6	85	119	48	16	5	6	31	316	–	–	4	3	2	1	2	–	12
Connaught, . .	5	60	55	13	8	3	3	5	152	–	2	2	–	1	–	–	–	5
Total, . .	20	311	379	149	70	37	34	54	1,054	–	14	27	18	13	7	7	1	87
Per-centage, .	1·897	29·506	35·628	14·136	6·641	3·510	3·225	5·123		–	16·091	31·034	20·689	14·942	8·045	8·045	1·149	–
Grand Total of Vested and Non-vested, .	25	389	596	332	106	47	40	63	1,598	–	14	30	22	15	7	7	1	96
Per-centage, . .	1·564	24·342	37·296	20·776	6·633	2·941	2·503	3·942		–	14·583	31·250	22·863	15·625	7·291	7·291	1·041	

Or, if we classify all schools without distinction of the sex or age of the children attending into eight categories according to the number of children which they are capable of

Accommodation afforded by schools.

accommodating, allowing eight feet of floor surface to each child, we obtain the following table showing the number of schools and the per-centage of each class :—

	Schools capable of accommodating	Number of Schools.	Per-centage of each class.
1.	30 children and under,	103	1·591
2.	31 „ to 50,	1,716	26·518
3.	51 „ „ 75,	2,562	39·592
4.	76 „ „ 100,	1,295	20·012
5.	101 „ „ 150,	430	6·645
6.	151 „ „ 200,	159	2·457
7.	201 „ „ 300,	93	1·437
8.	Above 300,	113	1·746
	Total schools,	6,471	99·998

Character and repair of out-offices.

Board's Returns.

TABLE showing the CHARACTER and

—	Enclosing Wall of Premises.				Character, Repair, and Number of						
					Suitable.		State of Repair.			Classification	
	Good.	Fair.	Bad.	None.	Yes.	No.	Good.	Fair.	Bad.	1.	2.
SCHOOLS VESTED IN THE COMMISSIONERS :											
Ulster,	65	16	1	78	144	6	94	53	3	38	112
Leinster,	41	5	–	8	50	3	44	8	1	33	19
Munster,	135	43	2	47	218	7	140	68	17	159	65
Connaught,	97	19	1	29	138	6	110	29	5	56	88
Total,	338	83	4	162	550	22	388	158	26	286	284
	587				572		572				
Per-centage,	57·580	14·140	0·681	27·598	96·154	3·846	67·832	27·622	4·545	48·805	48·464
SCHOOLS VESTED IN LOCAL TRUSTEES :											
Ulster,	56	32	3	188	166	49	85	93	37	93	121
Leinster,	123	50	2	99	209	37	120	85	41	194	50
Munster,	161	83	15	87	235	40	119	109	47	212	61
Connaught,	19	32	11	50	71	25	28	32	36	54	41
Total,	359	197	31	424	681	151	352	319	161	553	273
	1,011				832		832				
Per-centage,	35·509	19·485	3·066	41·938	81·851	18·149	42·307	38·341	19·351	56·250	27·772
NON-VESTED SCHOOLS :											
Ulster,	420	125	13	1,372	957	157	616	412	86	436	646
Leinster,	462	154	8	477	683	99	479	237	66	529	228
Munster,	371	151	18	493	488	29	329	163	25	355	150
Connaught,	139	112	20	484	189	39	110	83	35	112	111
Total,	1,392	542	59	2,826	2,317	324	1,534	895	212	1,432	1,135
	4,819				2,641		2,641				
Per-centage,	28·885	11·247	1·224	58·642	87·732	12·268	58·084	33·888	8·027	30·090	23·849
Grand Total,	2,089	822	94	3,412	3,548	497	2,274	1,372	399	2,271	1,692
	6,417				4,045		4,045				4,045
Per-centage,	32·554	12·809	1·464	53·171	87·713	12·286	56·217	33·918	9·864	35·888	26·738

From the preceding table it appears that more than half of all the National schools in Ireland have no enclosing wall, and consequently that their out-offices, if they have any, are exposed. The schools vested in the Commissioners are the best in this respect, there being only of these 27·598 per cent., and of the schools vested in local trustees 41·938 unenclosed, while 58·642 per cent. of the non-vested schools are in this condition.

Large proportion of schools have no out-offices.

The large proportion of 36·077 per cent. of all the National schools of Ireland is described as having no out-offices. The schools vested in the Commissioners are naturally the best in this respect, there being only 2·389 per cent. unprovided with

From the preceding table it will be perceived that 67·701 per cent. of the National schools of Ireland afford accommodation for less than seventy-five children, of which 66·110 per cent. afford accommodation for between thirty-one and seventy-five children. The schools belonging to categories two and three in the preceding table are, therefore, to be considered as the typical schools of the country.

NATIONAL SCHOOLS, &c.
—
Character and repair of out-offices.

Character and Repair of Out-offices, &c.

The queries addressed to the National Board respecting the school premises embraced the following heads :—Whether the school premises were enclosed by a wall, and if so, the state of repair in which it was; the character, state of repair, and number of out-offices; the condition of the premises as to drainage; whether there was a play-ground, and if so, its character and state of repair. The following table contains a summary of the returns of the Commissioners of Education to these queries :—

STATE of REPAIR of the SCHOOL PREMISES.

Board's Returns.

Out-Offices.			Condition of Premises as to Drainage.			Playground.						
as to number with :						No. of Schools having a Play-ground.	Spacious.		State of Repair.			—
3.	4 or more.	Or none.	Good.	Fair.	Bad.		Yes.	No.	Good.	Fair.	Bad.	
												SCHOOLS VESTED IN THE COMMISSIONERS :
–	–	10	108	37	15	92	77	15	72	9	11	Ulster.
–	1	–	29	12	4	40	36	4	36	4	–	Leinster.
1	–	2	140	75	12	174	156	18	147	13	14	Munster.
–	–	2	94	41	10	115	92	23	81	17	17	Connaught.
1	1	14	371	165	41	421*	361	60	336	43	42	Total.
586				577			421			421		
0·170	0·170	2·389	64·298	28·596	7·105	71·720	85·748	14·251	79·810	10·213	9·976	Per-centage.
												SCHOOLS VESTED IN LOCAL TRUSTEES :
1	–	64	138	107	31	119	84	35	83	18	18	Ulster.
1	1	29	128	95	28	157	125	32	122	27	8	Leinster.
–	2	42	154	111	37	207	170	37	140	34	33	Munster.
1	–	16	56	42	12	68	46	22	31	13	24	Connaught.
3	3	151	476	355	108	551*	425	126	376	92	83	Total.
983				939			551			551		
3·051	3·051	15·361	50·692	37·806	11·501	54·500	77·132	22·867	68·239	16·696	15·063	Per-centage.
												NON-VESTED SCHOOLS :
14	18	771	1,035	655	191	688	528	160	514	114	60	Ulster.
10	15	314	467	467	391	489	403	86	395	67	27	Leinster.
6	6	505	534	332	95	438	343	95	335	78	25	Munster.
3	2	528	328	286	119	240	185	55	155	57	28	Connaught.
33	41	2,118	2,364	1,664	513	1,855*	1,459	396	1,399	316	140	Total.
4,759				4,541			1,855			1,855		
6·934	8·615	44·505	52·059	36·644	11·297	38·493	78·652	21·347	75·417	17·036	7·547	Per-centage.
37	45	2,283	3,211	2,184	662	2,827*	2,245	582	2,111	451	265	Grand Total.
				6,057			2,827			2,827		
6,328												
0·584	0·711	36·077	53·013	36·057	10·915	44·054	79·413	20·587	74·672	15·953	9·373	Per-centage.

out-offices. Of the schools vested in local trustees 15·361 are reported as wanting in this respect, and of the non-vested schools 44,505 per cent.

In the case of schools having out-offices, 87·713 per cent. are reported as having them of a suitable character, and 58·084 in a good state of repair, 8·027 per cent. being

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* The per-centages of schools having playgrounds are calculated upon the same numbers as those of the "Enclosing Wall of Premises."

National Schools, &c.

reported as in bad repair. The schools vested in local trustees are the worst, both in respect of the character and repair of the out-offices, there being 18·148 per cent. considered unsuitable, and 19·351 per cent. in bad repair.

Somewhat more than half of all the schools are reported as being properly drained, and nearly 11 per cent. as badly drained; the schools locally vested being in this respect also somewhat worse than the non-vested.

The proportion of all National schools returned as having play-grounds is 44·054 per cent., the non-vested schools being in this respect naturally the worst; while of the schools vested in the Commissioners of Education 71·720 per cent., and of those locally vested 54·500 per cent. are reported as having play-grounds, only 38·493 of the non-vested schools are so reported. A special play-ground is of very little importance in the case of rural schools, but is of paramount importance in towns, and especially in large centres of population. We have no means of determining the proportion of town schools as distinguished from rural ones which have play-grounds.

Section II.—Christian Brothers' Schools.

Christian Brothers' Schools.

Our queries respecting the school-houses of the Christian Brothers were limited to the number of establishments, the number of stories in each school-house, the number of schools, the height of the rooms, the amount of floor space, number of cubic feet of air to each pupil, allowing him the unit space of eight square feet of floor. These queries were fully answered; the answers will be found in the *Miscellaneous Papers*.[1] The following brief summary of the information contained in those answers will show the amount of accommodation afforded by this class of schools.

The Return referred to gives in a table the names of 55 localities, and in a short abstract of their statistics furnished by the Brothers, they state the number of distinct establishments to be 60. A distinct establishment appears to mean a house for the Brothers to live in. There may be several distinct school-houses managed by the same community, the Brothers going to their respective schools every morning. Thus in Cork there are three school-houses and one community. This perhaps accounts for the Constabulary returning 80 Christian Brothers' schools.

The total number of schools given in the Brothers' Abstract is 225, and in the detailed return 224. Taking the 55 localities in the latter return as representing the 55 central institutions, in 18 of these localities the school-houses are one-storied, in 32 two-storied, in 4 three-storied, and in 1 four-storied buildings. With the exception of 30 schools, the heights of which vary from 9 to 12½ feet (18 being 11 feet and upwards), the height of the school-rooms varies from 13 feet to 24 feet, 14 to 15 feet being the general height. Allowing 8 square feet of floor space to each pupil, the following table shows the schools classified into four categories according to the volume of air space, in cubic feet, per pupil:—

Cubic Feet of Air to each Pupil.	Number of Localities.	Number of Schools.
80 to 100 cubic feet,	5	16
100 „ 120 „	11	28
120 „ 140 „	28	121
Above 140 „	11	59
Total,	55	224

CHAPTER II.—PATRONS AND LOCAL MANAGERS.

Patrons and Local Managers.

The Patron of a National school is the person who establishes it and first applies to have it placed in connexion with the Board, or his successor. He may manage the school himself, in which case he is also local Manager, or he may appoint some one to act as Manager for him. For our present purposes we may consider the terms synonymous. The subject will be fully discussed in a subsequent chapter. Here we have to deal with Patrons or Managers from only two points of view, namely, whether they are lay or clerical, and the religious denomination to which they belong. As the terms Patron and Manager are exclusively used in connexion with the National system, the only schools which we have to deal with in this chapter are National schools.

The following tables, compiled from the Board's Returns, show the number of Patrons in each province and in all Ireland, the numbers of school-houses and schools, distinguishing the Patrons into lay and clerical of each religious denomination.

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[1] Returns from Christian Brothers, Miscellaneous Papers, Volume viii.

TABLE showing the NUMBER of PATRONS, SCHOOL-HOUSES, and SCHOOLS under Clerical and Lay Patrons of the several Religious Denominations, and also under Joint Patrons, for each Province and for the whole of Ireland.

PROVINCES.	Roman Catholic Patrons.									Established Church Patrons.								
	Clerical.			Lay.			Total.			Clerical.			Lay.			Total.		
	Number of Patrons.	Number of Houses.	Number of Schools.	Number of Patrons.	Number of Houses.	Number of Schools.	Number of Patrons.	Number of Houses.	Number of Schools.	Number of Patrons.	Number of Houses.	Number of Schools.	Number of Patrons.	Number of Houses.	Number of Schools.	Number of Patrons.	Number of Houses.	Number of Schools.
Ulster, . .	262	772	928	49	67	78	311	839	1,006	95	156	163	168	262	298	263	418	461
Munster, . .	335	958	1,316	34	42	53	369	1,000	1,369	21	24	30	34	49	76	55	73	106
Leinster, . .	344	851	1,192	63	66	77	407	917	1,269	23	26	31	41	67	86	64	93	117
Connaught, . .	209	521	746	57	74	97	266	595	843	13	18	19	51	103	125	64	121	144
Total, . .	1,150	3,102	4,182	203	249	305	1,353	3,351	4,487	152	224	243	294	481	585	446	705	828

PROVINCES.	Presbyterian Patrons.									Dissenting Patrons.									Joint Patrons.		Total Number of Patrons.	Total Number of Houses.	Total Number of Schools.
	Clerical.			Lay.			Total.			Clerical.			Lay.			Total.							
	Number of Patrons.	Number of Houses.	Number of Schools.	Number of Patrons.	Number of Houses.	Number of Schools.	Number of Patrons.	Number of Houses.	Number of Schools.	Number of Patrons.	Number of Houses.	Number of Schools.	Number of Patrons.	Number of Houses.	Number of Schools.	Number of Patrons.	Number of Houses.	Number of Schools.	Number of Houses.	Number of Schools.			
Ulster, . .	301	484	540	189	219	239	490	703	779	36	47	51	19	23	26	55	70	77	4	4	1,119	2,034	2,327
Munster, . .	3	3	4	2	2	2	5	5	6	3	3	3	5	8	14	8	11	17	6	10	441	1,095	1,508
Leinster, . .	6	7	7	–	–	–	6	7	7	3	3	3	2	2	3	5	5	6	2	3	482	1,024	1,402
Connaught, . .	8	10	10	2	3	3	10	13	13	1	1	1	1	1	1	2	2	2	1	1	342	732	1,003
Total, . .	318	504	561	193	224	244	511	728	805	43	54	58	27	34	44	70	88	102	13	18	2,380	4,885	6,240

We may summarize the principal results of the foregoing table in the following short one which shows the number of clerical and lay Patrons, schools and school-houses, belonging to the principal religious denominations :—

Board's Returns.

Religious Denominations.	Clerical Patrons.	Lay Patrons.	Total Number of Patrons.	Number of Schools.	Number of Houses.
Roman Catholics, . .	1,150	203	1,353	4,487	3,351
Established Church, . .	152	294	446	828	705
Presbyterians, . . .	318	193	511	805	728
Dissenters, ...	43	27	70	102	88
Joint Patrons, . . .	–	–	–	18	13
Total, . .	1,663	717	2,380	6,240	4,885*

It appears from the foregoing tables that the clerical Patrons of all denominations form 69·874 per cent. of the total number, and the lay 30·126 per cent. The proportion between the clerical and lay of each religious denomination, and the per-centage of the total number of Patrons of each denomination, are as follow :—

	Per-centage of Total Patrons of each denomination.		Per-centage of Total Patrons belonging to each denomination.
	Clerical.	Lay.	
Roman Catholic, . .	84·996 . .	15·004 . .	56·848
Established Church, . .	34·080 . .	65·920 . .	18·739
Presbyterian, . . .	62·230 . .	37·770 . .	21·470
Dissenters, . . .	61·428 . .	38·572 . .	2·941

The foregoing tables give only the total number of clerical and lay Patrons of each religious denomination, and the number of school-houses and schools under their respective patronage; they do not distinguish the vested and non-vested schools under each class and of each religious denomination. The following table, compiled from the Board's

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* At p. 224 the number of School-houses is given as 4,906. The difference of 21 is either to be attributed to the queries not having been as fully answered under this head, or to some schools having been struck off the list. In elaborate Returns of this kind, the number of Schools accounted for under each head of inquiry may naturally be expected to vary slightly.

Patrons and Managers.

Returns, gives in full detail the number of vested and non-vested schools under clerical and lay management of each religious denomination, and under the Joint Management

Table showing the Number of Ordinary Vested and Non-Vested Schools under Clerical and Lay Roman Catholic, Estab-ment; the Total Number of Vested and Non-Vested Schools; and the Total Number under Clerical and under

Provinces.	R.C. Management.				E.C. Management.				Presbyterian Management.			
	Vested.		Non-Vested.		Vested.		Non-Vested.		Vested.		Non-Vested.	
	Clerical.	Lay.	Clerical.	Lay.	Clerical	Lay.	Clerical	Lay.	Clerical	Lay.	Clerical.	Lay.
Ulster—Number of Schools,	265	31	656	49	24	43	142	255	47	34	503	196
Per-centage of total number under Clerical Management,	15·689	–	38·839	–	1·429	–	8·407	–	2·782	–	29·780	–
Per-centage of total number under Lay Management,	–	4·889	–	7·728	–	6·782	–	40·220	–	5·362	–	30·914
Total number of Vested and Non-Vested Schools under each kind of Denominational Management,	296		705		67		397		81		699	
Per-centage under each kind of Denominational Management of total number of Vested Schools in Province of Ulster,	65·777		–		14·888		–		18·00		–	
Per-centage under each kind of Denominational Management of total number of Non-Vested Schools in Province of Ulster,	–		37·560		–		21·150		–		37·240	
Munster—Number of Schools,	469	25	845	33	2	32	28	41	–	–	4	2
Per-centage of total number under Clerical Management,	34·715	–	62·546	–	0·148	–	2·072	–	–	–	0·296	–
Per-centage of total number under Lay Management,	–	17·007	–	22·448	–	21·768	–	27·891	–	–	–	1·360
Total number of Vested and Non-Vested Schools under each kind of Denominational Management,	494		878		34		69		–		6	
Per-centage under each kind of Denominational Management of total number of Vested Schools in the Province of Munster,	91·143		–		6·273		–		–		–	
Per-centage under each kind of Denominational Management of total number of Non-Vested Schools in the Province of Munster,	–		90·890		–		7·142		–		0·621	
Leinster—Number of Schools,	287	17	905	59	–	27	31	60	–	–	7	1
Per-centage of total number under Clerical Management,	23·276	–	73·398	–	–	–	2·514	–	–	–	0·567	–
Per-centage of total number under Lay Management,	–	10·240	–	35·542	–	16·264	–	36·144	–	–	–	0·602
Total number of Vested and Non-Vested Schools under each kind of Denominational Management,	304		964		27		91		–		8	
Per-centage under each kind of Denominational Management of total number of Vested Schools in the Province of Leinster,	91·291		–		8·108		–		–		–	
Per-centage under each kind of Denominational Management of total number of Non-Vested Schools in the Province of Leinster,	–		90·177		–		8·512		–		0·748	
Connaught—Number of Schools,	137	46	599	55	4	73	16	58	–	2	10	1
Per-centage of total number under Clerical Management,	17·861	–	78·096	–	0·521	–	2·086	–	–	–	1·303	–
Per-centage of total number under Lay Management,	–	19·491	–	23·305	–	30·932	–	24·576	–	0·847	–	0·423
Total number of Vested and Non-Vested Schools under each kind of Denominational Management,	183		654		77		74		2		11	
Per-centage under each kind of Denominational Management of total number of Vested Schools in the Province of Connaught,	69·581		–		29·277		–		0·760		–	
Per-centage under each kind of Denominational Management of total number of Non-Vested Schools in the Province of Connaught,	–		88·378		–		10·00		–		1·486	

of Roman Catholics and Protestants; the total number of each class of schools under clerical or lay management in each of the Provinces, and in all Ireland:—

PATRONS AND MANAGERS.

lished Church, Presbyterian, and other Denominational Management; the Number of both classes under Joint Management, Lay Management, respectively, in each Province and in all Ireland, with the Per-centage in each case.

Other Management.				Joint Management, Roman Catholic and Protestant.		Total Number of Vested Schools.	Total Number of Non-Vested Schools.	Total Number of both classes of Schools.	Total No. of Schools under Clerical Management.	Total No. of Schools under Lay Management.	PROVINCES.
Vested.		Non-Vested.									
Clerical.	Lay.	Clerical.	Lay.	Vested.	Non-Vested.						
–	4	52	22	–	–	–	–	–	–	–	ULSTER—Number of Schools.
–	–	3·078	–	–	–	–	–	–	1,689	–	Per-centage of total number under Clerical Management.
–	0·630	–	3·470	–	–	–	–	–	–	634	Per-centage of total number under Lay Management.
4		72		2	2	450	1,877	2,327	–	–	Total number of Vested and Non-Vested Schools under each kind of Denominational Management.
0·888		–		0·444	–	–	–	–	–	–	Per-centage under each kind of Denominational Management of total number of Vested Schools in Province of Ulster.
–		3·748		–	0·106	–	–	–	–	–	Per-centage under each kind of Denominational Management of total number of Non-Vested Schools in Province of Ulster.
–	8	3	6	–	–	–	–	–	–	–	MUNSTER—Number of Schools.
–	–	0·222	–	–	–	–	–	–	1,351	–	Per-centage of total number under Clerical Management.
–	5·442	–	4·081	–	–	–	–	–	–	147	Per-centage of total number under Lay Management.
8		9		6	4	542	966	1,508	–	–	Total number of Vested and Non-Vested Schools under each kind of Denominational Management.
1·476		–		1·107	–	–	–	–	–	–	Per-centage under each kind of Denominational Management of total number of Vested Schools in the Province of Munster.
–		0·931		–	0·414	–	–	–	–	–	Per-centage under each kind of Denominational Management of total number of Non-Vested Schools in the Province of Munster.
–	–	3	2	–	–	–	–	–	–	–	LEINSTER—Number of Schools.
–	–	0·243	–	–	–	–	–	–	1,233	–	Per-centage of total number under Clerical Management.
–	–	–	1·204	–	–	–	–	–	–	166	Per-centage of total number under Lay Management.
–		5		2	1	333	1,069	1,402	–	–	Total number of Vested and Non-Vested Schools under each kind of Denominational Management.
–		–		0·600	–	–	–	–	–	–	Per-centage under each kind of Denominational Management of total number of Vested Schools in the Province of Leinster.
–		0·467		–	0·093	–	–	–	–	–	Per-centage under each kind of Denominational Management of total number of Non-Vested Schools in the Province of Leinster.
–	1	1	–	–	–	–	–	–	–	–	CONNAUGHT—Number of Schools.
–	–	0·130	–	–	–	–	–	–	767	–	Per-centage of total number under Clerical Management.
–	0·423	–	–	–	–	–	–	–	–	236	Per-centage of total number under Lay Management.
1		1		–	–	263	740	1,003	–	–	Total number of Vested and Non-Vested Schools under each kind of Denominational Management.
0·380		–		–	–	–	–	–	–	–	Per-centage under each kind of Denominational Management of total number of Vested Schools in the Province of Connaught.
–		0·135		–	–	–	–	–	–	–	Per-centage under each kind of Denominational Management of total number of Non-Vested Schools in the Province of Connaught.

TABLE, showing the Number of Ordinary VESTED and NON-VESTED SCHOOLS under Clerical and Lay Roman Catholic, Management; the Total Number of Vested and Non-Vested Schools; and the Total Number under Clerical and

IRELAND.	R.C. Management.				E.C. Management.				Presbyterian Management.			
	Vested.		Non-Vested.		Vested.		Non-Vested.		Vested.		Non-Vested.	
	Clerical.	Lay.	Clerical.	Lay.	Clerical	Lay.	Clerical	Lay.	Clerical	Lay.	Clerical.	Lay.
IRELAND.												
Totals of the different kinds under Clerical or Lay Management,	1,158	119	3,005	196	30	175	217	414	47	36	524	200
Per-centage of total number under Clerical Management,	22·976	–	59·623	–	0·595	–	4·305	–	0·932	–	10·396	–
Per-centage of total number under Lay Management,	–	10·059	–	16·568	–	14·792	–	34·995	–	3·093	–	16·906
Total number of Vested and Non-Vested Schools in Ireland under each kind of Denominational Management,	1,277		3,201		205		631		83		724	
Per-centage under each kind of Denominational Management of total number of Vested Schools in Ireland,	80·415		–		12·909		–		5·226		–	
Per-centage under each kind of Denominational Management of total number of Non-Vested Schools in Ireland,	–		68·809		–		13·564		–		15·563	
	Roman Catholic.				Established Church.				Presbyterian.			
Total number of Schools under Management of each Denomination,	4,478				836				807			
Per-centage of total number of Schools,	71·762				13·397				12·932			

Board's Returns

From this table it appears that although only 56·848 per cent. of the Patrons or Managers are Roman Catholics, 71·762 per cent. of the National Schools are under their management. The Established Church have 18·739 per cent. of the Patrons, and 13·397 per cent. of the schools. The Presbyterians have 21·470 per cent. of the Patrons, and only 12·932 per cent. of the schools. The Dissenters of all denominations have 2·941 per cent. of the Patrons, but only 1·634 per cent. of the schools. Only 17 schools forming 0·272 per cent. of the whole are under joint management of Roman Catholics and Protestants.

Of the vested schools, 1,277, or 80·415 per cent. are under Roman Catholic management; of that number, 90·681 per cent. are managed by priests, and 9·319 by laymen. Under Managers of the Established Church, there are 205 vested schools, or 12·909 per cent.; of that number, 14·634 are under the management of clergymen, and 85·366 per cent. under laymen. The number of vested schools under Presbyterian management is 83 or 5·226 per cent. of the whole; of that number, 56·626 are under Presbyterian ministers, and 43·374 under laymen.

Of the vested schools in Ulster, 65·777 per cent., and of non-vested 37·560 are under Roman Catholic management. The vested schools under Established Church management form 14·888 per cent. of the whole, and the non-vested 21·150 per cent. The vested schools under Presbyterian management form 18 per cent. of those in the Province, and the non-vested 37·240. Under Dissenters there are only 4 vested schools in Ulster, forming 0·888 of whole, and 72 non-vested, or 3·748 per cent.

In Munster, 91·143 per cent. of the vested schools are under Roman Catholic management, and 90·890 of the non-vested; 6·273 per cent. of the vested, and 7·142 of the non-vested schools are under Established Church management. The Presbyterians have no vested schools in Munster, and only 6 non-vested, forming 0·621 per cent. of the whole of that class of schools in the Province. Dissenters of all denominations have 8 vested schools, or, 1·476 per cent., and 9 non-vested, or, 0·931 per cent. of all the schools of each class in the Province.

In Leinster, 91·291 per cent. of the vested schools, and 90·177 of the non-vested are under Roman Catholic management; 8·108 per cent. of the vested, and 8·512 of the non-vested schools are under Established Church management. The Presbyterians and Dissenters have no vested schools in Leinster. The former have 8 non-vested, or, 0·748 per cent., and the latter 5, or, 0·467 per cent. of all the schools of that class in the Province.

Established Church, Presbyterian, and other Denominational Management; the Number of both classes under Joint under Lay Management, respectively, in each Province and in all Ireland, the Per-centage in each case—*continued.*

Other Management.				Joint Management, Roman Catholic and Protestant.		Total Number of Vested Schools.	Total Number of Non-Vested Schools.	Total Number of both classes of Schools.	Total No. of Schools under Clerical Management.	Total No. of Schools under Lay Management.	IRELAND.
Vested.		Non-Vested.									
Clerical.	Lay.	Clerical.	Lay.	Vested.	Non-Vested.						
											IRELAND.
–	13	59	30	–	–	–	–	–	–	–	Totals of the different kinds under Clerical or Lay Management.
–	–	1·170	–	–	–	–	–	–	5,040	–	Per-centage of total number under Clerical Management.
–	1·098	–	2·535	–	–	–	–	–	–	1,183	Per-centage of total number under Lay Management.
13		89		10	7	1,588	4,652	6,240	–	–	Total number of Vested and Non-Vested Schools in Ireland under each kind of Denominational Management.
0·818		–		0·629	0·150	–	–	–	–	–	Per-centage under each kind of Denominational Management of total number of Vested Schools in Ireland.
–		1·913		–	–	–	–	–	–	–	Per-centage under each kind of Denominational Management of total number of Non-Vested Schools in Ireland.
All Others.				Joint Roman Catholic and Protestant.			Total number of Ordinary National Schools.				
102				17			6,240				Total number of Schools under Management of each Denomination.
1·634				0·272			—				Per-centage of total number of Schools.

In Connaught, 69·581 per cent. of the vested schools, and 88·378 per cent. of the non-vested schools are under Roman Catholic management; 29·277 of the vested, and 10 per cent. of the non-vested under Established Church management. The Presbyterians have 2 vested schools, or, 0·760 per cent., and 11 non-vested, or, 1·486 per cent.; the Dissenters 1 vested, and 1 non-vested school, in the Province.

CHAPTER III.—TEACHERS.

TEACHERS.

We have received very full information respecting the National Teachers, and the Teachers of workhouse schools; but with the exception of the number of Brothers engaged in teaching in each of the fifty-five localities, where the Christian Brothers have schools, we have no information regarding the Teachers of other primary schools in Ireland. What we shall say of Teachers in this chapter will, therefore, have reference to Teachers in National schools only.

National school Teachers.

The teaching staff of National schools comprises Principal Teachers, Assistant Teachers, and Monitors. The term Teacher is always restricted to the first two categories in the reports and returns of the Board, and in this sense also it will be used in our report.

SECTION I.—NUMBER AND SEX OF TEACHERS.

Number and sex of Teachers.

The total number of Teachers is differently given in almost every return. It is nowhere stated whether this difference arises, as in the case of schools it obviously does, from the queries to which the return relates not having been answered by all the Teachers. The discrepancies are, however, very considerable. It is a defect in the Board's Returns, that in many cases the number of places from which answers have or have not been given is not stated. According to the return under Sec. xii., paragraph 13,[1] the number of Teachers in the service of the Board in 1867, is 10,186. The returns regarding the religious denominations account for only 8,306 teachers; those regarding age and service, 8,167; those giving the number married and single, 8,014. If we take into account the number of schools, the number 10,186 is manifestly incorrect, and probably includes, like the "number on rolls" of National schools, not only all the Teachers who at any given time were actually engaged in teaching, a number which depends on the schools in operation at the time, but also all who may have been on the register of Teachers in the receipt of salary during the year,

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[1] Board's Returns, p. 361.

TEACHERS.

Number and sex.

and also the workmistresses. We shall see presently that in 1867 the number of vacancies in the teaching staff amounted to 1,332, so that if this be the explanation of the 10,186 Teachers in the return (Sec. xii., paragraph 13), it should be reduced first by 627 Teachers who merely removed from one school to another, and whose names may have been counted twice, and secondly by 705, the real number of vacancies which occurred. Whatever may be the explanation of this exaggeration of the number of Teachers, we shall base our statistical summaries on the lower numbers of the special returns which were made upon information directly received from the Teachers in answer to our queries, and which must therefore more nearly represent the number of persons actually engaged in teaching at any given time than numbers loosely compiled from registers.

The following table shows the number of Teachers, distinguishing principals and assistants, and male and female teachers :—

Board's Returns.

PROVINCES.	Principal.	Assistant.	Male Teachers.	Female Teachers.	Grand Total.
Ulster, ...	2,292	708	1,877	1,123	3,000
Per-centage, . . .	76·400	23·600	62·566	37·433	–
Munster, ...	1,496	832	1,253	1,075	2,328
Per-centage, . . .	64·261	35·738	53·823	46·176	–
Leinster, ...	1,378	369	864	883	1,747
Per-centage, . . .	78·878	21·121	49·456	50·543	–
Connaught, ...	982	249	714	517	1,231
Per-centage, . . .	79·772	20·227	58·001	41·999	–
Total, . .	6,148	2,158	4,708	3,598	8,306
Per-centage, . . .	74·018	25·981	56·681	43·318	–

From this table it appears that about 74 per cent. of the Teachers are principal, and nearly 26 per cent. Assistant Teachers ; and that female Teachers form only 43·318 per cent. of the whole.

Both absolutely and relatively the number of Assistant Teachers is higher in Munster where the schools are largest, than in the other provinces. In Leinster, the male and female Teachers are nearly equal. In Munster, the proportions are 53·823 males, to 46·176 females. In Ulster, where there is less objection to the combination of the sexes in one school under a master, the female Teachers form only 37·443 per cent. of the Teachers in the province.

Married and single Teachers.

SECTION II.—NUMBER OF MARRIED AND SINGLE TEACHERS, OF ORDINARY SCHOOLS.

The following table shows the number of Teachers of each sex who are married and single :—

TABLE showing the Number of Teachers, distinguishing Male and Female, and Principals and Assistants, who were Married and Single in 1867.—(*Compiled from Board's Returns.*)

PROVINCES.	PRINCIPALS.						ASSISTANTS.					
	Males.			Females.			Males.			Females.		
	Married.	Single.	Total.	Married.	Single.	Total.	Married.	Single.	Total.	Married.	Single.	Total.
Ulster, . . .	741	883	1,624	150	364	514	6	122	128	97	485	582
Per-centage, . .	45·628	54·371	–	29·182	70·817	–	4·687	95·312	–	16·666	83·333	–
Leinster, . . .	363	394	757	167	389	556	5	95	100	39	233	272
Per-centage, . . .	47·952	52·047	–	30·035	64·964	–	5·0	95·0	–	14·338	85·661	–
Munster, . .	511	412	923	216	302	518	8	313	321	58	451	509
Per-centage, . .	55·362	44·637	–	41·698	58·301	–	2·492	97·507	–	11·394	88·605	–
Connaught, . .	287	365	652	104	208	312	2	53	55	32	159	191
Per-centage, . .	44·018	55·981	–	33·334	66·666	–	3·636	96·363	–	16·753	83·246	–
Total, . . .	1,902	2,054	3,956	637	1,263	1,900	21	583	604	226	1,328	1,554
Per-centage, . .	48·078	51·921	–	33·526	66·473	–	3·476	96·523	–	14·543	85·456	–

Teachers. — *Married and Single.*

From this table it appears that 48 per cent. of the principal male Teachers, and 33·5 per cent. of the principal female Teachers are married. Of the male assistants 3·476, and of the female assistants 14·543 per cent. are married. The number of married principal Teachers, both male and female, is higher in Munster than in any of the other provinces, while as regards assistants, it stands in this respect lowest.

SECTION III.—RESIDENCES OF TEACHERS OF ORDINARY SCHOOLS.

Residences of Teachers.

The following table shows the number of male Teachers who are householders and lodgers, the number of schools that have Free Residences attached to them, and the distances at which the Teachers reside from their schools:—

TABLE showing the Distance at which the Teachers reside from their School, the Number of Male Teachers, distinguishing Principals and Assistants, who are Householders and Lodgers, and the Number of Schools having free Residences attached to them. (*Compiled from Board's Returns.*)

PROVINCES.	Principals and Assistants whose Residences are					Principals (Males) who are			Assistants (Male) who are			Number of Schools that have free residences.
	Less than one mile.	One mile and less than two.	Two miles and less than three.	Three miles and above.	Total.	House-holders.	Lodgers.	Total.	House-holders.	Lodgers.	Total.	
Ulster,	2,027	526	272	195	3,020	951	753	1,704	8	99	107	459
Per-centage,	67·119	17·417	9·006	6·456	–	55·810	44·190	–	7·476	92·524	–	–
Leinster,	1,261	203	136	89	1,689	420	330	750	6	69	75	457
Per-centage,	74·659	12·018	8·052	5·269	–	56·000	44·000	–	8·000	92·000	–	–
Munster,	1,509	348	235	250	2,342	545	408	953	16	265	281	300
Per-centage,	64·432	14·859	10·034	10·674	–	57·188	42·812	–	5·694	94·306	–	–
Connaught,	859	168	135	85	1,247	354	301	655	3	48	51	214
Per-centage,	68·885	13·472	10·825	6·816	–	54·036	45·954	–	3·921	94·118	–	–
Total,	5,656	1,245	778	619	8,298	2,270	1,792	4,062	33	481	514	1,430
Per-centage,	68·161	15·003	9·375	7·459	–	55·883	44·116	–	6·420	93·580	–	–

Board's Returns.

From this table it appears that nearly 56 per cent. of the male principal Teachers are householders, and that out of the ordinary schools, there are 1,430 that have Free Residences. The great majority of the male assistants are lodgers. Complaints have been made of the great difficulty which Teachers experience of getting suitable houses or lodgings near their schools. From the preceding table it is satisfactory to find that so large a proportion as 68 per cent. are able to live within one mile of their schools, and that only about 17 per cent. live more than two miles from them. The table cannot, of course, give any information as to the character of the houses or lodgings, but it may be presumed from the general character of the cottages throughout the country, that they are not such as it would be desirable a Teacher should live in. The information respecting the distances at which Teachers reside from their schools includes, as will be seen, female Teachers also.

SECTION IV.—AGE OF TEACHERS OF ORDINARY SCHOOLS.

Age of Teachers.

The following tables, compiled from the Board's Returns, contain a summary of the information received in answer to our queries as to the age of Teachers. The ages are classified into nine categories, and the Teachers are distinguished into trained, untrained, and probationers. The trained and untrained Teachers are also classified according to their class and grade, so that these tables afford a considerable amount of information, not only on the age of the Teachers generally, but also as to the qualifications of the Teachers of each category or grade of age.

There are three Classes—first, second, and third. The first Class is divided into three divisions; the second and third each into two divisions. The unclassed Teachers are called Probationers.

[TABLE.

TEACHERS.

Age of Teachers.

TRAINED TEACHERS.

CLASSES AND GRADES.		MALE TEACHERS.									
		Under 18 years.	18 and under 20.	20 and under 25.	25 and under 30.	30 and under 40.	40 and under 50.	50 and under 60.	60 and under 70.	70 and above.	Total Male Teachers of each Class.
FIRST CLASS.											
First Division,		–	–	–	1	28	36	16	1	–	82
Second Division,	Principals,	–	–	1	12	42	51	23	5	–	134
	Assistants,	–	–	–	–	–	–	–	–	–	–
Third Division,	Principals,	–	–	6	30	87	61	42	11	2	239
	Assistants,	–	–	–	–	1	–	–	–	–	1
SECOND CLASS.											
First Division,	Principals,	–	2	46	118	202	98	38	12	–	516
	Assistants,	–	–	3	5	–	–	–	–	–	8
Second Division,	Principals,	–	2	74	113	151	113	55	11	–	519
	Assistants,	–	3	10	4	–	–	1	–	–	18
THIRD CLASS.											
First Division,	Principals,	–	–	72	134	278	136	48	9	–	677
	Assistants,	–	1	11	10	5	1	1	–	–	29
Second Division,	Principals,	–	2	6	18	34	36	13	1	–	111
	Assistants,	–	1	6	–	2	–	–	–	–	9
Probationers,	Principals,	–	1	2	–	3	–	1	–	–	7
	Assistants,	–	–	–	–	–	–	–	–	–	–
Total number of Teachers of each age,		–	12	237	445	833	532	238	50	2	2,350
Per-centage of total Trained Male Teachers of each grade of age,		–	0·510	10·085	18·936	35·446	22·638	10·127	2·127	0·085	–

CLASSES AND GRADES.		FEMALE TEACHERS.										Total Teachers of each Sex.
		Under 18 years.	18 and under 20.	20 and under 25.	25 and under 30.	30 and under 40.	40 and under 50.	50 and under 60.	60 and under 70.	70 and above.	Total Female Teachers under each Class	
FIRST CLASS.												
First Division,		–	–	–	3	21	14	3	–	–	41	123
Second Division,	Principals,	–	–	5	13	48	15	4	–	–	85	219
	Assistants,	–	–	–	1	–	–	–	–	–	1	1
Third Division,	Principals,	–	–	17	32	45	24	1	1	–	120	359
	Assistants,	–	–	3	1	2	–	–	–	–	6	7
SECOND CLASS.												
First Division,	Principals,	–	1	45	55	78	24	2	–	–	205	721
	Assistants,	–	2	12	4	3	–	1	–	–	22	30
Second Division,	Principals,	–	4	48	66	81	19	5	–	–	223	742
	Assistants,	–	–	28	13	3	3	–	–	–	47	65
THIRD CLASS.												
First Division,	Principals,	–	7	42	45	61	21	2	–	–	178	855
	Assistants,	–	3	22	13	11	1	–	–	–	50	79
Second Division,	Principals,	–	4	7	8	12	5	2	–	–	38	149
	Assistants,	–	4	7	5	3	1	1	–	–	21	30
Probationers,	Principals,	–	–	–	–	–	1	–	–	–	1	8
	Assistants,	–	1	1	1	1	–	–	–	–	4	4
Total number of Teachers of each age,		–	26	237	260	369	128	21	1	–	1,042	3,392
Per-centage of total Trained Female Teachers of each grade of age,		–	2·495	22·744	24·952	35·412	12·284	2·015	–	–	–	–

UNTRAINED TEACHERS.

CLASSES AND GRADES.	MALE TEACHERS.									
	Under 18 years.	18 and under 20.	20 and under 25.	25 and under 30.	30 and under 40.	40 and under 50.	50 and under 60.	60 and under 70.	70 and above.	Total Male Teachers of each Class.
FIRST CLASS.										
Second Division, Principals,	–	–	–	–	–	–	1	–	–	1
Third Division, Principals,	–	–	1	–	–	–	1	1	–	3
SECOND CLASS.										
First Division, Principals,	–	1	18	29	11	7	12	8	–	86
First Division, Assistants,	–	–	–	1	–	–	–	–	–	1
Second Division, Principals,	–	1	41	32	9	8	17	18	3	129
Second Division, Assistants,	–	–	2	2	1	–	–	–	–	5
THIRD CLASS.										
First Division, Principals,	–	29	301	190	91	44	59	25	3	742
First Division, Assistants,	3	41	138	20	9	1	–	–	–	212
Second Division, Principals,	–	36	171	89	61	46	41	20	1	465
Second Division, Assistants,	2	27	66	12	2	1	2	2	1	115
Probationers, Principals,	15	115	153	36	20	14	6	2	–	361
Probationers, Assistants,	23	97	77	5	3	1	–	1	–	207
Total number of Teachers of each age,	43	347	968	416	207	122	139	77	8	2,327
Per-centage of total Untrained Teachers of each grade of age,	1·847	14·911	41·598	17·877	8·895	5·242	5·973	3·308	0·343	–

CLASSES AND GRADES.	FEMALE TEACHERS.										Total Number of Teachers of each Class.
	Under 18 years.	18 and under 20.	20 and under 25.	25 and under 30.	30 and under 40.	40 and under 50.	50 and under 60.	60 and under 70.	70 and above.	Total Female Teachers of each Class.	
FIRST CLASS.											
Second Division, Principals,	–	–	–	–	–	–	–	–	–	–	1
Third Division, Principals,	–	–	1	1	2	–	–	–	–	4	7
SECOND CLASS.											
First Division, Principals,	–	1	53	36	11	10	2	1	–	114	200
First Division, Assistants,	–	1	10	2	–	–	–	–	–	13	14
Second Division, Principals,	1	19	48	36	13	7	3	–	–	127	256
Second Division, Assistants,	1	3	28	9	1	–	–	–	–	42	47
THIRD CLASS.											
First Division, Principals,	3	40	206	94	41	10	6	–	–	400	1,142
First Division, Assistants,	9	102	236	68	13	2	–	–	–	430	642
Second Division, Principals,	3	20	109	71	32	11	7	1	–	254	719
Second Division, Assistants,	6	51	153	46	16	6	–	1	–	279	394
Probationers, Principals,	10	44	66	7	5	6	–	–	–	138	499
Probationers, Assistants,	80	212	209	64	56	19	6	1	–	647	854
Total number of Teachers of each age,	113	493	1,119	434	190	71	24	4	–	2,448	4,775
Per-centage of total Untrained Teachers of each grade of age,	4·616	20·138	45·710	17·728	7·761	2·900	0·980	0·163	–	–	–

TEACHERS.

Age of Teachers.

From the foregoing tables it appears that while only 10·595 per cent. of the trained male Teachers are under 25 years of age, 25·699 per cent. of the trained female Teachers are under that age. Again, while 34·977 per cent. of the trained male Teachers are 40 years of age and upwards, only 14·299 female Teachers are above that limit. And again, while 12·339 of the trained male Teachers are above 50 years of age, only 2·015 of the trained female Teachers are in the same category.

Of the untrained male Teachers, 58·356 per cent. are under 25 years of age, and of the untrained female Teachers, 70·464 per cent. Again, 14·866 of the male and only 4·043 per cent. of the female untrained Teachers are of or above 40 years of age. And again, while 9·624 per cent. of male untrained Teachers are 50 years of age or more, only 1·143 per cent. of untrained female Teachers are in that category. If we put the preceding conclusions in the form of a table, it will enable us to contrast the trained and untrained Teachers of both sexes.

	Under 25 years of age.		Above 40 years of age.		Above 50 years of age.	
	Males.	Females.	Males.	Females.	Males.	Females.
Trained Teachers, . .	10·595	25·699	34·977	14·299	12·339	2·015
Untrained Teachers, .	58·356	70·464	14·866	4·043	9·624	1·143

SECTION V.—CLASSIFICATION OF TEACHERS OF ORDINARY SCHOOLS.

Classification of Teachers.

The following table gives the proportion of male and female trained and untrained Teachers belonging to each class, and each division of each class.

Board's Returns.

CLASS AND DIVISION.	Trained Teachers.			Untrained Teachers.			Total number of Teachers of each class and division.	Per-centage of each class and division.
	Male. Per cent.	Female. Per cent.	Total. Per cent.	Male. Per cent.	Female. Per cent.	Total. Per cent.		
FIRST CLASS.								
First Division, ...	3·489	3·934	3·626	–	–	–	123	1·506
Second Division, ...	5·704	8·253	6·485	0·042	–	0·020	221	2·706
Third Division, ...	10·212	12·092	10·790	0·128	0·163	0·146	373	4·567
SECOND CLASS.								
First Division, ...	22·297	21·785	22·140	3·738	5·187	4·481	965	11·815
Second Division, ...	22·851	25·911	23·791	5·758	9·903	6·345	1,110	13·591
THIRD CLASS.								
First Division, ...	30·042	22·390	27·535	40·997	33·905	37·361	2,718	33·280
Second Division, ...	5·106	5·662	5·277	24·495	21·772	23·308	1,292	15·819
PROBATIONERS, ...	0·297	0·497	0·353	24·409	32·067	28·335	1,365	16·713
				Total, ...			8,167	

It thus appears that only 8·779 per cent. of all Teachers are in the first class and 25·406 per cent. in the second class, while nearly two-thirds belong to the third class or are mere probationers. Practically all first-class Teachers have been trained; so that if we compare the two classes of trained and untrained, the position of a large number of Teachers, as to classification, is even still more unfavourable; for while somewhat less than one-fourth (24·279 per cent.) of the 3,392 trained Teachers, are in the first or second class, only 10·992 per cent. of the 4,775 untrained Teachers are above the third class.

SECTION VI.—LENGTH OF SERVICE OF TEACHERS OF ORDINARY SCHOOLS.

Length of service of Teachers.

The following tables contain a summary of the information obtained in answer to our queries respecting the length of service of Teachers. The tables are constructed in the same way as those about the ages of Teachers, the periods of service being embraced under the following eight categories:—Under 1 year of service, 1 to 3 years, 3 to 5 years, 5 to 10, 10 to 15, 15 to 20, 20 to 30, and above 30 years.

TEACHERS.

Length of Service.

Board's Returns.

TABLE showing the NUMBER of TEACHERS, of each Grade of each Class, classified according to length of Service.

I. TRAINED TEACHERS.

CLASSES AND GRADES.		MALE TEACHERS.							
		Under 1 year.	1 and under 3.	3 and under 5.	5 and under 10.	10 and under 15.	15 and under 20.	20 and under 30.	30 and above.
FIRST CLASS.									
First Division,		–	–	–	1	13	20	42	6
Second Division,	Principals,	–	–	2	8	19	35	56	14
	Assistants,	–	–	–	–	–	–	–	–
Third Division,	Principals,	–	3	3	24	45	48	80	36
	Assistants,	–	–	–	–	–	–	1	–
SECOND CLASS.									
First Division,	Principals,	2	8	28	104	132	114	113	15
	Assistants,	–	–	3	2	3	–	–	–
Second Division,	Principals,	6	20	35	103	111	104	115	25
	Assistants,	–	3	6	7	1	–	1	–
THIRD CLASS.									
First Division,	Principals,	–	21	41	130	182	161	130	12
	Assistants,	–	3	10	10	–	5	1	–
Second Division,	Principals,	2	1	4	23	25	22	33	1
	Assistants,	1	3	2	2	–	–	1	–
Probationers,	Principals,	1	1	1	1	–	1	1	1
	Assistants,	–	–	–	–	–	–	–	–
Total number of Teachers of each grade of service,		12	63	135	415	531	510	574	110
Per-centage of total Teachers of each grade of service,		0·510	2·680	5·744	17·659	22·595	21·702	24·425	4·680

CLASSES AND GRADES.		FEMALE TEACHERS.								Total Male Teachers of each class.	Total Female Teachers of each class.	Total Teachers of both sexes.
		Under 1 year.	1 and under 3.	3 and under 5.	5 and under 10.	10 and under 15.	15 and under 20.	20 and under 30.	30 and above.			
FIRST CLASS.												
First Division,		–	–	1	1	4	17	16	2	82	41	123
Second Division,	Principals,	–	2	2	8	21	24	25	3	134	85	219
	Assistants,	–	–	–	1	–	–	–	–	–	1	1
Third Division,	Principals,	–	3	5	22	31	33	25	1	235	120	359
	Assistants,	–	1	1	2	1	–	1	–	1	6	7
SECOND CLASS.												
First Division,	Principals,	3	9	16	43	59	46	27	2	516	205	721
	Assistants,	2	5	2	6	4	2	1	–	8	22	30
Second Division,	Principals,	3	10	18	54	55	51	29	3	519	223	742
	Assistants,	1	5	8	25	3	3	2	–	18	47	65
THIRD CLASS.												
First Division,	Principals,	5	14	13	41	33	45	25	2	677	178	855
	Assistants,	3	9	5	15	9	7	2	–	29	50	79
Second Division,	Principals,	3	4	2	8	6	6	9	–	111	38	149
	Assistants,	–	10	5	2	–	1	2	1	9	21	30
Probationers,	Principals,	–	–	–	–	–	1	–	–	7	1	8
	Assistants,	1	–	1	–	1	1	–	–	–	4	4
Total number of Teachers of each grade of service,		21	72	79	228	217	237	164	14	2,350	1,042	3,392
Per-centage of total Teachers of each grade of service,		2·015	6·909	7·580	21·881	20·825	22·744	15·738	1·343	–	–	–

TEACHERS.

Length of Service.

TABLE showing the Number of TEACHERS, of each Grade of each Class, classified according to length of Service. (*Compiled from Board's Returns.*)

II. UNTRAINED TEACHERS.

CLASSES AND GRADES.	Male Teachers.								
	Under 1 year.	1 and under 3.	3 and under 5.	5 and under 10.	10 and under 15.	15 and under 20.	20 and under 30.	30 and above.	Total Male Teachers.
FIRST CLASS.									
Second Division, Principals, .	–	–	–	–	–	–	1	–	1
Third Division, Principals, .	–	–	–	1	–	–	1	1	3
SECOND CLASS.									
First Division, . Principals, .	–	2	9	36	16	4	15	4	86
First Division, . Assistants, .	–	–	–	1	–	–	–	–	1
Second Division, Principals, .	1	11	14	48	11	11	24	9	129
Second Division, Assistants, .	–	–	2	2	1	–	–	–	5
THIRD CLASS.									
First Division, . Principals, .	15	123	147	260	86	55	52	4	742
First Division, . Assistants, .	9	87	53	51	9	2	1	–	212
Second Division, Principals, .	12	105	106	114	40	41	42	5	465
Second Division, Assistants, .	8	51	28	22	1	2	2	1	115
Probationers, . Principals, .	169	142	25	13	5	4	3	–	361
Probationers, . Assistants, .	83	98	15	9	2	–	–	–	207
Total of each grade of service, .	297	619	399	557	171	119	141	24	2,327
Per-centage of total Teachers of each grade of service, . . .	12·763	26·600	17·146	23·936	7·348	5·113	6·059	1·031	–

CLASSES AND GRADES.	Female Teachers.									Total Number of Teachers of each grade of each Class.
	Under 1 year.	1 and under 3.	3 and under 5.	5 and under 10.	10 and under 15.	15 and under 20.	20 and under 30.	30 and above.	Total Female Teachers.	
FIRST CLASS.										
Second Division, Principals, .	–	–	–	–	–	–	–	–	–	1
Third Division, Principals, .	–	–	–	1	3	–	–	–	4	7
SECOND CLASS.										
First Division, . Principals, .	2	5	18	51	22	6	9	1	114	200
First Division, . Assistants, .	–	–	3	10	–	–	–	–	13	14
Second Division, Principals, .	1	10	19	43	34	10	6	4	127	256
Second Division, Assistants, .	2	7	11	20	1	1	–	–	42	47
THIRD CLASS.										
First Division, . Principals, .	24	83	77	137	54	16	9	–	400	1,142
First Division, . Assistants, .	41	137	113	113	17	6	3	–	430	642
Second Division, Principals, .	14	54	40	89	22	24	9	2	254	719
Second Division, Assistants, .	20	86	76	69	19	5	4	–	279	394
Probationers, . Principals, .	62	49	16	5	2	2	2	–	138	499
Probationers, . Assistants, .	206	211	94	87	30	9	9	1	647	854
Total of each grade of service, .	372	642	467	625	204	79	51	8	2,448	4,775
Per-centage of total Teachers of each grade of service, . . .	15·196	26·225	19·076	25·530	8·333	3·227	2·083	0·326	–	–

TEACHERS.

Length of Service.

The principal results in the foregoing tables may be still further summarized in the following table:—

	Trained Teachers.		Untrained Teachers.	
	Male.	Female.	Male.	Female.
Under 5 year's service,	8·934	16·504	56·509	60·497
5 to 10 "	17·659	21·881	23·936	25·530
10 to 20 "	44·297	43·569	12·461	11·560
More than 20 year's service,	29·105	17·081	7·090	2·409

It is quite evident from this table that the changing element in the teaching staff of the National schools exists chiefly among those who take up the occupation of teaching upon trial and find that it is not suited to their taste, or whom the Managers and Inspectors do not consider qualified.

SECTION VII.—VACANCIES IN TEACHING STAFF.

Vacancies in Teaching Staff.

The natural result of poor pay and consequent discontent has been that many Teachers leave the National Schools for other pursuits, or emigrate. We were anxious to ascertain the extent of this loss, and also of that arising from death, sickness, and old age. In order to eliminate the influence of accidental causes, our queries under this head embraced five years. The following table contains a summary of the results of the inquiry for each of the five years, ending with 1867. In this table the number of vacancies arising from the death or retirement of trained and untrained Teachers is distinguished. The table also gives the per-centage which the vacancies due to each cause form of the whole for each year.

TABLE showing the NUMBER of VACANCIES which took place in the TEACHING STAFF of the NATIONAL SCHOOLS during each of the five years from 1863 to 1867 inclusive, classified according to the causes which produced them; and also the number caused by *Trained* and *Untrained* Teachers.

Board's Returns.

CAUSE OF VACANCY.	1863.			1864.			1865.		
	Number of Vacancies.	Number caused by *Trained* Teachers.	Number caused by *Untrained* Teachers.	Number of Vacancies.	Number caused by *Trained* Teachers.	Number caused by *Untrained* Teachers.	Number of Vacancies.	Number caused by *Trained* Teachers.	Number caused by *Untrained* Teachers.
Death,	51	18	33	55	21	34	42	22	20
Per-centage of total vacancies,	4·411	–	–	4·725	–	–	3·268	–	–
Old age,	8	2	6	8	3	5	20	7	13
Per-centage of total vacancies,	0·692	–	–	0·687	–	–	1·556	–	–
Sickness,	34	13	21	43	16	27	60	24	36
Per-centage of total vacancies,	2·941	–	–	3·694	–	–	4·669	–	–
Removal from one school to another,	593	219	374	591	190	401	626	228	398
Per-centage of total vacancies,	51·297	–	–	50·773	–	–	48·716	–	–
Resignation to follow other pursuits,	233	66	167	242	51	191	287	72	215
Per-centage of total vacancies,	20·155	–	–	20·792	–	–	22·334	–	–
Emigration,	77	22	55	93	24	69	119	32	87
Per-centage of total vacancies,	6·660	–	–	7·989	–	–	9·260	–	–
Dismissal,	160	17	143	132	22	110	131	25	106
Per-centage of total vacancies,	13·840	–	–	11·340	–	–	10·194	–	–
Total vacancies in each year,	1,156	357	799	1,164	327	837	1,285	410	875

CAUSE OF VACANCY.	1866.			1867.			Total in Five Years.		
	Number of Vacancies.	Number caused by *Trained* Teachers.	Number caused by *Untrained* Teachers.	Number of Vacancies.	Number caused by *Trained* Teachers.	Number caused by *Untrained* Teachers.	Total Number of Vacancies.	Total Number caused by *Trained* Teachers.	Total Number caused by *Untrained* Teachers.
Death,	52	14	38	49	12	37	249	87	162
Per-centage of total vacancies,	3·874	–	–	3·678	–	–	–	–	–
Old age,	12	4	8	21	10	11	69	26	43
Per-centage of total vacancies,	0·894	–	–	1·576	–	–	–	–	–
Sickness,	57	26	31	88	39	49	282	118	164
Per-centage of total vacancies,	4·247	–	–	6·606	–	–	–	–	–
Removal from one school to another,	648	263	385	627	225	402	3,085	1,125	1,960
Per-centage of total vacancies,	48·286	–	–	47·072	–	–	–	–	–
Resignation to follow other pursuits,	330	87	243	358	78	280	1,450	254	1,096
Per-centage of total vacancies,	24·590	–	–	26·876	–	–	–	–	–
Emigration,	113	26	87	85	26	59	487	130	357
Per-centage of total vacancies,	8·420	–	–	6·381	–	–	–	–	–
Dismissal,	130	22	108	104	12	92	657	98	559
Per-centage of total vacancies,	9·687	–	–	7·807	–	–	–	–	–
Total vacancies in each year,	1,342	442	900	1,332	402	930	6,279	1,938	4,341

TEACHERS.

Vacancies in Teaching Staff.

If we classify the causes of the annual vacancies as given in this table into four categories; 1, normal physical causes—death, old age, and sickness; 2, moral and disciplinary causes; 3, migration from one school to another; and 4, other causes—emigration, giving up the office of teacher, &c., we may represent the proportionate number of vacancies due to each class of causes in the following table:—

	1863.	1864.	1865.	1866.	1867.
1. Physical causes,	8·044	9·106	9·493	9·015	11·860
2. Moral and disciplinary,	13·840	11·340	10·194	9·687	7·807
3. Migration from one school to another,	51·297	50·773	48·716	48·286	47·072
4. Other causes—*e.g.*, emigration, &c.	26·815	28·781	31·594	33·010	33·257

The physical causes of vacancies increased from 1863 to 1867, while the moral and disciplinary causes—that is dismissals for incompetence, breach of rules, and misconduct, diminished during the same period in a satisfactory way. The other causes also increased until in 1866 and 1867 the vacancies caused by teachers giving up schools to enter upon other pursuits, or to emigrate, reached about one-third of the total number. The untrained Teachers, who include nearly all the probationers, the worst paid and most unskilled Teachers, contribute proportionately more to the vacancies under the second, third, and fourth heads than the trained Teachers. The following table shows the proportion of vacancies due to each cause arising from trained and untrained Teachers:—

	Per-centage of vacancies under each head during five years caused by:	
	Trained Teachers.	Untrained Teachers.
I. Physical causes,	38·500	61·500
II. Moral and disciplinary,	14·916	85·084
III. Migration from school to school,	36·534	63·534
IV. Other causes,	24·987	75·013

Proportion of Trained and Untrained Teachers.

The trained Teachers, according to the Board's Returns of Ages and Length of Service, form 41·533 per cent., and the untrained Teachers 58·467 per cent. of the whole number in National schools. It will be seen that the relative proportion of vacancies due to natural causes, death, old age, and sickness, is not very different from that of the total number of each category of Teachers. The proportion of those due to migration is also not very different from that of trained and untrained Teachers; but in the case of the second category, or those due to dismissals, and the fourth, or those due to resignations to follow other pursuits or to emigrate, the proportion of vacancies due to the untrained Teachers greatly exceeds the relative proportion of the two categories of Teachers.

The following table shows the per-centage which the vacancies due to each category of Teachers under each class of causes form of the whole vacancies which occurred during five years:—

	Per-centage of total vacancies in five years caused by:	
	Trained Teachers.	Untrained Teachers.
I. Physical causes,	3·678	5·876
II. Moral and disciplinary,	1·560	8·902
III. Migration from school to school,	17·916	31·215
IV. Other causes,	7·708	23·140
Total,	30·862	69·133

As migration from school to school does not produce a permanent loss of Teachers, we should deduct the number of temporary vacancies due to this cause from the total number, in order to get the net annual loss of Teachers. The following table gives the net loss for each of the five years ending 1867:—

	Net annual loss of Teachers.	
1863,	563	Average of five years, 638·8.
1864,	573	
1865,	659	
1866,	694	
1867,	705	

Proportion of Annual Vacancies.

If we take the total number of National Teachers in Ireland for 1867 at 8,167, as given in the Returns regarding Age and Length of Service, the net loss of Teachers for that year amounted to 8·632 per cent.

TEACHERS

Vacancies in Teaching Staff.

The following table shows the average length of service of the Teachers who caused the vacancies; it also gives the number of those who got retiring allowance:—

TABLE showing the NUMBER of VACANCIES which occurred in the TEACHING STAFF during each of the five years from 1863 to 1867 inclusive, classified according to Causes, the Number of Teachers who got Retiring Allowances, and the Average Period of Service of those Teachers who left classified.—(*From Board's Returns*):—

CAUSES OF VACANCY.	1863.				1864.				1865.			
	Number of Vacancies.	Number who got Retiring Allowance.	Average Period of Service.		Number of Vacancies.	Number who got Retiring Allowance.	Average Period of Service.		Number of Vacancies.	Number who got Retiring Allowance.	Average Period of Service.	
			Years.	Months.			Years.	Months.			Years.	Months.
Death,	51	–	9	6·	55	–	10	0·6	42	–	10	0·8
Old age,	8	8	22	2·	8	6	22	3·2	20	17	23	0·11
Sickness or infirmity,	34	16	14	6·	43	22	12	7·	60	36	15	0·9
Removal from one school to another,	593	–	5	0·7	591	–	5	10·	626	–	6	–
Resignation to follow other pursuits,	233	–	5	1·	242	–	4	3·	287	–	4	10·
Emigration,	77	–	4	7·	93	–	6	–	119	–	5	2·
Dismissal,	160	–	4	10·	132	1	5	0·8	131	–	4	3·
Total in each year,	1,156	24	–	–	1,164	29	–	–	1,285	53	–	–

CAUSES OF VACANCY.	1866.				1867.				Total Number who received Retiring Allowance.
	Number of Vacancies.	Number who got Retiring Allowance.	Average Period of Service.		Number of Vacancies.	Number who got Retiring Allowance.	Average Period of Service.		
			Years.	Months.			Years.	Months.	
Death,	52	–	11	5·9	49	–	11	8·1	–
Old age,	12	12	24	8·3	21	19	24	9·9	–
Sickness or infirmity,	57	29	15	3·7	88	45	16	0·4	–
Removal from one school to another,	648	–	6	3·	627	–	5	9·1	–
Resignation to follow other pursuits,	330	–	4	6·3	358	1	5	4·6	–
Emigration,	113	–	5	8·6	85	–	6	0·2	–
Dismissal,	130	–	4	11·2	104	–	4	4·5	–
Total in each year,	1,342	41	–	–	1,332	65	–	–	–

If we calculate the proportion of Teachers who received retiring allowance upon the basis of the net number of Teachers who annually leave the schools, we get the following results:—

	No. of Teachers leaving schools.	No. receiving superannuation.	Per-centage.
1863,	563	24	4·262
1864,	573	29	5·061
1865,	659	53	8·042
1866,	694	41	5·907
1867,	705	65	9·219

Although little importance can be attached to averages in the case of duration of service in so heterogeneous a body as the National school Teachers, it is evident from the preceding table that the duration of service of the Teachers who die is comparatively short; that those who are incapacitated by illness from teaching a school do not serve more than from about 14 to 16 years; those who are dismissed from 4·25 to 6 years; those who emigrate from 4·583 to 6 years; and those who resign to follow other pursuits from 4·25 to 5·33.

SECTION VIII.—TEACHERS APPOINTED TO FILL VACANCIES IN THE TEACHING STAFF.

Vacancies filled up.

The following table shows how the vacancies in the teaching staff in each of the five years ending 1867, were filled up.

TEACHERS.

Vacancies filled up.

Board's Returns.

TABLE showing how the VACANCIES annually occurring in the Teaching Staff of the National Schools were filled up in the five years, 1863 to 1867 inclusive.

Character of Teachers appointed to fill Vacancies.	1863.	1864.	1865.	1866.	1867.	Total in 5 years.
Removing from another school, ...	579	569	724	705	747	3,324
Per-centage of total vacancies filled in year, . .	53·810	51·868	55·907	52·927	54·926	–
Previous training as Pupil-teachers, Paid Monitors, or Students, ...	243	262	299	342	337	1,483
Per-centage of total vacancies filled during the year, .	22·583	23·883	23·088	25·675	24·779	–
No previous training, ...	212	238	239	243	232	1,164
Per-centage of total vacancies filled during the year, .	19·702	21·695	18·455	18·243	17·058	–
Antecedents unknown, ...	42	28	33	42	44	189
Per-centage of total vacancies filled during the year, .	3·903	2·552	2·548	3·153	3·235	–
Total vacancies filled up, ...	1,076	1,097	1,295	1,332	1,360	6,160
Total number of vacancies according to previous Table,	1,156	1,164	1,285	1,342	1,332	–

The numbers do not correspond with the foregoing table of vacancies, no doubt because the number of vacancies filled up within any one year must necessarily include several cases standing over from the preceding year, and cannot include those which occurred immediately preceding the close of the year.

If we strike off the number of cases of removal from one school to another the number of real vacancies filled up will stand as follows:—

	1863.	1864.	1865.	1866.	1867.	Total in 5 years.
Having had previous training as Pupil-teachers, Paid Monitors, or Students, ...	243	262	299	342	337	1,483
Per-centage of vacancies filled during the year, . .	48·893	49·621	52·361	54·545	54·975	52·292
Having had no previous training, ...	212	238	239	243	232	1,164
Per-centage of total vacancies filled during the year, .	42·665	45·075	41·856	38·756	37·846	41·043
Antecedents unknown, ...	42	28	33	42	44	189
Per-centage of vacancies filled during the year, . .	8·450	5·305	5·779	6·698	7·177	6·664
Total real vacancies, . . .	497	528	571	627	613	2,836

The number of real vacancies annually filled up increased from 1863 until 1866; in 1867 there was a slight diminution. The average for the five years is 567·2. Of the whole 2,836 vacancies filled up in five years 1,483 or 52·292 per cent. had some amount of training for the office of Teacher.

Religious Denomination of Teachers.

SECTION IX.—RELIGIOUS DENOMINATIONS OF TEACHERS IN ORDINARY SCHOOLS.

The following table shows the number of Teachers belonging to each of the principal religious denominations in Ireland, the number belonging to the smaller religious bodies taken together; principal and assistant, and male and female Teachers being distinguished.

[TABLE.

Teachers.

Religious Denominations.

Board's Returns.

Table showing the Number of Principal Male and Female, and Assistant Male and Female Teachers, classified according to Religious Denomination in each Province, and in all Ireland.

Provinces.	Male.									
	Principal Teachers.					Assistant Teachers.				
	R.C.	E.C.	Presb.	Diss.	Total.	R.C.	E.C.	Presb.	Diss.	Total.
Ulster,	863	217	624	43	1,747	70	14	46	–	130
Per-centage,	49·398	12·421	35·718	2·461	–	53·846	10·769	35·384	–	–
Munster,	908	13	4	5	930	321	2	–	–	323
Per-centage,	97·634	1·397	0·430	0·537	–	99·380	0·619	–	–	–
Leinster,	727	26	7	2	762	100	2	–	–	102
Per-centage,	95·406	3·412	0·918	0·262	–	98·039	1·960	–	–	–
Connaught,	629	21	7	1	658	56	–	–	–	56
Per-centage,	95·592	3·191	1·063	0·151	–	100·	–	–	–	–
Total,	3,127	277	642	51	4,097	547	18	46	–	611
Per-centage,	76·324	6·761	15·670	1·244	–	89·525	4·909	7·526	–	–

Provinces.	Female.									
	Principal Teachers.					Assistant Teachers.				
	R.C.	E.C.	Presb.	Diss.	Total.	R.C.	E.C.	Presb.	Diss.	Total.
Ulster,	278	63	184	20	545	184	68	293	33	578
Per-centage,	51·009	11·559	33·761	3·669	–	31·833	11·764	50·692	5·709	–
Munster,	560	5	1	–	566	506	2	1	–	509
Per-centage,	98·939	0·879	0·176	–	–	99·410	0·392	0·196	–	–
Leinster,	592	21	2	1	616	259	4	3	1	267
Per-centage,	96·103	3·409	0·324	0·162	–	97·003	1·498	1·123	0·374	–
Connaught,	313	7	4	–	324	188	3	2	–	193
Per-centage,	96·604	2·160	1·234	–	–	97·409	1·554	1·036	–	–
Total,	1,743	96	191	21	2,051	1,137	77	299	34	1,547
Per-centage,	84·983	4·680	9·312	1·023	–	73·497	1·977	19·327	2·197	–
Total Male & Female,	4,872	373	833	72	6,148	1,684	95	345	34	2,158
Per-centage,	79·240	6·067	13·540	1·171	–	78·035	4·402	15·987	1·575	–

Proportion of Teachers of several religious denominations.

From the preceding table it appears that of the principal male Teachers 76·324 per cent., and of the principal female Teachers, 84·983 per cent., or 79·240 per cent. of all Teachers are Roman Catholics; 6·761 per cent. of the principal male, 4·680 per cent. of the principal female, and 6·069 per cent. of all principal Teachers, belong to the Established Church; 15·670 per cent. of the principal male, and 9·312 per cent. of the female principal Teachers, or 13·540 per cent. of all principal Teachers are Presbyterians; 1·244 per cent. of the principal male Teachers, 1·023 of the principal female Teachers, and 1·171 per cent. of all Teachers belong to dissenters of various denominations.

Of the assistant Teachers, 89·525 per cent. of the male, 73·497 per cent. of the female, and 78·035 per cent. of all assistant Teachers, are Roman Catholics; 4·909 per cent. of the male, 1·977 per cent. of the female, and 4·402 per cent. of all assistant Teachers belong to the Established Church; 7·526 per cent. of the male, 19·327 per cent. of the female, and 15·987 per cent. of all assistant Teachers are Presbyterians. There are no dissenting male assistants, but the female dissenting assistant Teachers form 2·197 per cent. of the female teachers, and 1·575 of all assistant Teachers.

TEACHERS.

Religious Denominations.

Board's Returns.

The following table, which gives the number of ordinary schools under Teachers of each denomination, supplements the information of the foregoing one :—

TABLE showing the Number of ORDINARY SCHOOLS under Teachers of the following denominations :—

PROVINCES.	Roman Catholics.	Established Church.	Presbyterian.	Dissenters.	Protestants and Roman Catholics.	Total.
ULSTER, ...	1,123	263	774	53	20	2,233
Per-centage of Total in Ulster, . .	50·291	11·777	34·661	2·373	0·895	
MUNSTER, ...	1,467	17	4	3	4	1,495
Per-centage of Total in Munster, . .	98·127	1·137	0·267	0·200	0·267	
LEINSTER, ...	1,322	44	6	3	3	1,378
Per-centage of Total in Leinster, . .	95·136	3·193	0·435	0·217	0·217	
CONNAUGHT, ...	941	26	10	1	4	982
Per-centage of Total in Connaught, .	95·824	2·647	1·018	0·101	0·407	
Total, ...	4,853	350	794	60	31	6,088
Per-centage of Total in Ireland, . .	79·714	5·749	13·042	0·985	0·509	

We may combine the results of the two foregoing tables, and contrast them with th relative proportion of the population in 1861 belonging to each religious denomination :—

TABLE showing the proportion of Teachers of each Denomination, the number of Schools under Principal Teachers of each Religious Denomination, compared with the relative proportion of the Population of each Province, and of all Ireland, according to the Census of 1861—(*Calculated from Board's Returns*).

—	Roman Catholics.			Established Church.			Presbyterians.			All Others.		
	Per-centage of Population of Province in 1861.	Per-centage of total Teachers in Province.	Per-centage of Schools in Province under Principal Teachers.	Per-centage of Population of Province in 1861.	Per-centage of total Teachers in Province.	Per-centage of Schools under Principal Teachers.	Per-centage of Population of Province in 1861.	Per-centage of total Teachers in Province.	Per-centage of Schools in Province under Principal Teachers.	Per-centage of Population of Province in 1861.	Per-centage of total Teachers in Province.	Per-centage of Schools in Province under Principal Teachers.
Ulster, . .	50·496	46·500	50·291	20·442	12·066	11·777	26·320	38·233	34·661	2·741	3·200	2·373
Munster, . .	93·824	98·582	98·107	5·342	0·945	1·137	0·265	0·257	0·267	0·569	0·214	0·200
Leinster, . .	85·930	96·050	95·136	12·389	3·033	3·193	0·847	0·686	0·435	0·832	0·228	0·217
Connaught, .	88·270	96·344	95·824	4·445	2·518	2·647	0·338	1·056	1·018	0·375	0·081	0·101
In all Ireland,	77·696	78·906	79·714	11·957	5·634	5·749	9·024	14·182	13·042	1·321	1·276	*0·985

Proportion, as to religious denominations, of teachers to population.

We have no means of determining the relative proportion of the population belonging to each religious denomination in 1867, but it is not materially different from that of 1861, which we have accordingly used in this table. On this assumption, it appears that the proportion of schools in Ulster, under Roman Catholic principal Teachers, is practically the same as that of the Roman Catholics in the population of the Province. In Munster the proportion of Roman Catholic Teachers and schools is greater than that of Roman Catholics in the population. But this is easily accounted for by the fact that nearly all the Protestants in that Province belong to the Established Church, and do not use the National schools, either because they belong to the classes who can afford to pay for the education of their children, or make use of Church Education schools. The same remarks apply to Leinster and Connaught also. This view is borne out by the comparison of the proportion of the populations which belong to the Established Church in the three Provinces, Munster, Leinster, and Connaught, with the proportion of Teachers and the proportion of schools under principal Teachers of that denomination. Thus while the members of the Established Church formed 11·957, or nearly 12 per cent. of the population of Ireland in 1861, only 5·634 per cent. of all the Teachers belonged to it, and 5·749 per cent. of all schools were under principal Teachers of the Established Church. Even in Ulster the disproportion is nearly as great.

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* This table does not include the schools under joint patronage of Roman Catholics and Protestants, representing, as will be seen from preceding table, 0·509 per cent. of all schools.

TEACHERS.

Religious Denominations.

Of the Teachers of Ulster 38·233 per cent. are Presbyterians, and 34·661 per cent. of the schools are under Presbyterian principal Teachers. The preponderance of the Presbyterians is confined to the eastern part of Ulster, where they are chiefly concentrated, forming there a majority of the population, and being of the class for whom the National schools were intended, they have, like the Roman Catholic majority in the other provinces, naturally got possession of a larger proportion of schools than they represent in the population.

The foregoing tables, and the previous ones on Managers, show that each religious body, wherever it can do so, sets up schools of its own, with Teachers of its own faith; and wherever any one is in a considerable majority, the minority becomes more or less dependent on the majority for the use of the latter's schools. As a rule Roman Catholic Managers do not appoint Protestant Teachers. Many Protestant Landlords provide a school-house for their tenants, and keep the patronage in their own hands, but when their tenants are Roman Catholics they frequently appoint Roman Catholic Teachers. This accounts for the comparatively greater number of instances of Protestant Managers appointing Roman Catholic Teachers, than the converse, as we find by the following table, which represents the state of things in this respect in 1867.

TABLE showing the number of schools, the PATRONS of which being Protestant have appointed a Roman Catholic Head TEACHER or Assistant; or, being Roman Catholic, appointed a Protestant Head or Assistant TEACHER, classified according to Provinces—(*Compiled from Board's Returns*).

—	Protestant Managers.				Roman Catholic Managers.				Total number of appointments of Roman Catholic Teachers made by Protestant Managers and Commissioners.	
	Number of Schools.	Number of Catholic Teachers.			Number of Schools.	Number of Protestant Teachers.				
		Principal.	Assistant.	Total.		Principal.	Assistant.	Total.	Schools.	Teachers.
Ulster, . . .	152	142	20	162	12	12	5	17	164	179
Munster, . . .	94	93	38	131	1	1	–	1	95	132
Leinster, . . .	64	60	11	71	–	–	–	–	64	71
Connaught, . .	108	107	18	125	–	–	–	–	108	125
Total, . .	418	402	87	489	13	12	5	18	431	507

SECTION X.—MONITORS IN ORDINARY SCHOOLS.

Monitors.

There are three grades of Monitors, junior, senior, and first-class Monitors. The following table shows the number of each class, of each religious denomination, classified according to their length of service:—

NUMBER of PAID MONITORS in the Service of the Board, on the 31st December, 1867, classified according to Sex, Religious Denomination, and Length of Service—(*Compiled from Board's Returns*).

LENGTH OF SERVICE.	Male.					Female.					Total of both Sexes.	Total Number of each Grade of Monitor.		
	R.C.	E.C.	Presb.	Diss.	Total Male Paid Monitors.	R.C.	E.C.	Presb.	Diss.	Total Female Paid Monitors.		Male.	Female.	Total.
JUNIOR MONITORS.														
First Year, . . .	384	26	60	7	477	516	31	70	6	623	1,100	1,121	1,482	2,603
Second ,, . . .	353	17	42	2	414	431	15	56	3	505	919			
Third ,, . . .	199	8	23	–	230	309	11	34	–	354	584			
SENIOR MONITORS.														
Fourth Year, . .	85	2	5	1	93	188	4	10	2	204	297	166	470	636
Fifth ,, . . .	39	–	–	–	39	119	1	12	–	132	171			
Sixth ,, . . .	23	1	1	1	26	85	3	6	–	94	120			
Seventh ,, . . .	8	–	–	–	8	33	1	6	–	40	48			
FIRST CLASS MONITORS.														
Eighth Year, . .	–	–	–	–	–	17	–	–	–	17	17	–	23	23
Ninth ,, . . .	–	–	–	–	–	3	–	–	–	3	3			
Special cases of continuance beyond Ninth Year.	–	–	–	–	–	3	–	–	–	3	3			
Total, . .	1,091	54	131	11	1,287	1,704	66	194	11	1,975	3,262	1,287	1,975	3,262

The principal results of the foregoing table may be summarized thus :—

—	Roman Catholics.			Established Church.			Presbyterian.			All others.		
	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.
Junior Monitors, . . .	83·496	84·750	84·210	4·549	3·846	4·149	11·150	10·796	10·948	0·802	0·607	0·691
Senior Monitors, . . .	93·973	90·426	91·195	1·807	1·914	1·886	3·614	7·234	6·289	1·204	0·425	0·628
Total of each Religious Denomination, .	84·770	86·278	84·978	4·195	3·341	3·678	10·179	9·822	9·963	0·854	0·556	0·674

As all the first-class Monitors are females and Roman Catholics, it is needless to introduce that category into the preceding table.

Proportion, as to religious denominations, of Monitors to population.

The proportion of Roman Catholic Monitors is higher than that of Roman Catholics in the whole population, or even than that of Teachers of that denomination; the Monitors of the Established Church are below the proportion of Established Church Teachers; the proportion of Presbyterian Monitors though below that of Presbyterian Teachers is a little higher than the proportion of Presbyterians in the whole population. The excess of Roman Catholic Monitors is due to the largest schools being in Roman Catholic districts; the small number of the Established Church Monitors is due not only to the smallness of the number of Established Church schools, but to the smallness of the schools themselves. Although in a few cases Monitors of a different denomination from the Teachers and Patrons are appointed, especially where there are religious minorities to be attended to, as a general rule Roman Catholic Monitors are to be found in Roman Catholic schools, and Protestant Monitors in Protestant schools.

As the Monitors are the source whence the supply of future trained Teachers are drawn, it is of importance to know the relative proportion of those who serve the full period of Monitorship, that is seven years. The following table shows the proportion of the 3,262 Monitors engaged in the National Schools in Ireland in 1867, for each year of service :—

Junior Monitors	1st year, . .	33·721 per cent.
	2nd „ . .	28·172 „
	3rd „ . .	17·903 „
Senior Monitors	4th „ . .	9·104 „
	5th „ . .	5·242 „
	6th „ . .	3·678 „
	7th „ . .	1·471 „
First Class	8th „ . .	0·521 „
	9th „ . .	0·091 „

It thus appears that 79·796 per cent. of the Monitors in 1867 were junior Monitors. The number in their seventh year of service, 48, forming only 1·471 per cent. of the whole Monitorial staff, represents the annual supply of fully trained candidate Teachers, who should have received final training. It is not certain that even the whole of this small number became Teachers. On the other hand many Monitors become Teachers without passing through the full apprenticeship of seven years. This cannot of course be helped; but, taking into account the age at which boys and girls may become Monitors, it is not desirable that they should have less than six or seven years preparatory training as Monitors before going to a training school. The number of Monitors, 297, who reached even the fourth year, is not sufficient to supply the annual loss of Teachers, which in 1867 was 705, as has been shown at p. 248.

SECTION XI.—SALARIES OF TEACHERS IN ORDINARY SCHOOLS.

As the difference between the salaries of the highest and lowest classes of National school Teachers is very considerable, an average salary calculated for all Teachers, without distinction of class, would be fallacious. We accordingly give, in the following tables, compiled from the Board's Returns, the average salary of trained and untrained Principal Teachers, distinguishing male and female.

[TABLE.

TEACHERS.

Salaries.

A.—TABLE showing the AVERAGE SALARIES paid to PRINCIPAL TEACHERS, according to CLASS and DIVISION of CLASS, and the sources whence derived.

MALE TEACHERS.—*Trained.*

CLASS AND DIVISION.	Number of Teachers.	Salary.			Total Amount paid by Board.			School Fees.			Total Amount of Local Aid.		
FIRST CLASS:		£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.
1st Division, . .	82	52	0	0	62	8	8¼	16	17	1¾	23	2	6¼
2nd ,, . .	134	44	0	0	51	0	11¼	11	4	9½	14	15	8
3rd ,, . .	239	38	0	0	42	2	0¼	11	14	2½	15	16	9½
SECOND CLASS:													
1st Division, . .	516	32	0	0	34	3	10¾	8	9	6	10	18	11¼
2nd ,, . .	519	28	0	0	29	4	7¾	6	12	1¼	8	19	5¼
THIRD CLASS:													
1st Division, . .	677	24	0	0	24	15	5	5	8	9	6	13	7¼
2nd ,, . .	111	18	0	0	18	5	3¾	4	11	0½	7	4	2
PROBATIONERS, . . .	7	15	0	0	—			—			—		

See note under C.

B.—TABLE showing the AVERAGE SALARIES paid to PRINCIPAL TEACHERS, according to CLASS and DIVISION of CLASS, and the sources whence derived.

MALE TEACHERS.—*Untrained.*

CLASS AND DIVISION.	Number of Teachers.	Salary.			Total Amount paid by Board.			School Fees.			Total Amount of Local Aid.		
FIRST CLASS:		£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.
2nd Division, . .	1	44	0	0	52	0	0	—			—		
3rd ,, . .	3	38	0	0	46	0	0	10	8	2½	12	1	4
SECOND CLASS:													
1st Division, . .	86	32	0	0	33	19	7	8	4	9½	9	18	3½
2nd ,, . .	129	28	0	0	28	17	1¾	6	0	6¾	7	12	4
THIRD CLASS:													
1st Division, . .	742	24	0	0	24	10	9	5	6	3¾	6	5	6¾
2nd ,, . .	465	18	0	0	18	4	1½	4	1	7	4	14	0¾
PROBATIONERS, . . .	361	15	0	0	15	2	2¼	2	14	6¾	3	15	0¼

See note under C.

C.—TABLE showing the AVERAGE SALARIES paid to PRINCIPAL TEACHERS, according to CLASS and DIVISION of CLASS, and the sources whence derived.

FEMALE TEACHERS.—*Trained.*

CLASS AND DIVISION.	Number of Teachers.	Salary.			Total Amount paid by Board.			School Fees.			Total Amount of Local Aid.		
FIRST CLASS:		£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.
1st Division, . .	41	42	0	0	50	4	10½	11	3	8¼	14	15	6¾
2nd ,, . .	85	36	0	0	42	0	0	7	7	0¼	10	13	9
3rd ,, . .	120	30	0	0	33	3	7¼	7	7	4¼	10	15	5
SECOND CLASS:													
1st Division, . .	205	26	0	0	27	9	8¼	4	19	4¾	7	7	8¼
2nd ,, . .	223	24	0	0	25	3	7¾	4	17	4¼	6	4	5½
THIRD CLASS:													
1st Division, . .	178	20	0	0	20	8	0	3	8	0	4	7	4¼
2nd ,, . .	38	16	0	0	16	5	3	2	11	3¼	2	17	2½
3rd ,, . .	—	—			—			—			—		
PROBATIONERS, . . .	1	14	0	0	14	0	0	0	4	7	0	9	7

NOTE.—It will be observed that the local aid is in this table compared with the payments made by the Board to the *Principal Teacher* only, which makes the proportion of local aid seem larger than it appears when it is compared with the total payments of the Board to all the Teachers, Monitors, &c., employed in a school.

Teachers.

Salaries.

D.—Table showing the Average Salaries paid to Principal Teachers, according to Class and Division of Class, and the sources whence derived.

Female Teachers.—*Untrained.*

Board's Returns.

Class and Division.	Number of Teachers.	Salary.			Total Amount paid by the Board.			School Fees.			Total Amount of Local Aid.		
		£	*s.*	*d.*	£	*s.*	*d.*	£	*s.*	*d.*	£	*s.*	*d.*
First Class:													
3rd Division, . .	4	30	0	0	33	2	6	3	12	6	3	12	6
Second Class:													
1st Division, . .	114	26	0	0	27	18	8	5	9	5½	6	4	7½
2nd „ . .	127	24	0	0	25	7	5¼	5	5	4¾	5	12	9¾
Third Class:													
1st Division, . .	400	20	0	0	20	9	0¼	3	15	5	4	7	2½
2nd „ . .	254	16	0	0	16	3	8½	3	3	1	3	9	0¾
Probationers, . . .	138	14	0	0	14	2	9¼	2	2	1¾	3	5	11½

See note under C.

As we have no means of ascertaining whether the whole of the Local Aid is paid to the Teachers, or is to be considered as School Income, we have not added together the amounts derived from the Board and from Local Aid.

It appears from these tables that the School Fees increase so regularly with the classification of the Teachers that we may look upon it as a general rule. Either the high-class Teachers seek out the large schools, where the school fees are considerable, or the parents of children are willing to pay school fees to competent Teachers. It is probable that both causes operate to produce the result shown in the tables. There seems not to be much difference between the school fees of trained and untrained Teachers of the same class.

Attendance of Children

CHAPTER IV.—ATTENDANCE OF CHILDREN.

The three most important questions to be solved under the head of Attendance of Children are, the number of children to be found at any time in the schools, the total number of children who go to school, and the number of times in the year they go. The Educational Census which we made through the aid of the Police, and the various Returns which we obtained from the principal Educational bodies, enable us to make a close approximation to the average attendance of children in Primary Schools. The other two questions are beset with difficulties, and except in the case of the National schools, and Christian Brothers' schools, we have not materials for answering them.

We shall first summarize the general results of our Educational Census, and then study in detail each class of schools, so far as we have materials to do so.

Educational Census.

SECTION I.—CONSTABULARY CENSUS OF ATTENDANCE.

The school Census consisted of two operations—first, a return of the number, locality, and character of all Primary Schools, and secondly, a return of the attendance at those schools on a particular day—the day selected being the 25th June, 1868. The number of Primary Schools ascertained by the first series of Returns was 8,618,[1] or deducting schools not strictly Primary, 8,564. Returns of attendance were obtained from 7,996 of these schools, or deducting 37 schools not strictly Primary, from 7,959. So that of the total number of schools given in the first Returns of the Police, we are without any

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[1] This number includes only some of the Workhouse Schools, and is exclusive of all (except *one*) Gaol Schools.

ATTENDANCE OF CHILDREN.

Census.

information regarding the attendance at 568, or deducting 17 schools not strictly Primary, 551. These were thus distributed :—

National Schools,	236	Presbyterian Schools,	3
National Convent Schools,	4	Irish Society ,,	5
Not National Convent Schools,	4	Irish Church Mission Schools,	11
Christian Brothers' ,,	3	Society of Friends' ,,	1
Church Education ,,	103	Miscellaneous ,,	17
Private ,,	149		
Erasmus Smith's ,,	10		551
Wesleyan ,,	5		

The absence of returns from the schools referred to is due to various causes, which may be classified as follows :—

Vacation.
No teacher.
Teacher ill.
Teacher absent.
Illness of pupils or some disease prevalent in the neighbourhood.
Pupils at field labour.
School-house repairing.
Schools not in operation.
Schools not visited a second time.
Information refused.
Schools closed, no cause assigned.
No returns, and no cause assigned.
Schools closed from various causes, which cannot be further classified
Schools closed, cause not assigned, but attendance given for some other day

Total number of Children present on 25th June, 1868.

In the 7,996 schools found open on the 25th June, 1868, the Police with very few exceptions counted the children themselves. The number of cases where they received the numbers present from the teachers is so insignificant as to have no material influence upon the results of the Census. The following table shows the numbers present in the schools of each Province and in the whole of Ireland, and the per-centage of the whole in each Province :—

TABLE showing the Number of Children present on the 25th of June, 1868, in the Schools visited by the Police.

	Number.	Per-centage.
Ulster,	137,723	30·365
Munster,	146,085	32·204
Leinster,	110,427	24·343
Connaught,	59,380	13·090
Total,	453,615	

These numbers include 2,015 children in the schools not strictly Primary. If we deduct the latter, the following table will show the attendance at the Primary schools properly so called :—

	Number.	Per-centage.
Ulster,	137,667	30·484
Munster,	145,806	32·286
Leinster,	109,152	24·170
Connaught,	58,975	13·059
Total,	451,600	

If we divide the attendance by the number of schools we get the average attendance per school on the 25th of June, 1868. As, however, the average numbers of children attending the different classes of schools differ so widely that an average calculation for all schools taken together would be of no value, we have determined the average attendance in each class of schools separately. The following table contains the results of this calculation for the principal classes :—

ATTENDANCE OF CHILDREN.

Census.

Average Attendance per School-house.

TABLE showing the AVERAGE ATTENDANCE per SCHOOL-HOUSE on the 25th June, 1868, in the principal classes of Schools.—(*Compiled from Returns of Constabulary Census.*)

COUNTIES AND PROVINCES.	Ordinary National Schools exclusive of Convent Schools	Convent National Schools.	Non-National Convent Schools.	Church Education Schools.	Christian Brother.	Private Schools.	
						Assisted.	Unassisted.
ULSTER:							
Antrim,	66·6	260·0	164·0	55·0	436·0	45·4	23·0
Armagh,	63·5	157·0	—	37·6	241·0	17·5	24·5
Cavan,	57·9	187·0	—	28·7	—	30·3	24·0
Monaghan,	50·6	205·0	—	24·7	153·0	22·0	21·0
Londonderry,	45·0	209·0	29·0	31·6	284·0	26·0	16·0
Down,	58·1	140·0	—	39·6	165·0	30·0	23·0
Donegal,	37·2	74·0	41·0	26·6	—	20·4	21·0
Fermanagh,	42·2	252·0	—	26·7	162·0	24·0	10·6
Tyrone,	40·0	120·0	—	27·7	110·0	25·8	19·0
Mean of Province,	52·2	169·0	162·0	34·6	226·3	29·7	21·0
MUNSTER:							
Tipperary,	53·3	287·0	252·0	15·3	285·0	23·0	25·0
Clare,	76·9	364·0	66·0	9·6	177·0	32·0	25·0
Limerick,	101·2	405·7	71·0	27·2	306·0	32·2	36·5
Kerry,	96·9	264·0	143·0	22·5	213·0	33·6	39·7
Cork,	85·8	281·9	314·0	27·9	388·0	31·0	37·0
Waterford,	77·7	145·0	232·6	17·7	315·0	44·0	36·0
Mean of Province,	80·8	292·1	231·6	21·5	301·6	31·7	32·0
LEINSTER:							
Louth,	64·9	279·0	42·0	17·3	—	12·0	20·0
Meath,	46·9	248·0	127·0	13·5	236·0	71·5	19·0
Longford,	43·0	—	—	19·4	—	30·0	26·0
Westmeath,	51·5	145·0	—	16·0	332·0	35·0	19·5
Kildare,	58·8	189·0	41·0	14·6	140·0	11·0	16·6
King's,	41·1	175·0	88·0	11·4	182·0	19·5	9·6
Queen's,	56·2	157·0	44·0	18·0	164·0	13·5	48·0
Wicklow,	61·0	280·0	28·0	23·4	—	29·0	17·7
Carlow,	71·0	287·0	36·0	18·7	157·0	17·0	26·0
Kilkenny,	54·9	281·0	102·0	14·7	358·0	22·0	26·0
Wexford,	48·0	163·0	51·0	16·7	190·0	24·0	27·0
Dublin,	87·9	260·0	133·5	39·2	292·0	34·3	39·0
Mean of Province,	59·0	221·0	95·4	21·2	237·0	30·2	25·4
CONNAUGHT:							
Leitrim,	45·0	—	—	19·0	—	35·0	16·0
Sligo,	61·0	279·0	113·0	27·7	—	22·0	30·0
Mayo,	51·0	152·0	130·5	13·4	166·0	26·0	31·5
Roscommon,	58·0	186·0	52·5	18·6	—	31·5	44·0
Galway,	50·9	259·0	67·6	20·2	148·0	25·0	28·0
Mean of Province,	52·4	242·5	86·4	20·1	154·3	27·0	28·0
Grand Total in Ireland,	60·3	243·5	141·7	27·0	260·0	30·1	27·2

As the Census Returns represent perhaps in the majority of cases School-houses rather than schools, the foregoing table may be considered as giving the approximate averages of the several classes of *School-houses,* as we have indicated in the heading to the table.

Probable number of Children at school.

These averages enable us to estimate approximately the probable number that would have been present in the Primary Schools of Ireland if all had been open on the 25th of June. Multiplying the average attendance of each class of school in each county on the 25th of June by the number of school-houses in each corresponding class of schools from which no returns were obtained, we get the probable number that would have been present if these schools had been open on that day. This, added to the actual numbers

ATTENDANCE OF CHILDREN.

Census.

taken by the Police in the schools found open, gives the probable total attendance of all schools noted by them. The following table shows the number that should have been present on this supposition :—

Ulster,	146,969
Munster,	151,576
Leinster,	117,560
Connaught,	64,471
Total,	480,576

According to the summary table furnished us by the National Board (*Returns*, sec. xvi., par. 5, p. 498), the estimated number of children of both sexes, between the ages of 5 and 15, in Ireland in 1866 was 1,166,459. The probable number of children which would represent the attendance on the 25th of June, 1868, at all the primary schools of Ireland, the names of which were furnished to us by the Police, forms therefore only 41·199 per cent. of the number of children of school age in 1866, the latest year for which we could give an estimated return. The number of children between the ages of 5 and 15 was not however very different from that here assumed, and consequently we may safely assume that not more than 45 per cent. of the children of school age in Ireland were at school on the 25th of June, 1868.

Religious Denominations of Children.

Religious Denominations of the Children.—We are unable to separate the schools not strictly Primary in estimating the proportion of children of each religious denomination, who attended school on the 25th of June, but the small number attending such schools included in our Returns has no practical influence upon the relative proportion of the children belonging to each denomination.

The following table contains a summary of the census returns under this head.

TABLE showing the number of children of each religious denomination at school on the 25th June, 1868. (*Compiled from Returns of Constabulary Census.*)

—	Roman Catholics.	Established Church.	Presbyterians.	All Others.
Ulster,	56,563	32,845	45,453	2,862
Per-centage,	41·070	23·848	33·003	2·078
Munster,	136,661	8,620	405	399
Per-centage,	93·548	5·900	0·277	0·273
Leinster,	94,375	14,785	887	380
Per-centage,	85·463	13·388	0·803	0·344
Connaught,	53,733	5,010	452	185
Per-centage,	90·490	8·437	0·761	0·311
Total,	341,232	61,360	47,197	3,826
Per-centage,	75·225	13·526	10·404	0·843

This table shows that a little over three-fourths of all the children found in Primary schools on the 25th June, 1868, were Roman Catholics, somewhat over one-eighth belonged to the Established Church, a little over one-tenth were Presbyterians, while all others were less than one-hundredth.

Sex of the Children.—In consequence of the forms supplied to the Police including a column for Infants, the Returns do not enable us to give the relative proportion of the sexes.

Attendance at different classes of Schools.—For the sake of unity and facility of reference we shall give the results of our Educational Census as to the number and proportion of children at the different classes of schools, before we proceed to analyse the special returns furnished by the several educational bodies.

National Schools.—The following table gives the attendance at all National Schools, Ordinary and Model, inclusive of some Workhouse Schools, but exclusive of Convent and Gaol Schools :—

ATTENDANCE OF CHILDREN.

Census.

TABLE showing the ATTENDANCE of CHILDREN at NATIONAL SCHOOLS, exclusive of CONVENT SCHOOLS, on the 25th June, 1868.—(*Compiled from Returns of Constabulary Census.*)

	Number of Children.	Per-centage.
Ulster, ...	105,316	23·320
Munster, ...	98,626	21·839
Leinster, . . .	69,049	15·290
Connaught, ...	45,447	10·063
Total, . .	318,438	70·512

Or, if we include Convent Schools in connexion with the Board,—

TABLE showing the ATTENDANCE of CHILDREN at NATIONAL SCHOOLS, inclusive of CONVENT SCHOOLS, on the 25th June, 1868.—(*Compiled from Returns of Constabulary Census.*)

	Number of Children.	Per-centage.
Ulster, ...	107,849	23·881
Munster, . . .	111,771	24·750
Leinster, . . .	79,440	17·590
Connaught, ...	48,843	10·815
Total, . .	347,903	77·036

The National schools, exclusive of Convent schools, from which returns of attendance were obtained were 5,510 in number. They were attended by 70·512 per cent. of all the pupils found at school in Primary schools on the 25th June, 1868. If we include Convent National schools, the per-centage rises to 77·036 per cent. If we include the attendance at Convent schools, the Province of Munster, though second in population, is first both in the absolute and relative proportion of children at school. If we calculate from the average per school the probable attendance at the 263 National schools, and the four Convent schools, from which no returns were obtained, the total probable attendance at all the National schools visited by the Police, would be, exclusive of Convent National schools, 333,011, or, inclusive of them, 363,533.

Convent schools.

Convent Schools.—Of the 229 Convent Schools, the names of which were returned to us by the Police, 133 are in connexion with the National Board, and 96 are unconnected. The following table gives the attendance of each class.

TABLE showing the ATTENDANCE of GIRLS and INFANTS at CONVENT SCHOOLS on the 25th June, 1868. (*Compiled from Returns of Constabulary Census.*)

PROVINCES.	Schools in connexion with the Board of Education.		Schools not in connexion with Board of Education.		Total Convent Schools.	
	Number of Children.	Per-centage of Total Attendance of all Schools.	Number of Children.	Per-centage of Total Children in all Schools.	Number of Children.	Per-centage of Total Children in all Schools.
Ulster, . . .	2,533	0·561	234	0·052	2,767	0·613
Munster, . . .	13,145	2·911	7,643	1·692	20,788	4·603
Leinster, . . .	10,391	2·300	3,532	0·782	13,923	3·082
Connaught, . .	3,396	0·752	1,643	0·364	5,039	1·116
Total, . .	29,465	6·524	13,052	2·890	42,517	9·414

If we allow for the 8 schools, 4 of each class, from which no returns were obtained, the total number in all should be about 44,023. But taking into account only those from which returns of attendance were obtained nearly 9½ per cent. of all the children at school on the 25th June 1868, were in Convent schools, and very little under one-fifth of all the girls. More than two-thirds of the attendance was in Convent schools connected with the Board. Somewhat less than half the number of children in the latter class of

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Census.

schools, more than half of those in Convent schools unconnected with the Board, and nearly half of the children in all Convent schools, were in Munster.

Christian Brothers' schools.

Christian Brothers' Schools.—The number of boys found by the Police in the Christian Brothers' schools on the 25th of June is shown for each Province and for all Ireland in the following table:—

TABLE showing attendance of boys at Christian Brothers' schools on 25th June, 1868.—(*Compiled from Returns of Constabulary Census.*)

	Number of children.	Per-centage of total attendance in all schools.
Ulster,	2,263	0·501
Munster,	9,955	2·204
Leinster,	7,345	1·626
Connaught,	463	0·103
Total,	20,026	4·434

Nearly 4½ per cent. of all the children found at school on the 25th June, 1868, were in Christian Brothers' schools; of these very nearly half were in Munster, where the Brotherhood was first instituted.

Church Education Society's schools.

Church Education Society's Schools.—The total number of Church Education schools reported to us by the Police was 1,266. Returns of attendance were obtained from 1,163. The total number of children found in them was 31,491, thus distributed according to Provinces:—

TABLE showing the attendance at Church Education schools on the 25th June, 1868.—(*Compiled from Returns of Constabulary Census.*)

	No. of Children.	Per-centage of total attendance in all Ireland.
Ulster,	17,664	3·911
Munster,	5,206	1·153
Leinster,	6,687	1·481
Connaught,	1,934	0·428
Total,	31,491	6·973

If we calculate, by means of the average number of children found present in the schools of this class in each County, the number of children which should be present in the 103 schools from which no returns of attendance were obtained, the probable number present on the 25th of June in 1,266 Church Education schools is 34,846.

Schools of various other educational bodies.

Miscellaneous Schools of various Religious or Educational Bodies.—Under this head may be included the Erasmus Smith's schools, the London Company's schools, the Irish Society, Irish Church Missions, Island and Coast Society's schools, Wesleyan, Presbyterian, and Friends' schools, the schools under various Roman Catholic religious orders of men, and miscellaneous schools of various kinds not numerous enough to be mentioned separately. The following table gives the number of children present in these schools on the 25th of June, 1868:—

TABLE showing the attendance of Children on the 25th June, 1868, at the schools of various religious or educational bodies.—(*Compiled from Returns of Constabulary Census.*)

—	Ulster.	Munster.	Leinster.	Connaught.	Total.
Erasmus Smith's Schools,	2,417	241	1,032	104	3,794
London Company's Schools,	652	–	–	–	652
Irish Society's Schools,	132	96	187	95	510
Irish Church Mission Schools,	–	–	787	939	1,726
Island and Coast Society's Schools,	140	–	–	19	159
Wesleyan Schools,	466	79	108	67	720
Presbyterian Schools,	23	–	93	293	409
Society of Friends' Schools,	109	8	–	–	117
Schools of Religious Orders of Men,	–	234	472	–	706
Miscellaneous Schools,	137	138	523	156	954
Total,	4,076	796	3,202	1,673	9,747
Per-centage of the total attendance in all the Schools of Ireland,	0·903	0·176	0·709	0·370	2·158

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THE relative proportions of the attendance of each Class of School are as follows:—

	Total Number.	Per-centage of total attendance on 25th June, 1868.
Erasmus Smith's Schools,	3,794	0·840
London Company's Schools,	652	0·144
Irish Society's Schools,	510	0·113
Irish Church Mission Schools,	1,726	0·383
Island and Coast Society's Schools,	159	0·035
Wesleyan Schools,	720	0·159
Presbyterian Schools,	409	0·091
Society of Friends' Schools,	117	0·026
Schools of Religious Orders of Men,	706	0·156
Miscellaneous,	954	0·211
	9,747	2·158

Private schools.

Private Schools.—The total number of Private schools reported to us by the Police was 1,165, of which 690 belonged to the class of assisted schools (see *supra*, p. 222), and 475 not assisted. There were no returns of attendance from 90 schools of the former class, nor from 59 of the latter, in all, 149. The number of children found in the assisted schools was 18,072, in the unassisted 11,309, or together 29,381. If we determine in the way already described the average number present in each school of this kind, and from this average calculate the probable number present on the 25th of June, 1868, if all the schools were open, we get as this probable number for the assisted schools 20,741, for the non-assisted 12,721, and for both together 33,462.

The following tables, compiled from the Constabulary Census, give the number of children, and the per-centage of the total attendance on the 25th of June, 1868, in each of the classes of Private schools, and in both together:—

TABLE showing the number of children found present on the 25th June, 1868, in the *Assisted* Private Schools in each Province, and in all Ireland:—

	Number of Children.	Per-centage of Total Attendance
Ulster,	3,881	0·859
Munster,	6,071	1·344
Leinster,	5,794	1·283
Connaught,	2,326	0·515
Total,	18,072	4·001

TABLE showing the number of children found present on the 25th of June, 1868, in the *Unassisted* Private Schools in each Province, and in all Ireland:—

	Number of Children.	Per-centage of Total Attendance.
Ulster,	1,700	0·376
Munster,	4,364	0·966
Leinster,	3,152	0·698
Connaught,	2,093	0·464
Total,	11,309	2·504

TABLE showing the number of children found present on the 25th of June, 1868, in *all* Private Schools in each Province, and in all Ireland:—

	Number of Children.	Per-centage of Total Attendance.
Ulster,	5,581	1·235
Munster,	10,435	2·310
Leinster,	8,946	1·981
Connaught,	4,419	0·979
Total,	29,381	6·505

SECTION II.—RETURNS FROM EDUCATIONAL BODIES.

Attendance of Children.

We shall now proceed to take up the special returns of the National Board, Church Education Society, &c.

Article I.—National Schools.

National Board's Returns.

As the model schools have been fully reported upon by two of our colleagues, and all available statistics made use of by them, we shall not include them in the present analysis except where we have to deal with summary tables including all classes of schools.

Number on Rolls, &c.

Number on Roll, Average Attendance, &c.—Before taking up the analysis of the tables, it is necessary to discuss the precise meaning of the word "attendance" in connexion with the registration of pupils in the National schools.

Explanation of Board's nomenclature.

In the First Report of the Commissioners of National Education, mention is made in the sixth of the New Regulations, of the registration of pupils in these words:—"A register is to be kept in each school recording the daily attendance of the children, and the average attendance in each week and each quarter, according to a form to be furnished by the Board." In the Third Report dated 13th June, 1836, and therefore referring chiefly to the operations of the Board during the year 1835, it is stated that the number of children attending the schools is given in an appendix. This Appendix is not now to be found. The Report states—"And we specify opposite to each the number of children in attendance upon it, according to the rolls of the last year." On this there is the following note—"These rolls are made up and returned to us half-yearly, and no children are included in them who have not been in actual attendance within the preceeding six months." In the heading of the table in the appendix to the Eighth Report for 1841, dated 2nd June, 1842, it is stated:—"No. of children on the rolls as returned by the Managers for the half year ending the——" It is evident that at this period the Commissioners considered the Managers to be responsible for the school statistics. Up to 1852 the only account of attendance published was the number on the roll for each half year. The Commissioners announce in their Eighteenth Report for 1851, that in their future Reports it was their "intention to publish a return of the average daily attendance at each school, as well as the number on the rolls." The Report goes on to state—

> "The former is in general rather more than one-half of the total number on the books. The annual Reports of other educational institutions in this country exhibit about the same proportion between the average attendance and the number on the rolls."

In 1852 the Commissioners give for the first time not only the number of children on the roll for the half-year ending 30th of September, but also the number in average attendance. In the Report for 1857 a new term, "Average on Rolls," was introduced. A change was also made in the period for which the total numbers on the rolls were made up. Hitherto the roll numbers represented all the distinct pupils who had made at least one attendance during the half-year ending the 30th September. In 1857 the period was extended to one year, or rather, as we shall presently see, to 15 months. The numbers on the rolls were described as—"The total number of *distinct* pupils *at any time* on the rolls for the 12 months ended the 31st December." The Report for 1857 says of this change:—

> "This is the first time that we have had a return of this last kind made out; and for the number of children on the rolls for each half-year as given in former Reports, it will be seen we have substituted a return of the *average* number of children on the rolls for the *entire* year."

To this passage the following note is added:—

> "By *the number of children on the rolls* for the half-year was meant the *total* number, and this was found by *adding* to the number of children appearing on the rolls at the opening of the half-year all those subsequently entered; but by the *average* number on the rolls is meant the *mean* of the several numbers appearing on the rolls throughout the half-year or year, and which in point of fact vary from week to week and from day to day. This last kind of return, therefore, it is evident must be less in amount than the former, but such difference indicates nothing but the degree of fluctuation in the school attendance.
>
> "The heading hitherto used, the *number of children on the rolls*, has been superseded by the more definite and precise one of the '*total* number of *distinct* pupils on the rolls,' it having been found latterly that the former was differently interpreted by different managers, some understanding it to mean simply the *average* number on the rolls, others taking it to mean the number of uncancelled names remaining on the rolls at the close of the half-year, and others again supposing it to mean the gross aggregate of names appearing on the several rolls throughout the half-year. This ambiguity and this diversity of interpretation it is now hoped we have got rid of, and we trust that our future returns of this kind will approximate more and more to the real state of facts."

In the interval between 1857 and 1865, the Commissioners give in their Reports the three numbers—average daily attendance, average number of children on the rolls, and total number of distinct children at any time on the rolls. These terms are further defined in a note to the Report for 1862, as follows:—

> "(I.) By the *total number of children on rolls during the year* is meant the gross aggregate of distinct individual children whose names have appeared on the school rolls at any time during the entire year. (II.) By

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the *average number of children* on the rolls during the year is meant the *mean* or average of the several numbers appearing on the rolls throughout the year, and which in point of fact vary from week to week, and from month to month. (III.) By the *average daily attendance* of children during the year is meant the *mean* or average of the numbers found in *actual* attendance—not on the rolls merely, but present in their classes from day to day throughout the year."

The use of the words "distinct individual children," clearly show that the Commissioners of Education believed that the number on the roll meant so many distinct individual children, who had put in at least one attendance at school during the year.

The following Table gives the number of children on the roll, the number of schools in operation, the average on rolls, the average daily attendance, and the average number per school calculated for total on rolls, average on rolls, and average daily attendance :—

TABLE showing Number of SCHOOLS in OPERATION, Number on Rolls, Average on Rolls, Average Attendance, and Average Number on Rolls and in Attendance of each School since the introduction of Average Attendance in School Statistics.—(*Compiled from National Board's Reports.*)

NUMBER AND DATE OF REPORT.	Number of Schools in Operation.	Number of Children on the Rolls for the		Average Number of Children on the Rolls.	Average Daily Attendance.	Average Number on Rolls of each School.	Average Number per School, calculated from Average on Rolls.	Average Attendance per School.
No. 19—1852 (31st Dec.),	4,875	Half-year ending 30th Sept.,	544,604	Not given.	280,005	111·71	—	57·4
,, 20—1853 ,,	5,023		550,631		271,364	109·62	—	54·0
,, 21—1854 ,,	5,178		551,110		267,099	106·43	—	51·5
,, 22—1855 ,,	5,124		535,905		252,488	104·58	—	49·2
,, 23—1856 ,,	5,245	30th Dec.,	560,134		254,011	108·84	—	48·4
,, 24—1857 ,,	5,337	Year ended 31st Dec.,	776,473	514,445	268,397	145·48	96·39	50·2
,, 25—1858 ,,	5,408		803,610	519,664	266,091	148·6	96·	49·2
,, 26—1859 ,,	5,496		806,510	519,175	269,203	146·7	94·4	48·9
,, 27—1860 ,,	5,632		804,000	510,638	262,823	142·7	90·6	46·6
,, 28—1861 ,,	5,830		803,364	531,014	284,726	137·8	91·1	48·8
,, 29—1862 ,,	6,010		812,527	533,570	284,912	135·2	88·8	47·4
,, 30—1863 ,,	6,163		840,569	544,492	296,986	136·4	88·3	48·2
,, 31—1864 ,,	6,263		870,401	575,486	315,108	139·0	91·9	50·3
,, 32—1865 ,,	6,372		922,084	598,408	321,209	144·7	93·9	50·4
,, 33—1866 ,,	6,453		910,819	—	316,225	141·1	—	49·0
,, 34—1867 ,,	6,520		913,198	—	321,683	140·0	—	49·3

It may be seen from this table that the change from half-yearly to yearly returns produced a remarkable increase in the number on roll without any marked corresponding increase in the average daily attendance, or average attendance per school. The apparent increase of the number on roll in 1867, by 216,339, accompanied by an increase of the daily average attendance of only 14,396, was felt by the Board to require an explanation. This they gave in the following foot-note in their Report for 1862:—

> "In the year 1857, the Commissioners for the first time thought it right to ascertain and record, not the average number of children on the rolls merely, nor yet the average daily attendance, but in addition the *total number* of distinct children appearing on the rolls during the entire year. Hence the large increase in the number of children appearing in above table for the year 1857 and subsequent years, as compared with the year 1856."

Difficulty of determining the true number of children who attend school.

This note throws no light whatever upon the sudden and considerable increase in the number on the rolls without any corresponding increase in the daily average attendance. The difference is so considerable that it naturally suggests a fallacy in the mode of determining the number of children who have been to school during the year. The sources of fallacy are—first, that the rule of the Board which permits a child's name to remain upon the rolls of the school during thirteen weeks after it has ceased to attend the school, is equivalent to an extension of the period of one year to 15 months; that is the number on rolls for a year represents in reality 15 months. Secondly, that the same child may appear more than once upon the rolls in the course of the year; and, thirdly, that the same child might appear on the rolls of several schools. That these sources of fallacy exist is now generally admitted; the extent to which they operate is, however, a question of great difficulty. The Board has admitted in its Report for 1868 (page 3), that a reduction of 49,219 should be made in the gross attendance on account of the first source of fallacy, namely, that the number on rolls for any year represents 15 months and not 12. Mr. Keenan admits 3 per cent. or about 30,000, on account

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of the third cause, or migration. The Board and Mr. Keenan, therefore, admit that the number on roll should be reduced by at least 80,000. That this number is too low will be evident by an analysis of the following table :—

TABLE showing the TOTAL NUMBER on ROLLS for the Year, the Total Number, and Per-centages in the Total Number, for the last Quarter, classified according to Lesson Books; Net Number on the Rolls at the opening of the Year, after removing the Names of all who had not attended once during Three Months. (*Compiled from National Board's Reports.*)

Year.	Total Number on Rolls for the Year.	Total Number on Rolls, and Per-centage in the Total Number, for last Quarter, classified according to Lesson Books.					Total Number on Rolls for last Quarter.	Total Number on Rolls at the opening of the year, after striking off all who had not attended on any day during the 13 weeks preceding January 1st.	Total Number of Children on Rolls in last Quarter who did not attend even one day during the Quarter.
		I. Book.	II. Book.	Sequels.	III. Book.	IV. and Higher Books.			
1860,	804,000	— 38·1	— 27·0	— 16·3	— 12·5	— 6·1	548,156	—	—
1861,	803,364	224,262 38·09	158,118 26·86	95,809 16·27	74,002 12·57	36,538 6·21	588,729	401,202	187,527
1862,	812,527	222,270 38·03	157,350 26·92	95,165 16·28	71,968 12·31	37,753 6·46	584,506	431,273	153,233
1863,	840,569	236,241 38·13	166,585 26·89	101,272 16·35	75,308 12·16	40,058 6·47	619,464	447,758	171,706
1864,	870,401	246,411 37·51	177,948 27·08	108,600 16·53	80,178 12·20	43,882 6·68	657,019	470,497	186,522
1865,	922,084	282,196 41·80	182,088 26·97	70,240 10·40	93,893 13·91	46,739 6·92	675,156	499,362	175,794
1866,	910,819	299,271 45·39	197,016 29·88	12,736 1·93	103,325 15·67	46,992 7·13	659,340	—	—
1867,	913,198	310,072 45·3	215,545 31·5	— —	112,699 16·4	46,693 6·8	685,009	—	—

Discrepancies arising from different ways of estimating "number of children on rolls."

Under the head "Total number on rolls for the year," we have, as just stated, the number on rolls for 15 months; under the head "Total number on rolls for last quarter," we have the number on rolls for six months, because any children who may have gone away in the third quarter would, nevertheless, remain on the rolls for the last quarter. Between these two numbers, for the year 1865, there is a difference of 246,928. Are these distinct children, or are they not, in part at least, already included in the 675,156? During the five years from 1861 to 1865 inclusive, the Board gave the number of children, who at the commencement of the year were transferred to the new rolls from the previous year, or in other words, they gave the number of children who had really attended at least once during the last quarter of the year, after deducting all who had not made even one attendance during the last quarter, but whose names should remain on the rolls of the school during 13 weeks. It thus appears that out of 870,401 children on the rolls of the National schools for the year 1864, only 499,362 were entitled to appear on the rolls at the commencement of 1865, so that no less than 371,039 must have been struck off for non-attendance during the whole year, and 186,522 during the last half year. These children were not permanently struck off, but must have again and again appeared on the rolls in subsequent quarters. The following table which gives the number of pupils on the rolls at the commencement of each of five years, the number of children admitted during the year, and the number struck off during the year, shows this. The three categories of pupils being classified according to lesson books we see that more than 40 per cent. of those struck off annually were in second or higher books, and about 45 per cent. of those admitted annually, were also in second or higher books, that is, had been previously at school. (*See* Table, pp. 266–67.)

The number on the rolls in any one quarter appears to approximate to the true number of children at National schools. In 1867 this number was 685,009, while the number on rolls was 913,198, being a difference of 228,189, which represents the amount to be deducted from the number on rolls, on account of the sources of error above noticed. If we add one-fourth of the number of pupils struck of the rolls annually to the average number on rolls, the sum approximates to the number on rolls for one quarter, and is probably not very different from the real attendance at National schools.

[TABLE.

TABLE showing the Number of SCHOOLS in OPERATION from which RETURNS were obtained, the Number of Children on the the Year, classified in the same way; the Number of Children struck off the same period, and classified in the same way; Second and Higher Books; and the Per-centages in each case for each

Year.	Number of Inspection Districts for which Returns were obtained.	Total Number of Schools.	Number of Children on Rolls at OPENING of Year, as transferred from Rolls of previous Year, classified according to Lesson Books.							Number of *new* Children, of Children who had of Children whose name had been previously ADMITTED during the Year, classified			
			I. Book.	II. Book.	Sequels.	III. Book.	IV. Book.	V. Book.	Total.	I. Book.	II. Book.	Sequels.	III. Book.
1861,	58	5,241	149,905	111,158	67,526	48,667	22,419	1,527	401,202	199,388	84,105	46,986	35,150
			37·3	27·7	16·8	12·1	5·3	0·37		57·4	21·6	13·7	6·4
1862,	58	5,534	160,729	118,560	72,843	52,828	24,619	1,694	431,273	195,190	81,735	43,114	31,076
			37·2	27·5	16·9	12·2	5·7	0·39		53·8	22·3	11·9	8·6
1863,	59	5,816	167,775	123,064	74,583	53,781	26,351	2,204	447,758	219,467	86,706	46,418	33,097
			37·45	27·49	16·66	12·01	5·89	0·50		55·08	21·76	11·65	8·31
1864,	58	5,827	174,518	130,050	79,907	55,464	28,119	2,439	470,497	231,182	89,023	48,077	33,234
			37·09	27·65	16·98	11·79	5·98	0·51		55·75	21·47	11·59	8·01
1865,	57	5,850	181,229	138,914	85,413	60·251	30·717	2,838	499,362	237,215	85,512	38,829	32,700
			36·31	27·78	17·11	12·07	6·16	0·57		58·28	21·01	9·56	8·03

In the following table we have information for 1867, similar to that contained in the last table :—

Board's Returns.

TABLE showing the Number of CHILDREN on ROLLS, 1st January, 1868, Average Attendance of Children in 1867, and Number of Children struck off the Rolls during 1867, classified in each case according to Lesson Books, and also the Per-centage of the whole in each Book, in each case. (*Compiled from Board's Returns.*)

—	Number of Children on Rolls, 1st January, 1868, classified according to Lesson Books.		Average attendance of Children in 1867, classified according to Lesson Books.		Number of Children struck off the Rolls during the year 1867, classified according to Lesson Books.	
	Number of Children in each class.	Per-centage of Children in each class.	Number of Children in each class.	Per-centage of Children in each class.		
I. Book, . .	254,729	43·9	139,726·5	43·9	161,887	45·9
II. „ . .	187,138	32·3	102,976	32·4	103,015	29·2
III. „ . .	97,843	16·9	51,728·5	16·3	59,414	16·8
IV. „ . .	36,400	6·3	20,988·9	6·6	25,660	7·3
V. „ . .	3,650	0·6	2,387·5	0·8	2,674	0·8
Total, . .	579,760	.	317,807·4	.	352,650	.

Probable actual attendance of children at National Schools for the whole year 1867.

The evidence, as to the exaggeration of the number of children on roll, derived from the number of children admitted and struck off the rolls, and their classification, is confirmed by the Nominal Census made of all the children in National schools in 1867. According to the returns then obtained, there were on the rolls of ordinary and model National schools 697,761 children, and of convent National schools 58,809, or together 756,570; that is, 156,628 less than the Number on Roll. But this Nominal Return has to be reduced still more, because, like the Number on Roll, it represents fifteen months and not twelve. It is probable that the real attendance at National schools in 1867 did not exceed, if it reached, 700,000. That is more than 200,000 less than the Number on Rolls. The average attendance would be about 45 to 46 per cent. of this true number on the rolls, a proportion which agrees with the observations of several of the Assistant Commissioners.

Mischief of present method of reckoning "number on rolls."

The adoption of the present exaggerated numbers on roll has been productive of much mischief—first, in leading people to imagine that the majority of children of school age were at school; and next, in lowering the average attendance, which represents only one-third of the gross number on rolls, whereas it is nearly one-half of the true number of children attending school.

The general accuracy of the Average Attendance, as published by the Commissioners of Education, is fully established by our Census Returns. The number found present on the 25th of June, 1868, is somewhat higher than the Average Attendance for 1867, as ascertained by the Commissioners. This should be so for two reasons, namely, that the Average Attendance increases somewhat annually, and consequently that for 1868 will be found to be higher than that for 1867, and next, because the attendance in June is higher than the average in many districts of the country.

Age of children.

Age of Children in National Schools.—The following table gives the ages of all children on the rolls, who were admitted to the schools or struck off the rolls in 1867 :—

Rolls at the *beginning* of the Year, classified according to Lesson Books; the Number of CHILDREN added to the Rolls during the excess of Admissions over Discharges; the Number of the CHILDREN admitted during the Year who were in of the Five Years ending 1865. (*Compiled from Board's Reports.*)

migrated from other Schools, and struck off the Rolls, who were according to Lesson Books.			Number of Children STRUCK OFF the Rolls during and at the end of the Year.							Excess of number of Admissions over number struck off.	Number of Children admitted during the Year who were in Second and Higher Books.	Year.
IV. Book.	V. Book.	Total.	I. Book.	II. Book.	Sequels.	III. Book.	IV. Book.	V. Book.	Total.			
12,019 3·5	586 0·17	378,234	135,231 38·7	90,509 25·9	57,115 16·3	44,830 12·8	20,347 5·8	1,621 0·48	349,653	28,581	178,846 42·60	1861
11,177 3·08	630 0·17	362,922	138,453 38·4	95,674 26·5	58,615 16·2	45,090 12·3	20,890 5·1	1,834 0·51	360,556	2,366	167,732 46·20	1862
12,035 3·02	698 0·18	398,421	151,150 40·42	94,378 25·24	58,598 15·67	45,293 12·12	22,515 6·02	1,974 0·53	373,908	24,513	178,954 44·92	1863
12,399 2·99	778 0·19	414,683	148,298 39·97	94,686 25·52	59,914 16·15	43,032 11·60	22,857 6·17	2,215 0·59	371,002	43,691	183,511 44·25	1864
11,933 2·93	768 0·19	406,957	150,258 38·94	97,521 25·28	61,385 15·91	48,406 12·55	25,813 6·69	2,443 0·63	385,826	21,131	169,742 41·72	1865

TABLE showing the Number of CHILDREN on the ROLLS in 1867 at each year of age; the Number of Children at each year of age admitted to the Schools during 1867; and the Number of Children at each year of age struck off the Rolls for the Year 1867. (*Compiled from Board's Returns.*)

—	Under 5 years.	Of 5 but under 6 years.	Of 6 but under 7 years.	Of 7 but under 8 years.	Of 8 but under 9 years.	Of 9 but under 10 years.	Of 10 but under 11 years.	Of 11 but under 12 years.	Of 12 but under 13 years.	Of 13 but under 14 years.	Of 14 but under 15 years.	Of 15 and above.	Total.	Total under 12 years.
Total number of children at each year of age on the rolls in 1867, .	67,551 7·34	81,067 8·81	93,615 10·17	100,041 10·87	100,297 10·90	94,574 10·27	92,064 10·00	75,808 8·24	69,204 7·52	51,635 5·61	40,315 4·38	53,825 5·85	919,996 –	705,017 76·63
Number of children at each year of age when admitted to the schools for the year 1867, .	41,419 10·41	41,696 10·48	42,030 10·56	40,528 10·18	38,441 9·66	34,918 8·77	36,141 9·08	28,252 7·10	29,261 7·35	21,486 5·40	17,933 4·50	25,745 6·47	397,850 –	303,425 76·26
Number of children at each year of age struck off the rolls for the year 1867, ...	19,182 5·143	24,297 6·88	28,617 8·11	31,030 8·80	31,873 9·03	32,442 9·20	34,544 9·79	31,632 8·96	32,107 9·10	27,581 7·82	23,770 6·74	35,585 10·09	352,650 –	233,617 66·24

From this table it appears that 7·34 per cent. of the children are under five, 10·23 above fourteen years, and 23·36 above twelve years of age; 31·45 per cent. of the admissions were under seven years of age, and of those struck off the rolls, 20·133 per cent. were under seven years of age.

With a view of determining the proportion of children of school age who go to school, the following table was constructed. The data available for the purpose belong to the year 1861; they will, however, in the absence of later information, give an idea of the relative number of children that do not go to school:—

TABLE showing the CHILDREN on the ROLLS of the NATIONAL SCHOOLS in 1861, classified according to Age; the Percentage of the whole for each Year of Age; the Number of Children in Ireland according to the Census of 1861 for each year between 5 and 15; and the Proportion which the Children of each age on the Roll bear to the Total Number of Children of corresponding ages. (*Compiled from Board's Returns.*)

—	Under 5 years.	5 years and under 6.	6 years and under 7.	7 years and under 8.	8 years and under 9.	9 years and under 10.	10 years and under 11.	11 years and under 12.	12 years and under 13.	13 years and under 14.	14 years an under 15.	15 years and above 15.	Total on Rolls.	Total between 5 and 15.
Number of pupils in 5,349 schools whose ages were . .	30,573	39,845	52,142	58,906	59,924	58,934	59,342	51,014	45,163	33,726	25,717	32,024	547,310	516,737
Per-centage of total on rolls, . . .	5·6	7·3	9·5	10·8	11·	10·8	10·8	9·3	8·2	6·0	4·7	6·7	–	–
Total number of children according to the Census of 1861, whose ages were . . .	–	128,052	125,261	124,937	121,401	111,593	127,049	97,649	131,508	100,557	140,258	126,527	–	1,334,792
Per-centage which children on roll form of total number of children as returned by Census,	–	31·11	41·62	47·15	49·36	52·81	46·70	52·24	34·34	33·53	18·33	25·31	–	38·71

This table shows that at the most favourable school ages even when we allow an ample margin, for the children attending other than National schools, a very large proportion of children do not appear to go to school at all.

ATTENDANCE OF CHILDREN.
—
National Board's Returns.
Proficiency.

Proficiency.—The tables at p. 265 show the classification of the children according to lesson-books upon the basis of the numbers on rolls for the last quarter of each year. If we knew the real number who go to school the relative proportion of the classes might be somewhat different, but not to such an extent as to materially affect the conclusions to be drawn from the present tables. Taking the latest year, 1867, we find that of the 579,760 children classified according to lesson-books nearly 44 per cent. are in the first book, and 23·8 per cent. in third and higher books. We need not dwell further on this subject here as it will be fully discussed in another part of our Report.

Decrease of Illiteracy.

Decrease of Illiteracy.—There was a decrease of illiteracy in 1851, as compared with 1841, of 6 per cent.; in 1861, as compared with 1851, of 8 per cent.; or in the twenty years between 1841 and 1861 of 14 per cent. This decrease is certainly in part due to the spread of education; but the decrease of population has been perhaps a more

TABLE showing the NUMBER of SCHOOLS in each PROVINCE, and in all IRELAND, in which the Attendance in 1867
200, 201 to 300, and above 300; the Total Number of Schools having an

PROVINCE.		15 and under.	16 to 20.	21 to 25.	26 to 30.	31 to 35.	36 to 40.	41 to 50.	51 to 75.	76 to 100.
Ulster,	No. of Schools,	10	76	235	415	371	267	375	348	98
	Per-centage,	0·437	3·323	10·188	18·146	16·222	11·674	16·397	15·216	4·285
Leinster,	No. of Schools,	9	40	132	229	240	154	208	214	48
	Per-centage,	0·678	3·014	9·947	17·256	18·085	11·605	15·674	16·126	3·617
Munster,	No. of Schools,	2	12	42	125	139	155	285	458	149
	Per-centage,	0·138	0·828	2·898	8·626	9·592	10·697	12·767	31·608	10·282
Connaught,	No. of Schools,	6	26	82	144	140	121	193	206	23
	Per-centage,	0·623	8·504	8·505	14·951	14·527	12·553	20·041	21·391	2·388
Total,	No. of Schools,	27	154	491	913	890	697	1,061	1,226*	318
	Per-centage,	0·448	2·555	8·164	15·151	14·769	11·566	17·607	20·345	5·277

* This table does not include the Convent

Of the 6,026 schools classified, 672, or 11·15 per cent., had an average attendance of 25 or less; 3,172, or 52·63 per cent., had an average of 40 or less; and 60·260 per cent. had an average of 50 and less.

Board's Supplementary Returns.

The following table, based upon 6,520 schools, and an average daily attendance of 321,683, in the year 1867, gives the average number of children per school in each of the Provinces; the ratio of the amount of the State grant per 100 pupils in daily average attendance; grants for same number of pupils, those of Munster being taken as 100:—

	Average per School.	Total Amount of State grant per 100 Children in daily attendance.			Ratio of grants for same number of Children, those to Munster being taken as 100.
		£	s.	d.	£
Ulster,	44·3	84	3	0	117
Munster,	60·6	72	2	0	100
Leinster,	49·4	79	2	0	110
Connaught,	43·8	73	0	0	101
Total,	49·3	78	0	0	–

The largest schools are in Munster, and therefore the cost of teaching 100 pupils is less than in any one of the other Provinces. In 1864 the relative cost per 100 children was much greater, as the following Table, based upon 6,263 schools, and an average attendance of 315,108, shows:—

	Average per School.	Total amount of State grant per 100 Children in daily attendance.		Ratio of grants for same number of Children, those to Munster being taken as 100.
		£	s.	£
Ulster,	43·3	84	9	135
Munster,	61·4	62	10	100
Leinster,	52·4	72	11	116
Connaught,	46·5	65	9	105
	50·3	72	7	-

ATTENDANCE OF CHILDREN.

National Board's Returns.

powerful agent. The following table contrasts the decrease of illiteracy and of population :—

	Decrease of Illiteracy.	Decrease of Population.
1851, compared with 1841, ...	6 per cent.	19·8
1861, „ „ 1851, ...	8 „	11·5
1861, „ „ 1841, ...	14 „	29·1

From the preceding table it is evident that the decrease of population has been much more rapid than that of illiteracy. In that period, including the famine years, the decrease of the population has been more than three times as rapid as the illiteracy. During those years it was chiefly the illiterate part of the population who died or emigrated.

Average attendance.

Attendance at Ordinary Schools.—In the following table the National schools are classified according to their average attendance in 1867 :—*

was 15 and under, 16 to 20, 21 to 25, 26 to 30, 31 to 35, 36 to 40, 41 to 50, 51 to 75, 76 to 100, 101 to 150, 151 to
Average Attendance of 25 and less, and of 40 and less. (*Board's Returns.*)

101 to 150.	151 to 200.	201 to 300.	Above 300.	No Returns.	Total Number of Schools.	Per-centage which the Schools of each Province form of the Total Number of Schools in Ireland.	Total Number of Schools having an average Attendance of 25 and less.	Total Number of Schools having an average Attendance of 40 and less.	PROVINCE.	
42	14	10	1	25	2,287	–	321	1,374	No. of Schools,	Ulster.
1·836	0·612	0·437	0·043	1·093	–	37·952	14·03	60·07	Per-centage,	
31	6	2	–	14	1,327	–	181	804	No. of Schools,	Leinster.
2·336	0·452	0·150	–	1·055	–	22·023	13·63	60·58	Per-centage,	
57	7	–	–	18	1,449	–	56	475	No. of Schools,	Munster.
3·933	0·483	–	–	1·246	–	24·045	3·86	32·78	Per-centage,	
3	–	–	–	19	963	–	114	519	No. of Schools,	Connaught
0·311	–	–	–	1·973	–	15·980	11·83	53·89	Per-centage,	
133	27	12	1	76	6,026	–	672	3,172	No. of Schools,	Total.
2·207	0·447	0·199	0·016	1·261	–	–	11·15	52·63	Per-centage,	

National Schools, or Ordinary Agricultural Schools.

In 1862 the average daily attendance per school was 47·4 ; in 1863, 44·8 ; in 1865, 50·4 ; in 1866, 49·0.

Religious Denominations of Children.

Religious Denominations of Children.—The following table contains the number of children of each Religious Denomination in each of the Provinces, and in all Ireland, in the year 1867.

TABLE showing the NUMBER of CHILDREN on ROLLS of NATIONAL SCHOOLS belonging to each RELIGIOUS DENOMINATION in 1867, in each Province and in all Ireland. (*Board's Returns.*)

	R.C.	E.C.	Presb.	Others.	Total.
Ulster, . . .	164,425	50,430	100,862	5,549	321,226
Munster, . . .	234,719	4,888	560	556	240,723
Leinster, . . .	194,507	6,393	831	303	202,034
Connaught, . .	143,616	4,435	515	156	148,722
Total, . .	737,267	66,146	102,768	6,564	912,745
Per-centage, .	80·77	7·25	11·25	0·73	

Mixed, and Unmixed Schools.

The schools may be divided as regards Religious Denomination into mixed, or those attended by children of several denominations, and unmixed, or those attended by children of one denomination. The religious minorities may for convenience be classified into Roman Catholic and Protestant.

Ordinary and Model.

Of the 6,520 (or, deducting 166 workhouse and gaol schools, 6,354) schools under the Board in 1867, the numbers given as mixed and unmixed in the Board's Returns are—ordinary and model, 3,578 mixed, leaving 2,776 as unmixed, or 56·311 per cent. of mixed, and 43·689 per cent. unmixed. Of the mixed schools, 541 were returned as having pupils of one denomination only, in June, 1867. If we deduct these, we get 3,037 schools[1] having

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[1] The number of mixed schools found at the date of the Inspector's visits in 1867 was 3,104, and of unmixed schools, 3,073; the total number of schools accounted for being thus 6,177.—See *Board's Returns*, sect. xi., par. 4, pp. 262–267.

ATTENDANCE OF CHILDREN.

National Board's Returns.

Protestant or Roman Catholic minorities in 1867, and 3,317 attended by children of one denomination only, that is, 47·841 per cent. of mixed schools, and 52·159 of unmixed schools.

The number of mixed National Schools, exclusive of Convent Schools, returned by the Police was 2,512; of unmixed, 2,998; or together, 5,510. As the latter number represents generally School-houses, the Census Returns cannot be compared directly with the Returns of the Board; but the per-centage of mixed and unmixed National Schools

Some of the religious minorities are very small; the

TABLE showing the Number of NATIONAL SCHOOLS, ordinary and model, having a Mixed Attendance, according to the 1867, were equal; those in which the majority of the Children being Roman Catholic, Protestant minorities of 1, 2, of 1, 2, 3, &c., attended during the same period; Schools included among those considered to have a mixed attendance at which no Roman Catholic child attended during the same period.

NAMES OF PROVINCES.	No. of Schools in which the No. of Protestants and Catholics were equal.	Number of Schools, with Protestant										
		Nil.	1.	2.	3.	4.	5.	6.	7.	8.	9.	10.
Ulster, . . .	8	94	86	74	69	67	39	53	36	31	35	26
Munster, . . .	–	134	141	93	72	39	27	19	3	10	8	1
Leinster, . . .	–	119	135	90	58	43	35	33	13	17	5	5
Connaught, . . .	–	82	75	80	44	40	33	16	15	20	6	9
Total Ordinary Schools with Protestant Minorities,	8	429	437	337	243	189	134	121	67	78	54	41
Model Schools, .	1	–	–	–	–	–	1	–	–	2	–	–
Total Ordinary and Model with Protestant Minorities,	9	429	437	337	243	189	135	121	67	80	54	41

NAMES OF PROVINCES.	No. of Schools in which the No. of Protestants and Catholics were equal.	Roman Catholic										
		Nil.	1.	2.	3.	4.	5.	6.	7.	8.	9.	10.
Ulster, . . .	–	101	103	73	63	71	44	46	30	30	26	25
Munster, . . .	–	4	–	2	–	2	1	–	–	–	2	–
Leinster, . . .	–	2	5	3	1	–	2	1	–	1	1	–
Connaught, . .	–	2	2	–	2	1	1	1	–	–	–	2
Total Ordinary Schools, . .	–	109	110	78	66	74	48	48	30	31	29	27
Model Schools, .	–	3	7	7	3	2	4	1	3	2	2	3
Total Ordinary and Model Schools, with Roman Catholic Minorities, .	–	112	117	85	69	76	52	49	33	33	31	30
Grand Total of all Mixed, Ordinary, and Model Schools,	9	541	554	422	312	265	187	170	100	113	85	71
Per-centages of Total,	0·251	15·120	15·483	11·794	8·719	7·406	5·226	4·751	2·794	3·158	2·375	1·984
Per-centage of Mixed Schools after deducting those in which no Minority attended in June, 1867,	0·296	.	18·241	13·895	10·273	8·725	6·157	5·597	3·292	3·720	2·798	2·337

It thus appears that 42·409 per cent of the mixed calculated from the Police Census is not very different from the Board's Returns, after deducting the schools in which no religious minorities were found, as the following table shows :—

ATTENDANCE OF CHILDREN.
—
National Board's Returns.

	Mixed Schools.	Unmixed Schools.
Board's Returns (1867), . . .	47·796	52·204
Police Returns (1868), . . .	45·590	54·410

following table is an analysis of the Board's returns :—

Rolls in 1867, classified into those in which the Numbers of Protestants and Roman Catholics who attended in June, 3, &c., had attended at least once in June, 1867; those in which the majority being Protestant, Roman Catholic minorities with a Catholic majority, at which no Protestant child attended in June, 1867; and those having a Protestant majority,

minorities of all Denominations.										Total Protestant Minorities.	NAMES OF PROVINCES.
10 to 15.	15 to 20.	20 to 25.	25 to 30.	30 to 40.	40 to 50.	50 to 75.	75 to 100.	100 to 150.	Over 150.		
92	82	54	34	27	7	7	–	–	1	914	Ulster.
12	5	2	–	–	–	–	–	–	–	566	Munster.
16	7	3	1	–	–	–	–	–	–	580	Leinster.
12	5	3	2	1	1	1	–	–	–	445	Connaught.
132	99	62	37	28	8	8	–	–	1	2,505	Total Ordinary Schools with Protestant Minorities.
3	3	3	3	6	–	1	–	2	–	24	Model Schools.
135	102	65	40	34	8	9	–	2	1	2,529	Total Ordinary and Model with Protestant Minorities.

Minorities.										Total Roman Catholic Minorities.	Total No. of Schools having a Protestant or Catholic Minority.	NAMES OF PROVINCES.
10 to 15.	15 to 20.	20 to 25.	25 to 30.	30 to 40.	40 to 50.	50 to 75.	75 to 100.	100 to 150.	Over 150.			
89	88	51	35	35	8	9	–	1	–	928	1,842	Ulster.
1	1	–	1	–	–	–	–	–	–	14	580	Munster.
2	1	–	–	–	1	–	–	–	–	20	600	Leinster.
1	2	2	1	–	–	–	–	–	–	17	462	Connaught.
93	92	53	37	35	9	9	–	1	–	979	3,484	Total Ordinary Schools.
7	4	2	2	5	2	2	–	–	–	61	85	Model Schools.
100	96	55	39	40	11	11	–	1	–	1,040	3,569	Total Ordinary and Model Schools with Roman Catholic Minorities.
235	198	120	79	74	19	20	–	3	1	3,578		Grand Total of all Mixed, Ordinary, and Model Schools.
6·567	5·533	3·353	2·207	2·068	0·531	0·558	.	0·083	0·027			Per-centages of Total.
7·737	6·519	3·951	2·601	2·436	0·625	0·658	.	0·098	0·032	3,037 Grand Total of true Mixed Schools.		Per-centage of Mixed Schools after deducting those in which no Minority attended in June, 1867.

schools have minorities of three, and less.

ATTENDANCE OF CHILDREN.

The following table contains a similar analysis of the Police Returns for the mixed

TABLE showing the number of NATIONAL SCHOOLS, ORDINARY and MODEL, having a mixed attendance on the equal; those in which the majority of the children being Roman Catholics, Protestant Minorities of 1, 2, 3, 2, 3, &c., attend on the same day.

—	Protestants and Catholics equal.	Protestant Minorities									
		1.	2.	3.	4.	5.	6.	7.	8.	9.	10.
Ulster, . . .	5	78	83	68	44	46	43	27	25	33	22
Munster, . . .	–	108	97	52	32	16	13	11	8	6	2
Leinster, . . .	2	100	86	52	39	27	11	8	7	11	4
Connaught, . .	–	69	67	46	27	24	19	11	8	7	5
Total, . .	7	355	333	218	142	113	86	57	48	57	33

—	Protestants and Catholics equal.	Roman Catholic									
		1.	2.	3.	4.	5.	6.	7.	8.	9.	10.
Ulster, . . .	–	106	102	67	68	43	43	36	27	32	23
Munster, . . .	–	5	4	1	–	–	1	–	–	–	–
Leinster, . . .	–	4	2	2	3	1	1	2	–	–	–
Connaught, . .	–	6	1	3	–	1	1	–	–	–	–
Total, . .	–	121	109	73	71	45	46	38	27	32	23
Grand total of all schools having a Protestant or Roman Catholic minority.	–	486	442	291	213	158	132	95	75	89	56
Per-centage, . .	–	19·347	17·595	11·584	8·479	5·669	4·736	3·409	2·691	3·193	2·009

Church Education Society's Returns.

ARTICLE II.—CHURCH EDUCATION SCHOOLS.

According to the Returns furnished by the officers of the Church Education Society the number of schools in connexion with the Society is 1,451. These represent apparently in all cases Departments or Schools in a limited sense, as distinguished from School-houses, and, in at least one case, a night school is also included. The Police Returns enumerate only 1,266 Church Education Schools. But with very few exceptions these appear to mean School-houses, and to represent all, or nearly all, the schools or Departments mentioned in the Returns furnished by the officers of the Society. Thus the returns of attendance derived from the two sources,—the School Census and the Society's Returns are not inconsistent.

Attendance of Children.

and unmixed Schools; the numbers representing School-houses rather than Schools:—

28th of June, 1868, classified into those in which the numbers of Protestants and Roman Catholics were
&c., had attended on that day; those in which the majority being Protestant, Roman Catholic Minorities of 1,

of all Denominations.									Total No. of Schools having Protestant Minorities.	—
10 to 15.	15 to 20.	20 to 25.	25 to 30.	30 to 40.	40 to 50.	50 to 75.	75 to 100.	100 to 150.		
100	39	26	12	7	1	1	–	–	655	Ulster.
11	–	–	1	–	–	–	–	–	357	Munster.
12	6	2	5	–	1	–	2	1	374	Leinster.
18	1	–	1	–	–	–	–	–	302	Connaught.
141	46	28	19	7	2	1	2	1	1,689	Total.

Minorities.									Total No. of Schools having Catholic Minorities.	Total No. of Schools having a Catholic or Protestant Minority.	—
10 to 15.	15 to 20.	20 to 25.	25 to 30.	30 to 40.	40 to 50.	50 to 75.	75 to 100.	100 to 150.			
104	43	24	13	13	7	3	2	3	759	1,414	Ulster.
–	–	–	3	–	1	1	–	–	16	373	Munster.
1	2	1	–	2	–	–	–	–	21	395	Leinster.
3	4	–	–	1	–	–	–	–	20	322	Connaught.
108	49	25	16	16	8	4	2	3	816	2,505	Total.
249	95	53	35	23	10	5	4	4	2,512		Grand total of all schools having a Protestant or Roman Catholic minority.
8·935	3·409	1·901	1·256	0·825	0·358	0·179	0·157	0·157			Per-centage.

According to the information furnished by the Society the attendance in the year 1867 was as follows:—

Church Education Society's Returns.

Total Number of Children on Rolls, . . .	63,549
Number in Daily Average Attendance, . . .	31,833

The following table gives the number of children belonging to each Religious Denomination:—

	Number on Rolls.	Per-centage.
Established Church, . . .	44,378	69·832
Protestant Dissenters, . . .	12,300	19·355
Roman Catholics, ...	6,871	10·812
	63,549	99·999

ATTENDANCE OF CHILDREN.

Church Education Returns.

The Police found present on the 25th of June, 1868, in 1,163 of the Church Education Schools (or rather School-houses), 31,491 children. If all the schools of this class had been open the probable attendance would have been, as before stated, 34,846. It is satisfactory to find that the attendance given by the Church Education Society is fully confirmed by our own Census.

The following table contains an analysis of the mixed schools under the Church Education Society similar to those already given for the National Schools:—

TABLE showing the NUMBER of SCHOOLS under the CHURCH EDUCATION SOCIETY, having a Mixed Attendance on the 25th June, 1868, classified into those in which the Number of Protestants and Roman Catholics were equal; those in which the majority of the Children, being Roman Catholic, Protestant minorities of 1, 2, 3, &c., had attended on that day; those in which, the majority of the Children being Protestant, Roman Catholic minorities of 1, 2, 3, &c., attended on the same day. (*Compiled form Returns of Constabulary Census.*)

—	Schools in which the Catholics and Protestants were equal in number.	Protestant Minorities of all Denominations.															Total No. of Schools having Protestant minorities.
		1.	2.	3.	4.	5.	6.	7.	8.	9.	10.	10 to 15.	15 to 20.	20 to 25.	25 to 30.	30 to 40.	
Ulster, . . .	–	2	3	–	–	–	–	–	–	2	–	3	3	–	–	–	13
Munster, . .	–	2	–	1	–	2	–	1	–	–	–	–	1	1	1	–	9
Leinster, . .	1	–	1	–	–	–	2	1	–	–	–	–	–	–	–	–	4
Connaught, . .	–	6	–	–	2	1	–	1	–	1	–	1	1	–	–	–	13
Total, . .	1	10	4	1	2	3	2	3	–	3	–	4	5	1	1	–	39

—	Schools in which the Catholics and Protestants were equal in number.	Roman Catholic Minorities.															Total No. of Schools having Catholic minorities.	Total of Schools having a Catholic or Protestant minority.
		1.	2.	3.	4.	5.	6.	7.	8.	9.	10.	10 to 15.	15 to 20.	20 to 25.	25 to 30.	30 to 40.		
Ulster, . . .	–	54	65	33	24	19	12	11	7	8	4	13	6	1	2	1	260	273
Munster, . .	–	19	15	4	6	4	2	1	–	–	–	–	–	–	–	–	51	60
Leinster, . .	–	23	14	3	4	3	3	2	–	–	2	2	2	–	–	–	58	62
Connaught, . .	–	8	4	7	5	2	6	2	1	1	2	1	–	–	–	–	39	52
Total, . .	–	104	98	47	39	28	23	16	8	9	8	16	8	1	2	1	408	447
Grand Total of all Mixed Schools, .	1	114	102	48	41	31	25	19	8	12	8	20	13	2	3	1	448	
Per-centage, . .	0·223	25·446	22·767	10·714	9·157	6·919	5·580	4·241	1·785	2·678	1·785	4·464	2·901	0·446	0·669	0·223		

The total number of mixed schools is 448, of which 39 had Protestant minorities, some of which, singularly enough, were small.

ARTICLE III.—CHRISTIAN BROTHERS' SCHOOLS.

Christian Brothers' Returns.

According to the returns furnished by the Brothers, the number of boys on the rolls of their 224 school departments or school-rooms in 1867 was 25,120, and the daily average attendance 17,909. The daily average attendance was consequently 71·293 per cent. of the number on rolls. The number present on the 18th February, 1868, was 19,837. The police found present on the 25th June, 1868, in 77 out of 80 school-houses belonging to the Brotherhood visited by them, 20,026 children. Allowing for the 3 school-houses from which no returns were obtained, the probable number that would have been present if all the schools were in operation on that day is 20,707. The coincidence between the numbers present on the 18th February and on the 25th of June, 1868, is remarkable. It is satisfactory to find that in this case also, the returns furnished by the educational bodies of the country and those

Christian Brothers' Returns.

furnished by the police on the occasion of our Educational Census, agree as close as such returns could be expected to do. As in the case of the National and Church Education schools, the number found present on the 25th of June is higher than the daily average attendance. This fact proves that the period selected for taking the Educational Census was favourable for at least the principal classes of schools in the country.

Ages of children in Christian Brothers' Schools;

Ages of Children at Christian Brothers' Schools.—The Brothers in their returns classify the children into only three grades of age:—(1) eight years, and under; (2) between eight and twelve years; and (3) twelve years, and over. The following table gives the number and proportion of the children of each grade present in all the schools on the 18th February, 1868:—

	Number.	Per-centage.
Eight years and under,	5,046	25·437
Between 8 and 12,	9,514	47·960
Twelve years and over,	5,277	26·601
Total,	19,837	

From these numbers, it may be inferred that the school age of the great majority of the children in Christian Brothers' schools lies between the limits of 6 and 14 years of age.

Proficiency.

Proficiency.—The Brothers, in their Returns under the head "Reading," classified the children into four classes, according to Lesson Books, namely, (1) "First Book;" (2) "Sequel" and "Second Book;" (3) "Third and Fourth Books;" and (4) "History." The four Lesson Books represent practically the same standard as the corresponding National school-books. The History Class may be considered to be the equivalent of the Fifth Book Class of National Schools. The National Board in their Reports and Returns usually put the Fourth and Fifth Book Classes together; the Christian Brothers in their Returns have put the Third and Fourth Book Classes together. On this account the proficiency of the children in the two classes of schools cannot be directly compared in the case of the Third and higher classes except taken together. The Second Book used by the Christian Brothers in 1867 was somewhat more difficult than the Second National School Book, and therefore represents, perhaps, a somewhat higher standard of proficiency in the children who have passed through it. The following Table gives the classification according to the four standards just described:—

TABLE showing the number of Children on Rolls of Christian Brothers' Schools in each Class or Lesson Book, and their proportion to total number on Rolls.

	Number.	Per-centage.
First Book,	4,702	18·718
Sequel and Second Book,	7,298	29·053
Third and Fourth Books,	7,837	31·198
History,	2,028	8·073
	21,865	87·042
Unaccounted for,	3,255	12·958
Total,	25,120	100·000

This table leaves 3,255 children on the rolls unaccounted for; these are probably infants and other children learning the alphabet from wall tablets. If we add them to the children in the first book, we shall see that there is a much nearer approach to a proper proportion between the several classes than in the National Schools.

	Number.	Per-centage.
1st Class (1st Book and under),	7,957	31·676
2nd ,, (2nd Book),	7,298	29·053
3rd ,, (3rd and 4th Book),	7,837	31·198
4th ,, (History),	2,028	8·073
	25,120	

The fourth class may be considered to represent the extra-primary element in this class of schools, and corresponds to the higher classes of the district model schools. This higher class it is which chiefly receives instruction in mensuration, algebra, drawing,

Attendance of Children.

Christian Brothers' Returns.

&c. If we leave out of consideration this higher class, and take into account the large per-centage which the number in daily average attendance forms of the total on rolls, the preceding table shows that the great majority of boys entering the Christian Brothers' schools reach, at least, the third book, and consequently leave them able to read. The following table shows the classification according to proficiency in arithmetic:—

	Number.	Per-centage.
Simple Rules, ...	6,122	24·371
Compound Rules, ...	1,700	6·767
Proportion, and higher rules, ...	4,978	19·816
	12,800	50·954

Only 50·954 per cent. of the total number on rolls were, therefore, learning arithmetic in 1867. The number in proportion and higher rules is, however, about one-fifth of the total number on rolls, which is by no means too low for a school period of seven or eight years, even supposing all who enter pass through the whole course. It is right to remark that the Brothers direct the attention of the children in the lower classes almost exclusively to learning to read, and put them to learn arithmetic only when they have made good progress in that direction.

Article IV.—Workhouse Schools.

Poor-Law Returns.

Number of children under fifteen years of age in Irish Workhouses.—The total number of children of both sexes in the Irish workhouses on the 25th March, 1868, was 22,004. In the following table these children are classified according to sex and age:—

Number of children in Workhouses;

Table showing the Number of Children under 15 years of age in the Workhouses of each Province, and of all Ireland, on the 25th March, 1868, classified according to Age and Sex.

Provinces.	Number of Children under 15 years of age.										Total of both sexes.
	Under 2 years of age.		2 and under 5 years.		5 years and under 9 years.		9 years and under 15 years.		Total.		
	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	
Ulster, . .	591	563	481	472	740	666	956	827	2,768	2,528	5,296
Per-centage, .	11·159	10·630	9·082	8·912	13·972	12·575	18·051	15·615	52·265	47·735	24·068
Munster, .	777	782	701	725	947	1,026	1,660	1,377	4,085	3,910	7,995
Per-centage, .	9·718	9·781	8·768	9·068	11·844	12·833	20·762	17·223	51·094	48·906	36·334
Leinster, .	498	526	460	497	777	851	1,193	1,126	2,928	3,000	5,928
Per-centage, .	8·400	8·873	7·759	8·383	13·107	14·355	20·124	18·994	49·392	50·608	26·940
Connaught, .	187	217	277	269	383	417	563	472	1,410	1,375	2,785
Per-centage, .	6·714	7·791	9·946	9·658	13·752	14·973	20·215	16·947	50·622	49·378	12·656
Total, .	2,053	2,088	1,919	1,963	2,847	2,960	4,372	3,802	11,191	10,813	22,004
Per-centage, .	9·330	9·489	8·721	8·921	12·938	13·452	19·869	17·278	50·858	49·142	

According to this table, 18·819 per cent. of the children were under two years of age, and 36·461 per cent. under five years of age. In Ulster the proportion of male children of all ages exceeds that of the female children. In Munster and Leinster the females under two years of age, between two and five years, and between five and nine slightly exceed the males; but between nine and fifteen the males considerably exceed the females. In Connaught the females under two years of age exceed the males of the same age, but the males between the ages of two and five slightly exceed the females of the same age; between the ages of five and nine years the females again preponderate, but between nine and fifteen years of age the males considerably exceed the females, as in the other provinces. In 1861 the total number of children in Ireland between five years and fifteen years of age, was 1,208,262; of these 412,224 were in Ulster, 307,562 in Munster, 289,850 in Leinster, and 204,626 in Connaught. If we assume that the relative proportion of children between five and fifteen in the several provinces is still pretty much the same as in 1861, we may from the following table get an idea of the relative proportion of all children under fifteen in

Attendance of Children.

Poor-Law Returns.

workhouses; the proportion of those of school-age— between five and fifteen years—and the relative proportion of all children between five and fifteen in each province :—

	Total Number of Children under 15 years of age in Workhouses.	Proportion in each Province.	Number between 5 and 15.	Proportion in each Province.	Proportion in each Province of total Children between 5 and 15 years in 1861.
Ulster, . . .	5,296	24·068	3,189	20·363	34·117
Munster, . . .	7,995	36·334	5,010	35·835	24·958
Leinster, . . .	5,928	26·940	3,947	28·231	23·989
Connaught, . .	2,785	12·656	1,835	13·124	16·935
Total, . .	22,004		13,981		

From this it is evident that in Munster and Leinster, and especially in the former, the proportion of children of school-age between five and fifteen years in the workhouses, is in excess of the proportion of the children between the same ages in the whole population of those provinces.

The proportion of infants under two years in the Irish workhouses is as follows :—

	Per-centage of Total Number of Children under 15 years of age who are under 2 years of age.
Ulster, ...	21·789
Munster, ...	19·499
Leinster, ...	17·113
Connaught, ...	14·505

It may be inferred from this table that a proportionately larger number of children are born in the workhouses in Ulster than in the other provinces, and that in this respect Connaught stands lowest.

Their Religious Denominations.

Religious Denominations of the Children under fifteen years of age.—The following table shows the number and proportion of the children under fifteen years of age in the workhouses of each Province and of all Ireland on the 25th March, 1868, belonging to each Religious Denomination :—

Table showing the Number and Proportion of the Children of each Sex, under 15 years of age, in Irish Workhouses, on the 25th of March, 1868, belonging to each Religious Denomination.

Provinces.	Roman Catholic.			Established Church.			Presbyterian.			Other Denominations.			Total of each sex.		Total of both sexes.
	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Fem.	Total.	Male.	Female.	
Ulster, . .	1,394	1,336	2,730	880	769	1,649	494	423	917	–	–	–	2,768	2,528	5,296
Per-centage, .			51·548			31·136			17·314						
Munster, . .	4,025	3,841	7,866	60	68	128	–	1	1	–	–	–	4,085	3,910	7,995
Per-centage, .			98·386			1·601			0·012						
Leinster, . .	2,792	2,874	5,666	136	126	262	–	–	–	–	–	–	2,928	3,000	5,928
Per-centage, .			95·580			4·419									
Connaught, .	1,376	1,348	2,724	34	26	60	–	1	1	–	–	–	1,410	1,375	2,785
Per-centage, .			97·810			2·154			0·035						
Total, .	9,587	9,399	18,986	1,110	989	2,099	494	425	919	–	–	–	11,191	10,813	22,004
Per-centage, .	43·569	42·715	86·284	5·044	4·494	9·539	2·245	1·931	4·176						

From this table it appears that the proportion of the children in workhouses of Ulster, under fifteen years of age, who are Roman Catholics is very little in excess of the proportion of Roman Catholics in the whole population in 1861; the proportion of children of the Established Church, on the other hand, is considerably above, and that of the Presbyterians considerably below, the relative proportions of those denominations in the total population, according to the census of 1861. The following table shows this clearly :—

	Per-centage of Population of Ulster in 1861.	Per-centage of Children under 15 years of age in Workhouses in Ulster on the 25th March, 1868.
Roman Catholics, ...	50·496	51·548
Established Church, ...	20·442	31·136
Presbyterians, ...	26·320	17·314

ATTENDANCE OF CHILDREN.

Poor-Law Returns.

The proportion of children belonging to the Established Church in the workhouses of Ulster is anomalous. The circumstances of the Ulster Protestants of that denomination are wholly incompatible with so large a number of children of parents belonging to the Established Church being in receipt of workhouse relief. The anomaly is perhaps to be explained by the children born in the workhouses, deserted children, &c., being registered as belonging to the religion of the State. Children of Presbyterians, and other Protestant denominations, appear also to be sometimes so registered, judging by the low proportion of children registered as Presbyterians, in proportion to their number in the total population. In the other provinces the proportion of Roman Catholic children exceeds, as might naturally be expected, the proportion of Roman Catholics in the whole population.

Number on School Rolls.

Number of Children on Rolls of Workhouse Schools.—The following table shows the number and per-centage of the children under fifteen years of age on the rolls of the workhouse schools :—

TABLE showing the Number of Children under 15 years in Irish Workhouses on the 25th March, 1868, who were on the Rolls of the Workhouse Schools.

PROVINCES.	Male.	Female.	Total on Rolls.	Total in Workhouses.	Per-centage of Total in Workhouse on Rolls of Schools.
Ulster, . . .	1,829	1,615	3,444	5,296	65·030
Munster, . . .	2,807	2,703	5,510	7,995	68·918
Leinster, . . .	2,169	2,267	4,436	5,928	74·831
Connaught, . .	1,014	1,004	2,018	2,785	72·460
Total, . .	7,819	7,589	15,408	22,004	70·023

The difference between the proportion of children on the rolls of the schools in each province is chiefly due to the relatively greater proportion of children under two years of age in Ulster and Munster. It is evident, however, that in Connaught the proportion on rolls is relatively less than in Leinster.

Ages,

Ages of Children on Rolls of Workhouse Schools.—The following table shows the children on the rolls classified according to ages :—

TABLE showing the TOTAL NUMBER of CHILDREN on the Rolls for the Year, classified according to Ages.

PROVINCES.	Under 5 years of age.	5 to 6 years.	6 to 7 years.	7 to 8 years.	8 to 9 years.	9 to 10 years.	10 to 11 years.	11 to 12 years.	12 to 13 years.	13 to 14 years.	14 to 15 years.	Total on Rolls for the year.
Ulster, . .	790	581	584	671	598	707	549	413	335	191	150	5,569
Munster, . .	1,382	851	927	808	887	1,086	889	678	574	318	309	8,709
Leinster, . .	977	617	577	680	731	765	731	598	528	395	325	6,924
Connaught, . .	349	288	343	352	335	348	316	180	200	108	106	2,925
Total, . .	3,498	2,337	2,431	2,511	2,551	2,906	2,485	1,869	1,637	1,012	890	24,127
Per-centage, .	14·498	9·686	10·075	10·407	10·573	12·044	10·299	7·746	6·784	4·194	3·688	—

From this table it appears that 24·184 per cent., or nearly one-fourth, of the children on the rolls of the workhouse schools are infants under six years of age ; and that only 14·666 per cent. exceed twelve years of age.

ATTENDANCE OF CHILDREN.

Poor Law Returns.

Religious Denominations of Children on Rolls.—The following table shows the number and proportion of the children on the rolls of workhouse schools belonging to each religious denomination :—

and religious denomination.

TABLE showing the Number and Proportion of the Total Children on the Rolls in the year, belonging to each Religious Denomination.

PROVINCES.	Roman Catholic.	Established Church.	Presbyterian.	Other Denominations.	Total on Rolls.
Ulster, ...	2,953	1,703	913	—	5,569
Per-centage, .	53·025	30·580	16·394	—	—
Munster, ...	8,594	115	—	—	8,709
Per-centage, .	98·680	1·324	—	—	—
Leinster, ...	6,067	257	—	—	6,924
Per-centage, .	96·288	3·711	—	—	—
Connaught, . . .	2,860	64	1	—	2,925
Per-centage, .	97·777	2·188	0·034	—	—
Total, . .	21,074	2,139	914	—	24,127
Per-centage, .	87·344	8·865	3·788	—	—

This table gives the same general results as the previous one, representing the corresponding classification of all workhouse children under fifteen years of age.

Workhouse Schools.—There are 163 Poor Law Unions in Ireland. Schools are held in the workhouses of each of them, with the exception of the Union of Gortin in Tyrone, which appears to have no separate workhouse school, being for school purposes combined with the Union of Omagh. The total number of school departments is 281, of which 100 are for boys, 102 for girls, 15 for infants, and 64 for children of both sexes. The schools of 145 unions are in connexion with the National Board ; the schools of seventeen unions are not. The corresponding numbers for each province will be found in the following table :—

Workhouse schools.

TABLE showing the Number of School Departments, and whether the Schools are connected with the Board of Education or not.

PROVINCES.	Number of School Departments.					Number of Unions, the Schools of which are connected or not with National Board.	
	Boy's Schools.	Girl's Schools.	Infant Schools.	Mixed Schools.	Total.	Yes.	No.
Ulster, ...	27	27	3	16	73	32	11*
Munster, ...	25	25	7	25	82	49	1
Leinster, ...	34	36	5	8	83	35	5
Connaught, . . .	14	14	–	15	43	29	–
Total, . .	100	102	15	64	281	145	17*

* One union has no school. Total number of unions, 163.

Attendance at Workhouse Schools.—The total number on the rolls of all workhouse schools for the year ending the 25th March, 1868, was 24,127 ; the number on the rolls on the 25th of March was 15,361 ; the average daily number on the rolls during the year was 14,101 ; and the average daily attendance, 11,353. The average number on the rolls amounts to 63·667 per cent. ; and the average daily attendance to 47·055 per cent. of the total number on the rolls in the year. The difference between the total on rolls and the average on rolls, shows the extent of the fluctuation in the workhouse school population. The following table contains the corresponding attendances for each province :—

Average attendance.

ATTENDANCE OF CHILDREN.

Poor-Law Returns.

TABLE showing the Total Number on the Rolls in the year, the Number on the 25th March, 1868, the Average Daily Number on Rolls, and the Average Daily Attendance.

PROVINCES.	Total No. of Pupils on Rolls in the year.	No. on the Rolls on the 25th March, 1868.	Average daily number on the Rolls during the year ended 25th March, 1868.	Average daily attendance.
Ulster, ...	5,569	3,444	3,004	2,320
Munster, ...	8,709	5,463	5,037	3,923
Leinster, ...	6,924	4,436	4,214	3,619
Connaught, . . .	2,925	2,018	1,846	1,491
Total, . .	24,127	15,361	14,101	11,353

Literary Proficiency

Classification of Children according to Lesson Books.—The following table shows the number of children on the rolls of the workhouse schools of each province classified according to lesson books:—

TABLE showing the Number in each Class or Lesson Book.

PROVINCES.	Classification as to Lesson Books or Class.			
	First Book.	Second Book.	Third Book.	Fourth and Fifth Books.
Ulster, ...	3,706	1,164	554	145
Munster, ...	5,495	2,101	896	217
Leinster, ...	3,985	1,782	879	278
Connaught, . . .	1,780	770	297	78
Total, . .	14,966	5,817	2,626	718

If we calculate the per-centage of children in each class or lesson book in each province, and in all Ireland, we get the following table:—

	Per-centage of total Children on Rolls in			
	First Book.	Second Book.	Third Book.	Fourth and Fifth Books.
Ulster, ...	66·546	20·901	9·947	2·604
Munster, ...	63·095	24·124	10·288	2·491
Leinster, ...	57·553	25·736	12·694	4·015
Connaught, ...	60·854	26·324	10·153	2·666
Total, . . .	62·030	24·110	10·884	2·976

In the following table these numbers are compared with the proportion of children in each class or lesson book in all National schools for the last quarter of 1867:—

	First Book.	Second Book.	Third Book.	Fourth and Fifth Books.
Workhouse children, .	62·030	24·110	10·884	2·975
All National school children,	45·3	31·5	16·4	6·8

not satisfactory.

These results are very unfavourable to the workhouse schools. It should, however, be remembered that 24·184 per cent., or nearly one-fourth, of the children on the rolls of the workhouse schools are infants under six, while the proportion of infants of corresponding age on the rolls of all the National schools is far less. Even allowing for the larger number of infants on the rolls of workhouse schools, the proficiency of workhouse children is very low. While admitting that workhouse children must, as a rule, be inferior in capacity and energy to those of ordinary rural National schools, there is, nevertheless, great room for improvement in workhouse schools, even when judged by the present low standard of proficiency in ordinary National schools.

ATTENDANCE OF CHILDREN.

Poor Law Returns.

Number of Blind, Deaf and Dumb, Idiots, &c., in Irish Workhouses.—The following table gives the number of blind, deaf and dumb, idiots, &c., in the workhouses of each province, and in all Ireland, classified according to sex and religious denomination :—

Blind, etc.

TABLE showing the NUMBER of CHILDREN in IRISH WORKHOUSES, who are Blind of one or both Eyes, Deaf or Dumb, Idiotic, Epileptic, or otherwise physically afflicted.

PROVINCES.	Blind												Deaf and Dumb.							Idiotic, Epileptic, or otherwise afflicted.					
	Of one eye.						Of both eyes.						Male.			Female.				Male.			Female.		
	Male.			Female.			Male.			Female.															
	R.C.	E.C.	Pres.	R.C.	E.C.	Pres.	R.C.	E.C.	Pres.	R.C.	E.C.	Pres.	R.C.	E.C.	Pres.	R.C.	E.C.	Pres.	Others.	R.C.	E.C.	Pres.	R.C.	E.C.	Others.
Ulster, .	1	2	3	1	1	1	5	4	2	4	2	2	10	4	3	5	2	4	1	11	13	6	6	8	1
Munster, .	7	–	–	6	–	–	15	–	–	36	1	–	40	1	–	32	1	–	–	29	2	–	12	2	–
Leinster, .	13	1	–	16	–	–	15	–	–	12	–	–	45	1	–	27	–	–	–	29	4	–	22	3	–
Connaught, .	2	–	–	1	–	–	–	–	–	7	–	–	7	–	–	6	–	–	–	11	–	–	13	–	1
Total, .	23	3	3	24	1	1	35	4	2	59	3	2	102	6	3	70	3	4	1	80	19	6	53	13	2

There are, according to this table, the following number of children :—

Blind of one eye, ...	55
Blind of both eyes, ...	105
Deaf and Dumb, ...	189
Idiotic, Epileptic, &c., ...	173

From the limited number of either of these classes of afflicted children no provision for their special education could be made in the workhouses. The Guardians in many cases send the blind and deaf and dumb children to the special institutions established by the charity of both Roman Catholics and Protestants. It is to be regretted that they do not send them in all cases. The following table gives the number of blind and of deaf and dumb belonging to the workhouses in each province, the number of each class of children sent to special institutions, and the total cost paid out of the poor-rate for the children so sent :—

—	BLIND.					DEAF AND DUMB.				
	Total belonging to Workhouse.	Number sent to special Institutions.	Cost of those sent to special Institutions.			Total Number belonging to Workhouse.	Number sent to special Institutions.	Cost of those sent to special Institutions.		
			£	s.	d.			£	s.	d.
Ulster, . . .	19	10	103	0	0	29	23	218	0	0
Munster, . .	52	44	493	15	0	74	69	882	0	0
Leinster, . .	27	25	263	17	0	73	62	778	18	5
Connaught, . .	7	5	55	0	0	13	13	156	0	0
Total, . .	105	84	915	0	0	189	167	2,034	18	10

Industrial Instruction limited.

Industrial Instruction.—In the case of males Industrial Instruction is almost exclusively confined to agriculture, tailoring, and shoemaking. The girls are taught chiefly sowing and knitting, or are employed in the laundry, or in household occupations. The total number of children receiving Industrial Instruction in March 1868, was 7,404, of whom 3,199 were boys, and 4,205 girls. As there were only 49 special teachers in the 163 Poor Law Unions, the Industrial Instruction given in the majority of workhouses must be of little value. Of 44 Poor Law Unions of Ulster, 6 only employed 13 special Industrial Instructors in March 1868 ; of the 50 Poor Law Unions of Munster, 6 Unions employed 15 Instructors ; of the 40 Poor Law Unions of Leinster, 10 Unions employed 21 Instructors. No special Industrial Instructors were employed in the 29 Poor Law Unions of Connaught. So that in all Ireland there are 22 Poor Law Unions in which the Guardians pay for the special Industrial Instruction of the workhouse children, and 141 Poor Law Unions in which no special provision for their Industrial training exists.

Teachers.

Workhouse School Teachers.—The information respecting Workhouse School Teachers contained in the Returns of the Poor Law Commissioners cannot be conveniently summarized.

PART III.—PRIMARY SCHOOLS.

CHAPTER I.—PROFICIENCY OF CHILDREN IN PRIMARY SCHOOLS.

PROFICIENCY.

WE now have to consider what is the amount of really useful instruction given to the children who are in the Irish elementary schools.

National Schools.

The "literary proficiency" of children is given by the National Board for the schools under their control. The figures representing this proficiency in the Annual Reports are based upon Returns not made by the Board's Inspectors, but by local managers, and are not therefore likely to exhibit a low estimate of the efficiency of the schools. For the last quarter of 1867 it stands thus,[1] of all the children on the Rolls (685,009):—

Report for year 1867, and Return of National Board.

45·3 per cent. were in	First Book,	or 43·9	on 1st January, 1868.
31·5 "	Second Book,	" 32·3	"
16·4 "	Third Book,	" 16·9	"
6·8 "	Fourth and higher Books,	" 6·9	"

Of 24,127 children on the Rolls in union workhouses, for the year ending March 25, 1868, there were[2]

Return of Poor Law Commissioners.

14,966	in B I.	or 62·030	per cent.
5,817	" B II.	" 24·110	"
2,626	" B III.	" 10·884	"
718	" B IV. and higher	" 2·976	"

National Board Returns.

We may present the general result for National schools in another form: during the year 1867, out of 317,807 children at school (average attendance),[3]

139,726 were in B I. }
102,976 " B II. } or 76·3 per cent. in Books I. and II.[4]

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[1] Report of National Board for 1867, pp. 20, 21; and Returns from National Board (p. 374), sec. XIII. par. 9.

[2] Poor Law Returns in Miscellaneous Papers, vol. viii.

[3] National Board Returns (p. 375), sec. XIII. par. 10.

[4] From the Tables in the Reports of the Committee of Council on Education for the years 1867–8, 1868–9, the following facts are taken.

In the year *ending Aug.* 31, 1867, there were in ENGLAND and WALES 7,022 schools, including 12,003 separate departments for boys, girls, and infants, receiving aid; and 515 more, including 619 departments, inspected only, without annual grants. There were present at examination and inspection, 1,158,256 children in day schools; 45,827 in evening schools.

The average attendance in these schools for the year was 972,205, including 165,069 infants.

In the year *ending Aug.* 31, 1868, there were 7,406 schools, including 12,798 separate departments, receiving aid; and 587 schools, including 644 departments, inspected only, without receiving annual grants. There were present at examination and inspection, 1,262,438 children in day school, and 58,421 in evening schools.

The average attendance in these schools for the year was 1,049,762, including 179,453 infants.

		Year ending Aug. 31, 1867.	Year ending Aug. 31, 1868.
No. presented for payment without examination (under six years), and attainments below Standard I. was,		178,010	198,340
No. presented, in day schools and evening schools, for examination in Standard	I.	194,367	212,662
" " "	II.	159,349	176,207
" " "	III.	122,622	131,391
" " "	IV.	87,291	92,049
" " "	V.	45,060	53,092
" " "	VI.	23,888	27,098
The per-centages of children in day schools who passed in all three subjects—reading, writing, and arithmetic, in each Standard was,	I.	72·2	73·58
" " "	II.	67·22	69·03
" " "	III.	64·96	67·24
" " "	IV.	53·68	54·77
" " "	V.	59·28	58·54
" " "	VI.	62·12	59·54
Average,		62·67	67·

In SCOTLAND, in the year ending Aug. 31, 1867, there were under inspection and examination 1,763 schools, containing 1,969 separate departments, containing 176,400 children in average attendance.

In the subsequent year there were 1,901 schools, containing 2,130 separate departments, containing 191,860 children in average attendance.

These were examined on the same plan as in England, with the following results:—

		Year ending Aug. 31, 1867.	Year ending Aug. 31, 1868.
No. presented for payment without examination (*i.e.* below Standard I.),		13,176	14,984
" examination in Standard	I.	26,945	30,198
" "	II.	23,743	26,018
" "	III.	21,273	21,634
" "	IV.	14,349	15,764
" "	V.	8,298	9,704
" "	VI.	5,017	5,517
The per-centage of children in day schools who passed in all three subjects—reading, writing, and arithmetic, in each Standard was,	I.	77·12	80·9
" " "	II.	78.21	82·81
" " "	III.	74·58	77·37
" " "	IV.	65·79	67·29
" " "	V.	73·92	74·85
" " "	VI.	80·81	77·21
Average,		75·13	77·96

Of the number struck off the Rolls in that year for non-attendance (352,650),[1]

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161,887 or 46 per cent. were in B I.
103,015 „ 29 „ B II.
75 per cent. of the whole struck off were below B III.

Small proportion of children who get a useful education.

The following evidence shows that the fact of the small number of children who reach the upper classes is well known and deplored.

Mr. *Keenan* says :—

Evidence.

"1807. Mr. *Stokes.*—What proportion of children attending the National schools reach the higher classes?—Mr. *Keenan.*—7·1 per cent."

Mr. *Sheridan* makes a higher estimate, including B. III. in the higher classes:—

"4896. Master *Brooke.*—You stated that only eighteen or nineteen per cent. of the pupils attending the National schools reach the higher classes—that means of the Third Book and upwards?—Mr. *Sheridan.*—Yes.

"4897. You say 'I regard the instruction received by the pupils while in the lower classes as of very little value in itself; as scarcely of any value, indeed, except as a preparation for the instruction which is imparted in the higher classes, and which alone, in my humble judgment, can reasonably be expected to produce permanent impressions; when, therefore, the pupil is finally withdrawn from school before he reaches the higher classes the information he carries away with him is of such an evanescent character that it is more than probable it will have entirely disappeared before he arrives at manhood.' If a child has read only the First and Second Book, including the Sequel, do you agree in the opinion expressed in one of the reports, that if he goes no further than that, but leaves the school after reaching that point, that the instruction he has so acquired will prove nearly useless?—I do. I think if he gives up schooling before he gets into the third class he will in a few years lose the power of reading, and he will certainly lose the power of writing. I have known several instances of that kind. I have known several instances of girls who could write small-hand when at school, but could not write their names when twenty years of age.

"4898. From having no opportunity of exercising what they had acquired?—Yes, they did not exercise it, and so forgot it altogether.

"4899. It is said that the average duration of the pupils' attendance at school is only two or three years?—That is a prevalent opinion amongst the Inspectors; but I may observe that our system of school accounts does not enable us to form a very reliable conclusion upon that subject. It is, however, a prevalent opinion amongst Inspectors, and I have found it stated over and over again in their reports. It was for a long time my own opinion, too, that on an average the children of the poor remain only about two years at school; but I am disposed to think we are mistaken, and that they remain longer at school.

"4900. Are you disposed to think that more of them reach the third class?—That is a question which I am not prepared to vary my answer to at all. I think they do not, but they are improving from year to year in regard to numbers. For instance, I should say that last year the proportion of pupils was about twenty-four per cent. in the higher classes, whereas a few years ago it was only eighteen per cent.

"4901. You speak in your report of the promotions from class to class, and you give tables of the promotions in the twelve months, showing that it takes one year and eight months on an average for a child to advance from one class to another; has that result been altered since?—That conclusion was based on the schools I inspected myself.

"4902. Of course you were only speaking of your own district?—My own district solely.

"4903 Has that result been altered since?—I think it may have been altered slightly for the better; but the time a child takes to pass from one class to another is still, in my opinion, too long; and one of the great advantages of a system of payment by results would, in my opinion, be that it would correct that."

CONVENT schools

As a class, the convent schools in connexion with the Board show no superiority in instruction in elementary subjects over other National schools; they have received high commendation for superior buildings, cleanliness, singing, needlework, and for the quality of reading of their higher classes; the number and character of the teachers fully explains this.

Of 48,812 children on Rolls of National Convent schools on 1st January, 1868, there are returned[2]

24,478 in B I. or 50 per cent.
12,742 „ B II. „ 28 „
7,619 „ B III. „ 15 „
3,973 „ B IV. and higher Books, „ 8 „

Unlike ordinary National schools, convent schools usually comprise infants' departments, which by increasing the number of very young children raise the proportion in the lowest books.

Evidence.

Mr. *Keenan* (1569–1570) and Mr. *O'Carroll* (4266–4271) consider that the proficiency is "greater" in the convent schools, and Mr. *Sheridan* (4801–4803) that convent schools are fully as efficient. Analysis of the qualities in which the convent schools excel tends to establish, with respect to them, that the proficiency of children is far below what is to be desired:—

"16255. Professor *Sullivan.*—To come back again to this question of the convent schools. On what is your opinion of the inferiority of convent schools based?—Mr. *Wilson.*—My opinion, as I have told you, is based on the experience I have had myself, and on what I have heard from other Inspectors. In matters of reading, writing, and cleanliness convent schools are superior to all other schools. The ladies themselves read with a better accent; the children imitate them; the ladies write better than ordinary teachers, and they teach writing better; great attention is paid to cleanliness; and in some convents needlework is attended to. But I think,

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[1] National Board Returns (p. 376), sec. XIII. par. 11.

[2] *Ibid.* (pages 436–447), sec. XIV. par. 5.

PROFICIENCY.

Evidence.

if you take out those branches, that the convent schools are not equal to ordinary National schools in other branches.

"16256. What would you call the other branches?—There is grammar, there is geography, arithmetic, and a number of other things that are taught at school.

"16257. Rev. Mr. *Cowie.*—Did you consider the convent schools inferior in arithmetic to ordinary National schools?—I think so.

"16258. Professor *Sullivan.*—Is that your experience of the three you inspected, and of others which you never inspected?—I give my opinion from the experience I have.

"16259. Rev. Mr. *Cowie.*—I suppose you have seen a great deal of difference in convent schools. There is no rule that convent schools are worse. Some are better and some are worse than others?—Some are better and some are worse.

"16260. There are grades in those schools as well as in other schools?—There are very excellent convent schools in Ireland.

"16261. You would not be prepared to say that writing and geography are worse in convent schools than in other schools?—I said that writing was better. I mean arithmetic, grammar, and geography.

"16262. Do you consider, generally speaking, they are worse in convent schools?—My impression is, from what I saw and what I heard, that they were not as well taught."

Judge *Longfield* considers them among the best schools in Ireland (24214):—

"*Chairman.*—Why was it considered that the male monastic schools were of a more denominational character than the female convent schools?—Judge *Longfield.*—Well, I believe it was merely a balance of convenience. *The female convent schools were among the best schools in Ireland*, and it was a destructive thing the striking off of any of them, whereas the monastic schools were, and always will be, rather rare, and it was considered that it might be safely done. It was not a part of the original constitution of the Board to exclude them."

Mr. *Sheehy* (26570-26573), and Mr. *O'Hara* (26864–26866), both speak well of the convent schools.

Assistant Commissioners' Reports.

Of our Assistant Commissioners, Mr. *Coward* reports both favourably and unfavourably of convent schools in articles (E. 39–64). He speaks unfavourably of their proficiency in writing (286, 287); and of the arithmetic in National convent schools (291–297), (303); singing and needlework are commended, and industrial work generally (340, 341). Cleanliness, neatness, and order are commended in (348)—while copying at examination is noticed (*ib.*) Average attendance in these schools is said to be very low (153). Fifth class consists of monitors who are paid for twice (167). The Kinsale convent school is excellent (59–63). The convent infant schools are superior (102).

Mr. *Richmond* (F. 434–516) reports unfavourably of the four convent schools in his district, giving full particulars of each of them.

In (509) he sums up his results in these words:—

"509. These figures establish to my mind the following conclusions:—

"1. That the best classes in the best convent schools fall short of the standard attained in the best ordinary National schools for girls.

"2. That on the average the convent schools fall even below the average standard attained by ordinary National schools for girls.

"3. That the most noticeable failing in the highest classes at convent schools lies in their arithmetic."

Mr. *Laurie* speaks highly of the convent schools. He says they gave him the utmost satisfaction, and are free from certain blemishes of ordinary National schools (H. 129).

Mr. *Renouf* (I. 32) says that they show no superiority to other schools in reading and writing; in arithmetic the uninspected or non-National convent schools are "much inferior."

Mr. *Cumin* (K. 78) found reading, writing, sewing, and geography as good as in other National schools; but "in arithmetic I should say they are inferior." The only good specimens of music and sewing were in convent schools (75).

Mr. *Balmer's* account of convent schools is generally favourable: *see* (M. 122, *et seq.*), (203–285), (303, *et seq.*), and tables of examination of nine convent schools and fifty-seven National schools (378–382).

Mr. *Harvey* reports generally in favourable terms (N. 45–59).

CHURCH EDUCATION schools.

The proficiency of children in Church Education schools probably does not much differ, but is not easily compared.

The Rev. *Alexander Irwin* states:—

Evidence.

"9856. Master *Brooke.*—Can you tell what per-centage of children remain for the more intellectual instruction of say the Third, Fourth, and Fifth books?—Mr. *Irwin.*—I have not the average for the last year, but in the year 1866, in four of the schools, the classification reached the 6th class; 23 reached to the 5th class; 34 of the schools reached to the 4th class, and 49 schools reached to the 3rd class.

"9857. Professor *Sullivan.*—In those schools which you state only reached the 3rd or the 4th classes, are we to assume that they did not reach beyond that?—Yes. They did not reach beyond that.

"9858. In other words, that in some cases the third was the highest class in some of the schools?—Yes, in 49 schools.

"9859. Master *Brooke.*—How many in the 4th class?—There were 34 schools; in the 5th class there were 23, and in the 6th class there were 4 schools.

"9860. There was no school in the diocese which had not a third?—Nine-tenths of the schools had a 3rd class.

PROFICIENCY.
——
Evidence.

"9861. It appears there are only 110 schools?—In the year before last the inspection extended to 127 schools. The inspection varies frequently. Sometimes a school is closed, or there is no teacher, so that sometimes the number of schools inspected is short of the total number on our list.

"9862. Well, then, 10 of the schools have no 3rd class?—Yes."

Forty-nine out of 127 schools in the diocese of Armagh had a fourth class and higher; the remaining 78 schools therefore contained no scholar above the third class.

Mr. *Wilkinson* (7614–7628) extends the information to other dioceses:—

"7614. Professor *Sullivan.*—Have you turned your attention to the statistical portion of the return, so as to be able to tell us what is the relative proportion of the children on the roll in the several books, taking as a standard this little series of the Christian Knowledge Society?—Mr. *Wilkinson.*—I have.

"7615. For what year?—For 1866.

"7616. Perhaps you could state the total number on the roll, and then the number in each of the books of this series?—The children are divided into six classes. The lowest class comprises or would correspond with any book there where words of one syllable occur.

"7617. That is, it would correspond to the first part of the First Reading-book of the educational series?—I should say so, and if there be any passages in another part where words of one syllable occur the children are expected to go over it. The second class must be able to read words of two syllables, and the third class should read any one of the books.

"7618. Including the Fourth?—Yes, and the reading to be fluent and accurate. After the third class the intelligence is tested. We don't expect a very large development of intelligence in the early stages of reading.

"7619. So that we may take your third class, and all above it as persons able to read moderately?—To be able to read fluently, and without making mistakes. After the third class we hold them accountable for intelligent reading.

"7620. What proportion of the children on the roll belong to the first division?—I am not able to give the information with the accuracy I could wish, but I can do it in perhaps what would be as satisfactory a manner. When I was making up this calculation I could not lay my hands upon all the reports of the Inspectors in all the dioceses. I was unable to get the reports of five of the dioceses. The consequence is that I am unable to account for the number 67,327 pupils in the schools or the total number in all Ireland. If you deduct the five dioceses, I am able to account for the remainder.

"7621. Which are the five dioceses?—Achonry, Armagh, Clonfert, Kilmacduagh, Killala, and Tuam. The number of scholars in the remaining dioceses would amount to 43,543, being the number returned by the Inspectors as having been present on the day on which the inspection was made. In the first class I have described, there were 21,038; in the second class, 10,774; and in the third class, 7,290. These are the three classes.

"7622. Is that return drawn up for each of the dioceses separately?—No, it is for the sum total; but I think I can put it in separately for each.

"7623. Would you be able to put in a return for each of the dioceses separately?—I cannot. I have searched the office, and cannot obtain some of the reports of the Inspectors in several dioceses, nor any of the reports of the Inspectors in the dioceses I have mentioned.

"7624. Would you state from these numbers what is the per-centage in all that you have of the three classes?—The first class, 48·32; second class, 24·74; and third class, 16·74 per cent.

"7625. Then, as to the remaining classes, what would they make altogether?—About ten per cent., or a little more.

"7626. What is the total per-centage of those in the Third Book and upwards—in other words, of those who can read?—Do you include the two-syllable readers?

"7627. From those who are in the Third Book?—Above 26 per cent. who are reading lessons containing three syllable and polysyllable words.

"7628. That is over one-fourth?—Yes."

No nearer conclusion can be drawn from the evidence, but, as will be seen below, our Assistant Commissioners report generally that the attainments in Church Education schools are inferior to those of the children in National schools.

Assistant Commissioners' Reports.

Mr. *King* speaks unfavourably of these schools in D. 10, 30–32. Mr. *Coward's* account is generally unfavourable, E. 83, 86, 87, 282, 288, 300, 344; some, but very few, are efficient, E. 88; discipline bad, 351. On satisfactory classification and good attendance, see E. 141–45 and E. 148–50. The clergy and laity pay much attention to them, E. 149; all but two teachers trained, "but do not show much intelligence or capacity," 275–6; and the Bandon school is excellent, E. 276, 288. Mr. *Richmond* says teaching wants method and precision, F. 190, 191; accommodation neither better nor worse than other schools, F. 70, 71; daily attendance higher than in National schools, F. 85; though unsatisfactory, F. 90. Mr. *Sidgreaves*, with one or two exceptions, reports unfavourably, G. 125–133. Mr. *Laurie* says they did not exhibit any marked difference from National schools, but the premises were, as a rule, satisfactory, H. 28. Mr. *Renouf* cannot speak very highly of their efficiency; most of them have a low average attendance; the best attendance was at Clonmel, I. 37. Mr. *Cumin* reports unfavourably, K. 97–101. Mr. *Jack*, in his statistical returns, gives a fairly satisfactory account of Church, Wesleyan, and Achill Mission schools, L. 10–16; attendance is better in non-National than in National schools, L. 31; they are of "questionable utility," L. 93–97, see also L. 315. Mr. *Balmer* says they are less efficient than the Government schools, M. 207, 209, and 328–351; teachers are of various merits—are better paid than National school teachers, M. 406–408. Mr. *Harvey* says, some are good, some worthless. The school at Coolbanagher, which is taught by a master

PROFICIENCY.

trained in Marlborough-street, uses the Board's books, and is inspected by the National Schools' Inspector, should be placed in the first rank as compared with National schools; smallness of numbers is the chief cause of the inferiority of these schools, N. 64–70, 135.

CHRISTIAN BROTHERS' schools.

In the schools of the Christian Brothers, 18th February, 1868, there were present 19,837 boys, out of 25,120 on the Rolls. It may be observed that the Christian Brothers use their own series of books.—(*See supra*, p. 275.)

The proportion of boys in their	Book I., and under, was . .	31·7 per cent.
,, ,,	Sequel and Book II. was .	29· ,,
,, ,,	Books III. and IV. was .	31·2 ,,
,, ,,	History (highest) . . .	8·1 ,,

This shows a greater proportion of boys in the higher books than in National schools, which may be ascribed partly to the fact that the children learn nothing beyond reading in Book I., and so they pass more rapidly to the classes where they are taught writing and cyphering. These schools are generally situated in towns, where the number of children is larger, and the attendance more regular, than in rural districts.

The estimate formed of them by our Assistant Commissioners will be found chiefly by the references which we subjoin.

Assistant-Commissioners Reports.

Mr. *King*, very favourable, D. 28, 29; not better than National schools in lower classes, 52; discipline and buildings excellent, 75–82. Mr. *Coward* speaks highly of them, E. 40; they want more teachers, E. 51; high character of Cork Christian schools, 65–68; some schools too much crowded, 66; average attendance very good, 148; reading good, 283; arithmetic no better than in National schools, 291, 298, except in upper classes, which are soundly and extensively taught this subject, 303. The schools are patterns of good order, 350. Mr. *Richmond*.—The buildings leave nothing to be desired, F. 69, 57; attendance very regular, 79; reading very good, 272; also writing, 277; dictation quite on a level with best National schools, 289; arithmetic is commended in 294 and 309. In grammar they are below the best National schools, 312. Mr. *Sidgreave's* report is favourable, G. 140–142. Mr. *Laurie* speaks highly of all the material appliances for education and good discipline, H. 29. Mr. *Renouf* allows the excellent moral influence of the schools, but says that, except in the highest class, there were defects in all subjects of instruction, I. 33–35. Mr. *Cumin* and Mr. *Jack* do not appear to have visited any Christian schools. Mr. *Balmer* gives a detailed account, which is on the whole very favourable, M. 316–327. The general result of examination compared with National schools is given, M. 220; also in different subjects, 230, 234, 243, 252, 257, 277, 278, 284; the pupils are too numerous for the teachers, 320; junior classes comparatively inferior to those in National schools, 321; higher classes rather for secondary than primary education, 321, 323. Mr. *Harvey's* summary of his conclusions as to Christian Brothers' schools (N. 92) is given further on, p. 7.

ERASMUS SMITH'S schools.

No account is given by the Governors of Erasmus Smith's schools nor by Mr. Thorp, the Registrar, of the proficiency of the pupils who frequent them.

Assistant-Commissioners' Reports.

Our Assistant Commissioners report as follows of the proficiency of the children in the schools which they visited, including schools of all the classes mentioned.

Mr. *King* says (D. 22) of the Dublin district:—

> "The Commissioners of National Education have drawn up a programme of instruction for National schools, by which the division of the school into classes, and the degrees of proficiency to be expected from each class is regulated. The programme states the minimum degree of proficiency to be required from scholars in each class. I found that the schools followed the programme exactly, with this exception, that the scholars in the lowest division of each class did not come up to the standard required, and that this failure was especially remarkable in arithmetic."

And again, (D. 48):—

> "In the very poor districts most children cease to attend National schools altogether after they have reached the age of eleven years; in parochial schools, generally, and in National schools which are more favourably situated, the period of attendance is prolonged until the scholars reach thirteen or even fourteen years. The degree of proficiency attained by the children in the worst schools is very low. Most of them leave school before they have passed through the second class; they cannot read a sentence of ordinary difficulty; they may be able to write their own name legibly, and in very favourable cases to copy a few words from a book; at the best they have learnt the four simple rules of arithmetic, but are more commonly ignorant of anything beyond multiplication. It is not difficult to imagine how soon they relapse into a state of perfect ignorance. Whether a greater amount of knowledge might not have been expected from children of their age is a question to which the extreme irregularity of their attendance during that period when they were supposed to be under instruction, gives an answer. In parochial schools and National schools elsewhere most of the scholars reach the third class, and some even the fourth, before they leave school altogether. They can read a newspaper with difficulty, but sufficiently well to induce them to keep up their power of reading or even

to improve it; they can write tolerably, and know the four simple rules, sometimes also the four compound rules and proportion. When so much knowledge has been acquired there is some hope that it may be, if not increased, at least not entirely lost during the active life of the scholars. In the country I found no schools in which the scholars were so unpromising as in the very poor Dublin schools; the attendance also, except at those seasons when there is a great demand for labour in the fields, is fairly regular. The children remain at school until the age of twelve or even thirteen years, and not unfrequently return when they are out of work, or when they have left one place and have not found another. The proportion of scholars who reach the third class is considerably larger than in the poor town schools, but is not so large as in the best. On the whole, however, the state of education is more satisfactory in the country than in Dublin."

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See also D. 23–30.

Mr. *King's* account of Dublin is corroborated by Mr. *O'Carroll* (4011), and in the following :—

Evidence.

"4090. Master *Brooke.*—You say, 'This might be changed.' 'There is a great attendance in our National schools; but how many of our pupils are unable to read words of one syllable! How many are unable to name five letters of alphabet! How many leave our schools unable to read or write!' Now, that is a very important observation, coming from a gentleman of your great experience. I think you said an experience of thirty years?—Mr. *O'Carroll.*—Yes.

"4091. Do those observations of yours apply merely to the South Dublin district?—Well, when I wrote them I was only applying them to the South Dublin district. Three thousand six hundred was the average attendance, and more than half that number were in the First Book, and of them 1,600 were in the alphabet."

Mr. *Coward*, Cork district, reports (E. 280) :—

Reports of Assistant Commissioners.

"The character of the reading is with a few honourable exceptions much the same in all the schools. It is tolerably correct, but horribly monotonous. There is great fluency, but utter disregard of stops. Punctuation in fact seems to be considered as an useful device for catching the breath, but by no means as having any necessary connexion with the meaning to be conveyed. It is scarcely necessary to say that this appeared a signal instance of the ill effects caused by the want of training in the masters, who have never learned any more than the children, that reading is an art by which information is conveyed to others, and not merely a vehicle for receiving it ourselves.

"281. The children who compose the first class in the National schools are many of them under six, though rarely ever under five, except in some of the convent schools, where a few children under that age may be seen. The average age of the children in that class who were examined was about seven. Now in an English school those approaching six would be expected to point out the letters of the alphabet simultaneously. In Ireland, however, I found in very few schools any infants who could do that with any facility, while the children who were reading the First Lesson Book did so with much effort, and with no intelligence, and in some cases failed to read at all. It is in the ordinary National schools, excepting those of the Church Education Society, that this deficiency is most noticeable, owing to the absence of any special knowledge of the method of teaching young children which exists, and, therefore, of any suitable provision for their instruction.

"282. The convent schools are exceptions. In them that amount of elementary instruction is found to be pretty fairly imparted, owing to the special provision which they are able to make for the infants. But those who have commenced to use books read with only moderate results. The children in the lowest class of the Christian Brothers' schools read better than those of a similar stage of advancement in the National schools. The children who compose the upper classes in all the different descriptions of schools read with fluency and accuracy, although their reading was still characterized by monotony and a general disregard of the rules which must be observed for reading to be good. The results of my examination of the same class of children in the schools of the Church Education Society, were more unsatisfactory than those of any other class of school, except in one or two instances. In three schools I examined a total of 21 children in the first class, and of that number only 13 could read monosyllables, and then only with difficulty—their average age being 8. Indeed throughout every class it was bad. It is unintelligent, frequently unintelligible, and always monotonous and untrammelled by any of the ordinary rules of good reading. Its inferiority was quite remarkable. There are two exceptions, the girls' school and the boys' school attached respectively to the male and female training schools at Bandon.

"283. The reading of the children attending the convent and Christian Brothers' schools was better than I found it elsewhere, which is due to the members of those bodies being of a better class of society, or to their more careful study of the rules for reading. The best reading I heard was in the Kinsale Convent school; it was good in every class, and might be well imitated in some of our best English poor schools.

"284. Under the head of writing is included not merely proficiency in penmanship, but also correctness in spelling and dictation. Many of the children under six are able, in the English schools, to copy simple words and letters from a black board, and all above six are expected to write letters and figures from dictation. The children of the corresponding class in Ireland, as a general rule, can do neither the one nor other, with the exception that a few of the highest divisions can occasionally frame pothooks and hangers. And writing begins to be practised only in the Second Book, when a long period of schooling has already elapsed. In the Second Book the children are all able to *transcribe* with tolerable correctness on slates, a fact which I found so constant that I did not think it necessary to examine some schools in this particular. In this subject I desire to make special mention of the S. Presentation Monastery, of the Kinsale convent, and of Sundayswell girls' school. In the Third Book the dictation is good as regards *caligraphy*, the letters being clear and round, a merit which is, no doubt, owing in a great measure to Mr. Vere Foster's excellent copy books; but spelling is generally imperfect, the children seeming to need more practice. The scholars in the Fourth Book write their dictation on paper. I used to give them a passage from their reading book, reading it once through distinctly, and then reading out three or four words at a time, but never repeating. The writing in this class was very rapid, and their spelling fair, but no punctuation. The style of writing was easy, perfectly legible, and neat. Mistakes and errors occurred, but not in sufficient numbers to lower the per-centages of passes in this class to any extent. If the boys were in the habit of writing on paper more frequently they would soon overcome whatever defects are now observable in their work. Their poverty is said by the schoolmasters to necessitate the constant use of slates for all kinds of writing.

"285. Original exercises are very rare in the majority of schools. It would be greatly advantageous to introduce them more generally into the National schools. The scholars who compose these upper classes are old enough to derive real benefit from the practice. It would bring their knowledge of writing into practical use. The

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plea of poverty ought not to be considered of any value when it is a question of spending 2*d.* on a copy book in which to do the exercises. In the St. Nicholas male National school, Cork, the plan is adopted with much success, as also, I believe, at the Carmichael schools in the same city.

"286. Writing from dictation is as unknown in the first class of the Christian Brothers' and other schools taught by monks or nuns as it is in the National schools. They follow the same plan of contenting themselves with teaching the children to frame letters from copies until they reach the second class, when they begin to practise transcription, at which they are fair adepts enough. But it seems to be a pity that the work is not made less mechanical just when they are able to use their minds with advantage to its development. To copy from a slate requires no effort of the mind, but to write from dictation requires the memory to be brought into play.

"287. While the writing of the upper classes in the Christian Brothers' schools and the Presentation Monks' schools is commendable, both as regards penmanship and accurate spelling, the corresponding classes in the nuns' schools are not so satisfactory in consequence of the little practice which they seem to have in it. The exercises I set them were original, and were given with the view of testing how far their education was being carried on with sufficient solidity to make it of practical value in afterlife. I regretted, however, to see how comparatively superficial it was. Girls, who could have written a copy in a fairly neat hand, when set down with a set of questions to answer, failed either to write good hands, or spell correctly, or put together two or three sentences of consecutive thought in good English. Here again I must name as an honourable exception the convent school at Kinsale, where the exercises of the girls were most creditable.

"288. In only three of the schools of the Church Education Society did the writing rise at all above mediocrity, and it must be owned that in two of them real excellence was attained. They were the Bandon Female Model School, attached to the training school for mistresses, and the boys' school, attached to the male training school. Of forty-nine whom I examined in the latter school no less than ninety-seven per cent. passed successfully in that subject.

"289. In the First class of the National schools no arithmetic is taught or known beyond a knowledge of counting, and (sometimes) adding small numbers together in its higher divisions. This is curious when it is recollected that the children are, on the average, nearly seven, and that the similar class in England would be required to know—and very rarely fall below satisfying the requirement—how to count up to one hundred, to distinguish between the figures as set down on the black board, and to add and subtract mentally up to ten.

"290. In consequence of that neglect of arithmetic, the children remain longer in the lower classes than they should, for if not able to satisfy the Inspector, when he holds his examination with the view of promoting from lower to higher classes, in that subject, they are left behind. And I account for the large number of children of an advanced age in the second class by the fact of their being unable to rise out of it, owing to their very imperfect knowledge of arithmetic. The passes in the second class altogether do not amount to more than 62·9 per cent., and when it is borne in mind that the per-centages in reading for this class are high, some idea may be formed of the deficiency of arithmetic. Notation is defective, and accuracy is the exception, the rule being that error characterizes the exercises worked by the children.

"291. The same phenomena are observable in the schools of the Christian Brothers, the Presentation monks, and the nuns' schools, with this additional melancholy feature, that the children who compose the classes in question in those institutions are all much older than in those of a similar position in the ordinary National schools, and are more deficient in this particular."

Mr. *Richmond* gives the following review of the state of secular instruction in the Belfast district (F. 317):—

"In the work of the National schools, which I thus endeavoured to pass in review, there is not a little that is satisfactory, and much that is to be lamented. It is well that the system insures at least a certain minimum of efficiency; that, bad as many National schools are, there is a depth below them reached by some of the Church schools, which I will now proceed to notice, to which it is impossible for a National school, with its inspection, to descend. It is well that every child has this at least brought within easy reach of its door. But on the other hand it is deplorable that so complete a system should permit within its range the existence of many schools which fall so very far short of the standard which is proved by experience to be easily attainable. The child that is sent forth into the world from the fourth class of one of the best schools can never in a lifetime relapse into an ignorant man or woman. To carry education to this point, at which it becomes a permanent and fructifying acquisition, is what these best schools do, and what the inferior schools fail to do. If every school in Belfast were as Linenhall-street and Townsend-street schools are; if every school in the smaller towns were as Edenderry school at Portadown, and Watson's-lane (boys') school at Lurgan; if every large village had a school such as Comber and Donaghadee (Hunter's-lane) possess, and every roadside country school were like South Taylorstown or Aghacommon, I venture to think this district of Ireland would present a spectacle which the people might well be proud of. If all the schools were no better than a great many that I might name, it would be a disgrace to a civilized State to acknowledge them for its own."

Mr. *Laurie* (H. 117), speaking of the schools in the Limerick district, gives his estimate of the relative inferiority:—

"A tolerably long and extensive acquaintance with elementary schools will, perhaps, justify my boldness in hazarding the assertion that the aggregate character of the instruction given in the schools on my list shows a marked inferiority to that of kindred schools in England. In point of *quality*, the instruction is on a par with that of the lower type of English rural schools; in point of *quantity* (if the period before the application of the *Revised Code* is considered) much below that standard. If the system itself, including the teachers, had enjoyed fair play, I do not doubt that the comparative result would have been precisely the reverse; more espcially if the Board had been armed with so cogent an instrument as the *Revised Code* to enforce the original and elaborate 'Programmes of instruction for the pupils of National schools, or *minimum* amount of proficiency required for each class.'"

Mr. *Renouf*, South-Eastern district (I. 22), reports that few children are above third class, and at least half of them below the second; but as far as it goes, education in reading and writing is satisfactory (I. 27)—the arithmetic is less so.

Mr. *Cumin* (K. 78) of the schools in the north-west of Ireland:—

"78. Considering the emoluments and position of most of the teachers, the want of local superintendence and the apathy of the upper classes, I am surprised that they do their duty so well. The material with which

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they have to deal, is, no doubt, excellent. So far from there being any lack of intelligence in the ordinary Irish school-boy, it is impossible to imagine any creature more bright and intelligent. And it is perhaps singular that in the very wildest parts of Donegal the children exhibit the same intellectual smartness. But, notwithstanding these natural advantages, I must confess that, during the whole of my tour, I saw no school, except, perhaps, the Model school at Sligo, which could compare in excellence with the best British or National school in England, or with the Parish or Inspected schools in Scotland. This might probably have been said even before the Revised Code was introduced; but since its introduction I feel no doubt upon the subject. Between one National school taught by a certificated master and another, I shall not attempt to draw any distinction, though, of course, they varied in merit; but in the Convent schools, where the teachers are uncertificated, I found the reading, writing, geography, and sewing, equal to the others; but in arithmetic, I should say they were inferior. Indeed, speaking generally, I should say the Irish are inferior to the British schools, and I may add the American schools which I have examined."

And (K. 101):—

"Upon the whole, I should say that the Church Education schools are inferior to the National schools, and of course very inferior to the inspected schools in this country" (England).

Mr. *Jack*, West Connaught, says (L. 17–20):—

"I attempted to discover how the schools were accomplishing the educational work necessary to the well-being of children growing up in them, according to their own classifications. The three following tables include the classes where such an inquiry was practicable or worth making:—

IN THE NATIONAL SCHOOLS.

Infants.	Under 3rd Book.	In 3rd Book.	Above 3rd Book.		
692	2,921	326	37	=	3,284 children between 6 and 12 years of age.
	277	316	148	=	741 children over 12 years of age.
	3,198	642	185	=	4,025 Total over 6.

"On arranging these as per-centages, I find that 15 per cent. are infants, and that of the remaining children 79 per cent., or 4 *out of* 5, being under the Third Book, will retain very little if they leave school, as a large number of them certainly will, without having advanced into it. The number of those in or above it is, in fact, very nearly the same as that of those above 12 years of age.

In the IRISH CHURCH MISSION SCHOOLS.

Infants.	Under 3rd Book.	In 3rd Book.	Above 3rd Book.		
219	311	59	18	=	388 children between 6 and 12 years of age
	80	67	48	=	195 children over 12 years of age.
	391	126	66	=	583 children over 6.

"Accordingly 38 per cent. are infants, and 24 per cent. children over 12, leaving 38 per cent. between 6 and 12. In the National schools, on the other hand, there are 15 per cent. infants, and 16 per cent. over 12; so that there are 69 per cent. between the two ages specified. It would obviously be absurd to institute any comparison between the two types of schools without weighing so striking a difference.

In the CHURCH and WESLEYAN SCHOOLS.

Infants.	Under 3rd Book.	In 3rd Book.	Above 3rd Book.		
99	169	33	6	=	208 children between 6 and 12 years of age.
	22	17	32	=	71 children above 12.
	191	50	38	=	279 Total above 6.

The infants number 28 per cent., and the children above 12, 19 per cent., so that there are 53 per cent. remaining between the standard school ages. In respect of the age of their pupils, these schools occupy a middle position, therefore, between those of the National Board and the Irish Church Missions. Of the remainder, the most numerous class, the Hedge schools, defy classification of any kind. There are too few of each of the other types to make it worth while to attempt it.

"Everyone practically familiar with education has been led earlier or later, in estimating the effective merit of any class of schools, to discard any very strict standard of what ought to be, and to content himself for most purposes with comparing what is actually done with what is done elsewhere under similar circumstances. There needs no demonstration to show that the facts stated above are in themselves unsatisfactory."

Mr. *Balmer*, (M. 217), of the schools in Kerry:—

"If excellence in reading is to be looked for in primary schools attended for the most part by the children of a poor peasantry, the expectation will hardly be satisfied in any of the schools in Kerry."

M. 227. "If writing in National schools is measured by the Board's programme it must be pronounced deficient."

Of dictation (spelling) and arithmetic he speaks well. Their knowledge of geography is "merely an exercise of memory" (M. 252). "The result of examination in grammar in National schools is, in my opinion, scarcely satisfactory." (M. 260.) And he complains (M. 286) that "The intelligence of the children is but little developed by their education."

Mr. *Harvey*, Central district (N. 41), speaks very favourably of the state of education in his district:—

"The quality of the instruction varied very much in different schools. Reading, in so far as the mere understanding of the words was concerned, was well taught, and a large per-centage of the children passed in this subject. In very good schools it was clear, distinct, and intelligent, so that I could follow the children easily without a book. But in more cases, there did not seem to me to be sufficient attention paid to correcting errors of accent and pronunciation, and the children were allowed to read in a somewhat slovenly way. I had constant difficulty in getting them to read loudly and distinctly enough to be heard or understood a few feet off. There was therefore great room for improvement in this branch of education in some of its most important

PROFICIENCY. details, and on the whole, while the reading was *passable*, it could hardly be called *good*. But I believe that the children did justice neither to their teachers nor to themselves, on account of their modesty and diffidence, and that they fell short of a high standard rather from want of style and expression, than from want of knowledge; for their spelling, both orally and in dictation, was very satisfactory. The *writing* was almost always good. In the table at the foot of page 496, it will be seen that a smaller per-centage passed in this subject than in reading, but it is to be borne in mind that the per-centages are calculated on the whole number of scholars in the school, and not on the number of those who were learning a particular branch. As all were learning reading, the proportion of passes is of course greatest in that subject. But, apart from this, the mere quality or excellence was higher in writing than in reading, and this cannot be estimated in figures. In most of the schools the copy-books used were those published by Mr. Vere Foster, and the masters themselves attributed much of the good progress made to the excellence of these books. I cannot say as to this, but one thing I know that they were a marvel of cheapness. The *arithmetic* was generally well taught, much better in boys' than in girls' schools, and in mixed schools of boys and girls, the boys were the superiors of the girls in this branch. *Notation* was a test under which the children frequently broke down; but on the whole, it also was carefully taught and well mastered by the children."

N. 43. "Altogether with the results, as a whole, I was extremely well pleased. In most of the schools, from the lowest to the highest class, there was evidence of thorough and effective teaching."

In N. 54, 55 he commends the instruction in Convent schools, with some exceptions. He points out (N. 70) that in Church Education schools—which were inferior—the cause is the small number of the scholars; and in (N. 92) he explains what he found to be the inferiority of Christian Brothers' schools to good National schools of the first rank.

"I do not think it necessary to dwell very long on the excellences or defects of the Christian Brothers' schools which I visited. If I have given a fair account of them, these will naturally occur to anyone who reads it. The defects all arise from the insufficient staff of masters, and are most prominent and marked in the younger classes; there a large proportion of the children learn very little indeed, and that little not particularly well. The monitors' class is exceptional, and is composed of children well advanced; but the others have to scramble through the elements of education as best they may. In the upper classes, by a judicious system of selection, you find not only good teaching (for that you find throughout the school, as far as the master himself is concerned), but good results. I cannot say that the backward boys are sacrificed to the cleverer sort, but it is only the latter who stand a fair chance of getting out of the lower departments and enjoying the benefits of the highest class. Those who do are admirably taught. The main difference between a good National school of the first rank and a school of the Christian Brothers, consists in this: in a National school all the boys are well drilled and well taught. In a Christian Brothers' school only the highest class shows perfectly satisfactory results. In the one case there is thorough and successful work in all the ordinary branches, reading, writing, and arithmetic; whereas in the other all that can be done in the earliest years of the course, in the way of secular education, is to teach the boys reading. In the National schools the advancement is regular and even; in those of the Christian Brothers' it is partial and unequal. In a word, judged by the highest class alone, the teaching and results are excellent; judged by the whole school, the system breaks down for want of teaching power. You may take a good National school anywhere with the certainty of finding a satisfactory amount of attainments; you must take a Christian Brothers' only at the end of the course, or be contented in the earlier stages with very limited acquirements."

CONCLUSION. With this evidence before us we have come to the conclusion that although there are few places in Ireland where children have not the means of education within reach, the results hitherto achieved are far below what is desirable. The progress which has been made in numbers proves that the original educational destitution was great. That such is the fact will be evident from the following tables compiled by Mr. *Kavanagh*.[1]

TABLE showing the Number on the Roll for each of the last eight years, and the Number on Roll for the last Quarter of each year, with the literary classification, in per-centages, of the latter.

Year.	Schools in Operation.	Pupils on Roll.		Per-centage classed, last Quarter, in				
		Year.	Quarter ending 31st Dec.	I. Book.	II. Book.	Sequel.	III. Book.	IV. or V. Book.
1860, .	5,632	804,000	548,156	38·1	27·	16·3	12·5	6·1
1861, .	5,830	803,364	588,729	38·09	26·86	16·27	12·57	6·21
1862, .	6,010	812,527	584,506	38·03	26·91	16·28	12·31	6·46
1863, .	6,163	840,509	619,464	38·13	26·89	16·35	12·16	6·47
1864, .	6,263	820,401	657,019	37·51	27·08	16·33	12·2	6·68
1865, .	6,372	922,084	675,156	41·8	26·97	10·4	13·91	6·92
1866, .	6,453	910,819	659,340	45·39	29·88	1·93	15·67	7·13
1867, .	6,520	913,198	685,009	43·3	31·5	*	16·4	6·8

* Withdrawn.

CLASSIFICATION of PUPILS on ROLL in each PROVINCE, LAST QUARTER of—

1860.							1861.						
Provinces.	No. of Pupils.	I. Book.	II. Book.	Sequels.	III. Book.	IV. or V. Book.	Provinces.	No. of Pupils.	I. Book.	II. Book.	Sequels.	III. Book.	IV. or V. Book.
Ulster, .	183,157	38·	26·9	16·	13 3	5·8	Ulster, .	200,822	37·3	27·2	16·1	13·6	5·8
Munster, .	151,492	35·4	26·7	17·6	13·	7·3	Munster, .	159,571	35·5	26·4	17·4	13·2	7·5
Leinster, .	134,914	39·4	27·1	15·9	11·6	6·	Leinster, .	142,688	39·8	26·7	16·	11·4	6·1
Connaught, .	78,593	41·2	27·4	15·4	11·4	4·6	Connaught, .	85,648	41·5	27·3	15·3	11·1	4·8
Total and percentage, .	548,156	38·1	27·	16·3	12·5	6·1	Total and percentage, .	588,729	38·09	26·86	16·27	12·57	6·21

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[1] Evidence, pp. 425, 426.

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CLASSIFICATION of PUPILS on ROLL in each PROVINCE, LAST QUARTER of—

Provinces.	No. of Pupils.	I. Book.	II. Book.	Sequels.	III Book.	IV. or V. Book.	Provinces.	No. of Pupils.	I. Book.	II. Book.	Sequels.	III. Book.	IV. or V. Book.
1862.							1865.						
Ulster, . .	197,095	38·4	26·	16·3	13·3	6·	Ulster, . .	231,256	41·88	27·24	10·98	14·17	5·71
Munster, . .	157,305	35·5	26·3	17·2	12·8	8·1	Munster, . .	183,337	39·14	26·55	10·21	15·05	9·08
Leinster, . .	141,411	39·5	26·7	16·	11·3	6·4	Leinster, . .	150,609	43·04	26·63	9·44	13·4	7·46
Connaught, .	88,695	42·3	27·6	14·8	10·5	4·7	Connaught, .	109,954	44·41	27·57	10·76	12 3	5·22
Total and per-centage, .	584,506	38·03	26·91	16·28	12·31	6·46	Total and per-centage, .	675,156	41·8	26·97	10·4	13·91	6·92
1863.							1866.						
Ulster, . .	209,618	36·93	27·28	16·51	13·39	5·94	Ulster, . .	222,481	45·91	30·14	2·26	15·9	5·88
Munster, . .	162,270	35·34	26·65	16·96	12·52	8·12	Munster, . .	184,532	41·59	30·79	1·31	17·04	9·27
Leinster, . .	145,598	39·51	26·45	16·15	11·28	6·6	Leinster, . .	146,476	46·45	28·72	2·01	15·18	7·6
Connaught, .	97,978	42·56	27·41	15·26	10·18	4·5	Connaught, .	105,851	49·94	29·24	2·12	13·35	5·33
Total and per-centage, .	619,464	38·13	26·89	16·35	12·16	6·47	Total and per-centage, .	659,340	45·39	29·88	1·93	15·67	7·13
1864.							1867.						
Ulster, . .	223,588	37·31	27·	16·39	17·42	5·78	Ulster, . .	237,165	45·7	31·8		16·8	5·7
Munster, . .	176,504	34·66	26·59	17·34	12·79	8·55	Munster, . .	188,658	41·	32·2	With-drawn.	17·8	9·
Leinster, . .	150,393	38·64	25·36	16·42	11·52	7·14	Leinster, . .	150,001	48·8	29·9		16·	7·3
Connaught, .	106,534	40·82	28·16	15·59	10·61	4·8	Connaught, .	109,185	49·5	31·7		14·	4·8
Total and per-centage, .	657,019	37·51	27·08	16·53	12·20	6·68	Total and per-centage, .	685,009	45·3	31·5	–	16·4	6·8

Reviewing the Classification over the whole eight years, Munster stands highest, Leinster next, and Ulster follows, with Connaught somewhat lower. While the per-centage in the two highest Books in Ulster has undergone no sensible change in the eight years, it has improved considerably in Munster and Leinster, and to some extent in Connaught. The proportion classed in Fourth and Fifth Books in Munster exceeds that in Ulster by 58 per cent.

Want of progress.

The increase of the per-centage of children who only reach the First Book, and the extremely small increase of the per-centage of children attending in the highest class seem to indicate that the system, if not retrograding in efficiency, is, at least, stationary, and stationary at a very unsatisfactory level.

The following is the latest information on the actual proficiency of children which has been furnished to us:—[1]

TABULATED Summary of the Literary Examinations held by the INSPECTORS of the PUPILS in 1867.

Subjects of Examination.	Total Number Examined.	Degree of Proficiency.	Number of Proficients.
Reading, ...	243,788	Able to read First Book correctly, ...	64,737
		,, Second, ...	61,725
		,, Third Book, or higher books, with ease and intelligence, ...	43,829
Arithmetic, ...	155,535	Able to set down accurately any number of not more than seven places of figures, ...	47,644
		,, to work correctly a sum in Subtraction, . . .	80,294
		,, ,, Division of Money, . .	35,202
		,, to solve readily and correctly questions in Proportion or Practice, ...	17,377
Writing, ...	130,781	Able to write on paper fairly, ...	53,499
		,, with ease and freedom, ...	18,325
Writing from Dictation, . .	97,864	Able to write a sentence from Dictation with tolerable accuracy, ...	38,263
		,, with ease and correctness, ...	18,831
Grammar, ...	150,238	Acquainted with Parts of Speech only, ...	39,550
		Able to parse Syntactically, ...	14,168
Geography, ...	169,240	Acquainted with Outlines of Map of World only, . . .	51,764
		,, Maps of Europe and Ireland, ...	23,894
		Able to answer on General Course of Geography, . . .	2,306
Needlework, ...	55,557	Learning Sewing, ...	45,805
		,, Knitting, ...	22,839
		,, Embroidery, ...	7,188

NOTE I.—In this Table it has been thought proper to include the Pupils found learning Needlework.
NOTE II.—The numbers setting forth the proficiency in the various branches, are exclusive one of the other, except in the cases of Needlework and Arithmetic.

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[1] National Board Returns (p. 378), Sec. XIII., par. 14.

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Inadequacy of examination.

Thus with a number of 913,198 on the rolls, the inspectors only show that 243,788 were produced for examination; and that the numbers passed in reading, in writing, in dictation, represent only 18·6, 7·8, 6·2 of the numbers on the rolls. The complexity of the arithmetical return defies any attempt to form a general per-centage.

The habit of copying at examination prevails extensively—see the Special Report on Model schools—this is confirmed by the Assistant Commissioners as a bad habit prevailing in the other National schools; consequently the results of examination in arithmetic are less trustworthy than the examination in reading and writing.

REPORTS of REGISTRAR-GENERAL of BIRTHS, DEATHS, and MARRIAGES, IRELAND.[1]

The Act 7 & 8 Vic., c. 81, which came into operation 1st April, 1844, excluded the Registration of Catholic Marriages, so that the statistics under it, ending with the year 1863, refer to Protestant or to Mixed Marriages only. The Acts 26 Vic., c. 11, and 27 Vic., c. 90, came into operation 1st January, 1864, since which date *all* Marriages are registered.

Year.	Number of Marriages.	Per cent. who signed Registers with their Mark.			Year.	Number of Marriages.	Per cent. who signed Registers with their Mark.		
		Men.	Women.	Mean.			Men.	Women.	Mean.
1845, .	6,114	19·45	36·36	27·9	1856, .	9,547	27·11	43·98	35·54
(9 months.)					1857, .	9,940	27·29	43·43	35 36
1846, .	9,344	18·07	36·25	27·16	1858, .	8,960	27·22	42·43	34·82
1847, .	6,943	15·51	32·55	24·03	1859, .	9,261	26·76	42·70	34·73
1848, .	9,048	19·86	37·43	28·64	1860, .	9,183	25·97	40·86	33·41
1849, .	9,443	22·08	41·31	31·69	1861, .	8,911	25·17	39·78	32·47
1850, .	9,781	24·81	44·82	34·81	1862, .	8,430	24·11	37·58	30·84
1851, .	9,339	24·42	43·23	33·82	1863, .	9,061	23·56	38·18	30·87
1852, .	9,487	26·27	44·64	35·45	1864, .	27,373	*–	–	–
1853, .	10,197	26·73	45·19	35·96	1865, .	30,684	43·6	53·7	48·65
1854, .	9,426	26·06	43·55	34·8	1866, .	30,151	42·4	54·4	48·4
1855, .	8,765	25·78	41·91	33·84	1867, .	29,796	–	–	–

* No Returns.

Illiteracy.

As far as this evidence goes, illiteracy in Ireland seems to have increased—comparing 1863 with 1846; but it must be compared with another table, which gives a more favourable view of the progress of the country. The Census returns for the last three decennial periods—1841, '51, '61, show the comparative degrees of ignorance then existing:—[2]

Counties and Provinces.	Proportion per cent. of the population that could neither read nor write in			Counties and Provinces.	Proportion per cent. of the population that could neither read nor write in		
	1841.	1851.	1861.		1841.	1851.	1861.
ULSTER.				LEINSTER.			
Antrim, . . .	23·7	20·3	18·7	Carlow, . . .	38·7	37·0	29·8
Armagh, . . .	44·0	39·9	35·3	Dublin, . . .	37·0	33·4	27·1
Cavan, . . .	51·9	45·4	35·7	Kildare, . . .	42·4	38·0	29·7
Donegal, . . .	62·0	57·6	52·6	Kilkenny, . . .	51·6	46·1	36·4
Down, . . .	27·8	24·6	21·5	King's, . . .	48·7	43·8	35·2
Fermanagh, . .	46·1	39·1	32·0	Longford, . . .	51·8	47·2	36·9
Londonderry, . .	29·9	29·7	24·6	Louth, . . .	62·8	54·7	46·8
Monaghan, . . .	51·9	42·4	35·1	Meath, . . .	55·4	48·0	37·6
Tyrone, . . .	45·4	38·7	33·0	Queen's, . . .	42·5	39·3	31·0
				Westmeath, . .	53·0	47·9	38·0
MUNSTER.				Wexford, . . .	42·2	40·4	34·3
Clare, . . .	64·5	60·5	47·4	Wicklow, . . .	41·6	38·4	33·2
Cork, E.R., . .	68·1	56·8	48·6				
" W.R., . .		69·0	59·8	CONNAUGHT.			
Kerry, . . .	72·4	66·0	57·4	Galway, . . .	78·7	72·3	65·0
Limerick, . . .	55·5	51·2	39·7	Leitrim, . . .	57·2	52·0	41·1
Tipperary, N.R., . .	52·1	43·8	33·0	Mayo, . . .	80·5	75·1	66·8
" S.R., . .		49·1	39·2	Roscommon, . .	65·9	59·9	47·8
Waterford, . . .	73·1	68·1	59·6	Sligo, . . .	70·4	65·5	54·7

The Commissioners of National Education observe hereupon:—

"It may be seen from this table, that notwithstanding the decrease in the population, by emigration, of that portion of the lower classes most likely to value education for their children, the proportion of the uneducated remainder has been steadily and considerably diminishing."

The Census Commissioners of 1861, however, in giving the Table quoted above observe[3]:—"There can be little doubt that a large proportion of those returned of every age as reading and writing, or as reading only, have but a nominal acquaintance with either of these arts."

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[1] Evidence, p. 426.

[2] National Board Report for 1863, p. xiii.

[3] Census Commissioners for 1861, Vol. I., Part 2, p. 19.

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Test applied to adult population.

Mr. *Jack* endeavoured to test the knowledge of the adult population by personal inquiry in four different places. His method is explained in his Report (L. 41–59), and the following is the result:—

"53. The statistics of 1861, gave the following results for county Mayo:—

	Males.	Females.
Can read and write, . . .	33 per cent.	15 per cent.
Can read only, ...	11 " "	11 " "
Can do neither, ...	56 " "	74 " "

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"54. The three villages—Murrisk, Snugborough, and (round) Castlebar gaol, show the following results for 1868:—

	Males.	Females.
Can read and write, . . .	44 per cent.	14 per cent.
Can read only, ...	11 " "	18 " "
Can do neither, ...	45 " "	68 " "

"55. In the result for Dooagh, the sexes are not separated, but so far as it goes it confirms the others. My inquiries appear to indicate that the Census figures of 1861 still fairly represent the condition of female education in Mayo, but that the education of men has considerably advanced. As they exhibit it, even that is very far indeed from being satisfactory. But the state of the women is simply deplorable—three out of every four women above fifteen years of age, being unable either to read or write, and half of those who are able to do anything, being only capable of reading an easy sentence with effort. The statistics of 1861 gave very much the same results for the whole of Connaught, and those for all Ireland were not so much better as might have been hoped. It is proper to remember, in estimating the work done by the National schools, that emigration may have removed an excessive proportion of the better educated of the labouring classes since their foundation."

Payment according to proficiency of children.

There remains much to be done to secure an educated population. We propose that attempts should be made to secure improvement by introducing the system of payment by capitation grant on examination of individual children. In June, 1866, "a suggestion was made by the Government to the National Board with respect to the introduction of a new plan of paying the National teachers' salaries, viz., that of paying for ascertained results"—*Keenan* (1629).[1] With some modifications, required by the circumstances of the country, we believe that this proposal will be received with satisfaction by those who are acquainted with the details of the system, and that others who have opposed the adoption of the system of the Revised Code from England, will, when they have studied the method we propose, be found to be more generally in favour of it.

At present we humbly beg to report to your Majesty:—

Slowness of progress.

That we find the progress of the children in the National schools of Ireland is very much less than it ought to be; and we have reason to think that in Church Education schools, non-National Convent schools, and Christian Brothers' schools, the result is not very different.

We are of opinion:—

That means should be found to secure a better return for the outlay and labour of the National system, and we recommend that each teacher, besides a fixed class-salary, should receive an addition according to the number of children whom the Inspector, after individual examination, can pass as having made satisfactory progress during the year.

Evidence.

Mr. *Macdonnell* (23826) says:—"The evil is a great one. We know very well that 45 per cent. of the attendance in the National schools are in the First Book. I believe that learning the alphabet and First Book takes very nearly two years under the common method of teaching. I believe that when the art of teaching and all its appliances are thoroughly understood by trained teachers, the length of time taken in mastering the First and most difficult book would probably be diminished by one-half."

Mr. *Sheridan's* evidence (4901) quoted above, shows that it "takes one year and eight months for a child to pass from one class to another."

Mr. *O'Callaghan,* a schoolmaster from the county of Cork, says, "Most of the children who leave school have got no further than the Third Book;" and that their attendance is scarcely long enough to enable them to read fluently (19956–19970 and 20113–20115).

Mr. *Keenan* says:—

"1787. My opinion on the subject is, that owing to the very irregular nature of the attendance, the First Book occupies two years; the Second, two years; the Third, two years; and the Fourth and Fifth, combined, two years."

Mr. *Conwell,* Inspector of the Trim district, in the county of Meath, in his report to the Board (1865), shows, by tabular statement, such facts as these:[1]

"In the district comprising 107 schools, there were, 31 Dec., 1865, 3,799 boys and 3,572 girls on the rolls during the year; 2,607 boys and 2,233 girls were in B. I., and out of these only 910 pupils, or 18·8 per cent. were promoted to second class.

"In the model school promotion from B. I. to B. II. for the same year was 27·5 per cent., in the union schools 13·2 per cent., in the convent schools 11·6 per cent."

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[1] National Board Report for 1865, Appendix D., p. 299.

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This is probably a fair specimen. Now the prospect of gaining an annual increase to the class salary, by carefully bringing on the younger pupils, and passing them more quickly from one book to another, will we hope be an effectual inducement to more work on the part of the teachers.

OPINIONS ON "PAYMENT BY RESULTS."

The witnesses examined before this Commission state their opinions:

Favourable evidence.

The Right Hon. Alexander Macdonnell thinks payment by results is partly acted upon at present (505, 547), but considers "that one of the many excellent things he looks forward to—if it were introduced in a modified form—is the system of payment by results" (11158); he thinks it would remove complaints made on behalf of convent schools of inadequate payment (*ib.*); that it would prevent undue attention to other than the main subjects of instruction (11330).

Mr. *Keenan,* Chief of Inspection, considers that it would bring about improvement of the quality of attendance (2057, 2058), would stimulate local effort (2098, 2099), and would remedy many defects in the National system (*ib.* 2159–2169), and submits a scheme.

Dr. *Newell,* Secretary of the Board, has also produced a scheme for applying the system to Ireland, in which he enters into an elaborate comparison of the English system and his own proposition. He is favourable to a modified application to Ireland of the principle of payment by results, and emphatically asserts, "*Under this scheme every subject and every class must be efficiently taught,*" the object which we desire to see attained.

Dr. Newell had his system tested by Mr. Molloy, District Inspector, at Athy, with satisfactory result (24584–24594).

Mr. *Hunter,* one of the Chiefs of Inspection, while asserting that at present the principle is contained in the system of the National Board (3437, 3438, 3439), yet is in favour of extending it (3440), and approves of the general method we have indicated above (3447); believes that it would tend to improve the attendance of the children (3686) and the quality of instruction (3687).

We may join to these testimonies in favour of a "modified system of payment by results," the evidence given by Mr. *O'Carroll* (4254), (4277); Mr. *Sheridan* (4793), who thinks it would correct the too great length of time of children passing from class to class (4901–4903); that it would cause improved teaching (4754), (4757, *et seq.*); he disapproves of some features of the English system (5121–5136).

Mr. *Fitzgerald* is much in favour of a system of part payment by results (8630).

Mr. *Baldwin* (12996–13000) approves of the principle as applied to the agricultural as well as to the literary department. Mr. *Mahony* (17016) thinks the outcry against payment by results, has been raised by people who neglect their schools; approves of applying the system to convent schools (17116), and generally thinks it founded on a sound principle (17168). Mr. *O'Hara* thinks "no step could be taken so conducive to the promotion of education in this country as the introduction of the principle of payment by results, not exactly as it is in England, but with some modifications" (26805, 26883–26886).

Thus the officers of the National Board are unanimous in their evidence before us, in favour of some such principle. Of other witnesses there are in favour, *Professor Kavanagh* (12433), Dr. *Leeper* (6925–6927), (7069–7071), the *Bishop of Ossory,* with some special modifications (20537), *Judge Warren* (15118–15157), Rt. Rev. Dr. *Dorrian* (8730, 31), (9180), (9210–9216), Rt. Rev. Dr. *Keane,* (15670–15672), Mr. *Stewart Blacker* (16352), *Brother Townsend,* the Superior of the Presentation Brothers (17351, 17352), Rev. *J. S. Porter* (18073–18075), (18082), the *Bishop of Down and Connor* (19619), Monsignore *Forde,* the R.C. Vicar-General of the Dublin Diocese (22946), (23256–23259), His Eminence *Cardinal Cullen* (26616), (27436–27438), and *Brother Grace,* acting head of the Christian Brothers (9713).

Unfavourable evidence.

Witnesses opposed to the plan were—Rev. Mr. *Berkeley,* Presbyterian Minister of Lurgan (11398–11401), (11604–11611), (11685–11697), Rev. *William Andrews* of Kilkenny (14826, 14827), Major *O'Reilly,* M.P. (15068–15075), Mr. *James Wilson,* formerly an Inspector of the National Board (16166–16169), Rev. *Francis Petticrew,* Presbyterian Minister of Faughanvale (16625–16628), Mr. *Stephen de Vere* (20212), Dean *Warburton* of Elphin (20842), and Dean *Byrne* of Clonfert (21570, 21571).

We leave out of this list the school teachers, whose objections however are only to the English system, and who had not considered the subject in its modified form. When put to one of them in this way, he admitted that it might be beneficial; *Macdonough* (17831).

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"17831. Mr. *Stokes*.—If we take it as proved that the position of the National school teachers of Ireland should be improved, do you not think the most judicious and most discriminating mode of improving their position would be an offer on the part of the State, in addition to the fixed salary which the teachers now receive, of a small payment on results, according to the number of children the teachers offer for examination and pass without failure in subjects of primary instruction?—Mr. *Macdonough*.—I think the teachers would have no objection to it, first securing to them a fixed salary."

The majority of those who are practically acquainted with educational details, is distinctly in favour of the plan; while the opposition to it is often so worded, as will be seen on referring to the Evidence, that there is a reasonable prospect of its acceptance by many who have expressed a disapproval of it when under examination.

By the adoption of a system, then, in which the grants in aid given by the State are in a measure dependent on the results of individual examination, we think the progress of children in the elementary branches of education will be more rapid, and that those who leave school at an early age will have gained more by their attendance at school than they do at present. It would be against the interest of the teacher to neglect the numerous lower classes, and to concentrate his attention on a few promising pupils at the head of the school. Certain necessary regulations connected with such a system will be considered under the head *Maintenance of Schools.*

Reports of Assistant Commissioners.

The opinions of our Assistant Commissioners, when they have given any, on this subject are as follows:—

Mr. *Coward* (E. 273):—

"With respect to the payment of the teachers, I have come to the conclusion, derived from my examination of the National schools, that, on the whole, the principle of payment by results, besides being a sound and feasible one, is the one above all others best calculated to bring into action to their fullest extent, the energy and ability of the teachers, and to improve the present imperfect condition of instruction in the Irish schools. There is a great terror entertained of it by the teachers and the managers of schools, the former preferring, of course, to have fine salaries paid them unconditionally, and fearing that parents will almost set a premium on their children going to school, and the latter dreading the prospect of diminished grants to be made up by their own exertions, and thinking that payment by results necessarily means the introduction of the English system of providing half the expenses of the schools. But these are not really formidable difficulties, and would, I think, disappear if certain exceptional cases were provided for in an exceptional and liberal way. But while paying by results I think there should be a small yearly sum attached to the teacher's certificate and varying with it, upon which he might always depend, as, for instance, when he first takes charge of a school, and the class salaries of the present race of teachers should be left intact to them."

And (E. 435):—

"If the schools were paid by results obtained upon individual examination of the scholars according to fixed standards, the Inspectors' reports would better represent the general condition of instruction than they do now."

Mr. *Richmond* (F. 552), advocates payment by results to convent schools, and not (F. 553) to other National schools.

"As payment by results has been mentioned, a question may arise concerning the advisability of extending that principle to ordinary National schools; but it must be remembered that the principle is already acted upon in the assignment of class and salary to the teachers, which are determined by regard to personal attainments as tested in examination, and to practical success in school-keeping, combined. The teachers themselves deprecate any further extension of this method of payment. Their incomes, though tolerably stable, are small enough; payment by results would add uncertainty to penury."

His objection is plainly to the application of the English system, and not to the plan here proposed, of supplementing a fixed salary by a capitation payment depending on individual examination.

Mr. *Laurie* (H. 86) recommends—

"Increase of teachers' salaries in the shape of a capitation grant, administered on the principle of the Revised Code, by way of supplement to the present stipends."

Mr. *Cumin* (K. 39, *ad finem*):—

"I would suggest that the salaries of the Irish teachers should be raised only in consequence, and in proportion to, their success as practical teachers."

Mr. *Jack* (L. 33-39) discusses the application to Ireland of the Revised Code, in its absolute form, *i.e.*, making the whole payment to a school depend on examination of individual children, and shows that it would be a failure, but says nothing of the proposed modified application of it.

"33. My statistics enabled me farther to answer a question to my own satisfaction to which I had addressed myself at first with some interest, viz.: how far the principle of the English revised code—according to which the main part of the State grant (about 6*s.* out of 10*s.* per child in average attendance), is made to depend on the number of passes obtained in the three elementary subjects—might be applied advantageously to Ireland. One of the greatest difficulties in its way was foreseen and encountered in the feeling certain to grow up among teachers, that under it, they would receive nothing for a considerable portion of their work and that not the least laborious, that, namely, which they spent on dull children, and on others who had attended for less than 100 days. It has not been found easy to silence their complaints even in England by the obvious and reasonable

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answers which may be made to them. It would be far more difficult in Ireland. In Great Britain the per-centage of those presentable for examination by age and attendance was 77·7 of the average attendance of the schools. In Ireland (65 National schools, excluding those attached to workhouses) the average attendance was 2,473, and of these 2,040 (82 per cent.) were presentable by age and attendance. The Irish per-centage,—fractionally reduced on a full comparison for those who in Great Britain have already appeared once in the sixth standard,—would be very much the same as the British. But there is nothing on the one side of the channel to correspond to the fact, that while 2,040 is the average attendance of the children over six, 6,579 separate children have passed through the schools and appeared on the school rolls during the year, so that for every single scholar thus qualified, there would be two disqualified, for teaching whom the Irish master, who gets next to nothing from any source independent of the State, would be paid *nothing at all*. No calculation showing that the system would work well as a whole would readily reconcile teachers to payments made on a basis so unsatisfactory in relation to details. It is certain, besides, that this difference between the roll and the average, extravagant as it is, is even more absurdly exaggerated in special cases. In six schools, for instance, which I happened to have grouped together for local reasons, in the district of Ballycroy near Newport, I found that only 100 children over six were presentable on account of age and attendance, out of 604 such children in attendance during the year—that is one in *six* scholars for these schools, against one in *three* as the average of the district.

" 34. There is another point to which it is necessary to advert. The list of punishments for one school district published in the Appendix, will show how numerous are the charges of 'falsification of school accounts' and 'neglect of practical rules' mainly devised to render such falsification difficult, which are brought and which are held to be proved against some of the Irish teachers. Almost all these falsifications are made under the temptation of a money gain, to which no one is more accessible than a man steeped to the lips in poverty, like many of the Irish teachers. The last report of the Committee of Council on Education, page xcix., shows that the 'practice of making false entries in the register' of the number of attendances has appeared in Great Britain. It is the easiest form of deception; it is one for which a teacher with little conscience, and a keen sense of his own interest, can make the most plausible excuses to himself; and falsification has been held to be proved in a great number of cases, even under the present system, which presents greater difficulties and fewer temptations than one resting mainly on a capitation grant.

" 35. The question next arises whether the scale of Government aid on the principle of results adopted in England would meet the wants of the Irish schools? I was able to calculate this in three ways, and I was surprised to find that, however I looked at it, it would lower the present incomes, which will certainly bear no nearer approach to starvation point.

" 36. The English code is calculated to charge the State with about 10*s.* per head on the average attendance. The sixty-five schools would thus divide among them £1,236 10*s.*, or £19 0*s.* 6*d.* per school, a sum considerably less than that (£27 per school, *infra*, p. 122) which they now derive from the State. The result for the whole of Ireland would be £158,112 10*s.*, which, divided among 6,372 schools, gives £24 17*s.* This is, as nearly as possible, the sum (£152,488 15*s.* 6*d.*) now paid to principal teachers in ordinary National schools. Instead of the farther sum of £72,700, now paid to assistants, workmistresses, and monitors, for teaching monitors, in good service salaries, in premiums for order and neatness, &c., there would but be £5,500 left for all these purposes.

" 37. In the 115 Irish National schools which I saw, there were present 692 infants, and 4,089 children above that age. Making no deduction whatever, and assuming that every child obtained three passes, we should bring up the payment to the *maximum*. The amount that *might* thus have been obtained is—

	£	*s.*	*d.*
692 infants at 6*s.* 6*d.* + 4*s.*	363	6	0
12,267 passes at 2*s.* 8*d.*	1,625	12	0
4,089 average at 4*s.*	817	16	0
	£2,816	14	0

" 38. The maximum amount which could have been derived from the State under the system of the Revised Code would therefore have been £24 10*s.* per school, which is about £2 10*s.* less than is now paid by the Board.

" 39. The actual passes obtained were 6,253 instead of 12,267, and the sum total of the State aid according to my examinations—making no farther deductions—would have been £2,015, and would only have given £17 10*s.* per school instead of the £27 actually paid. It is, I think, sufficiently obvious that this sum of £17 10*s.* added to an average payment of £4 from school fees and local subscriptions together (*infra.* p. 122) would be totally insufficient to keep any kind of system afloat. It would be possible, of course, to retain the principle of payment by results, altering the scale of payments and the conditions under which they may be obtained. No change that could be made would be likely to meet the difficulties arising from the excessive irregularity and the extraordinary differences between the number in average attendance and the number on the roll. I confess that I doubt how far any practicable modifications would surmount those which must be encountered in the application of the code to the circumstances of West Connaught."

Mr. *Balmer* (M. 389).

"A combination of payment according to the classification of teachers, and of payment 'by results is,' approved both by Inspectors and teachers."

With respect to instruction in subjects of a higher class we defer what should be said on this head to the chapter on *Intermediate Education*.

CHAPTER II.—INSPECTION.

The Commissioners of the National Board are informed of the state of the schools which claim aid through them from the State,—and they secure the due fulfilment of the conditions under which that aid is given,— by their staff of Inspectors.

Staff.

There are two Chiefs of Inspection, who have their head-quarters in Dublin, and seem in some cases to act independently of the Secretaries (though the formal determination of the Resident Commissioner or the Board is promulgated by the last-named officers); six Head Inspectors; and sixty District Inspectors.

Dr. *Newell* says :—

Evidence.

"2316. *Chairman.*—As regards those letters which come up from the Chiefs of Inspection and are signed by you, do you sign them as the executive officer of the Board, or do you sign them on behalf of the Board?—Dr. *Newell.*—I sign them on behalf of the Board.

"2317. Then would the signing of these letters be your act as executive officer, or would it be the act of the Board?—I would consider that the Board would be held responsible for them.

"2322. Do the Secretaries decide what case or question should be brought before the Resident Commissioner?—The Secretaries or Chiefs of Inspection decide. The Chiefs of Inspection have quite as many cases as the Secretaries to bring before him.

"2323. Do the Chiefs of Inspection bring them to the Resident Commissioner directly, or do they do so through the Secretaries?—The Chiefs of Inspection bring them directly to the Resident Commissioner, as a rule. If the case is not very plain, they might come and consult me as the Secretary of Inspection. No serious action would be taken in any matter, however, without my knowing it, for I must sign the letter that is written.

"2324. Then, can the Heads of Inspection take papers to the Resident Commissioner without their being previously seen by the Secretary?—That is done constantly if it arises out of a report—particularly if an Inspector reports that there is some negligence on the part of a teacher with regard to the conduct of a school. The Chief of Inspection deals with the case without any reference to the Secretary.

"2325. Then the Resident Commissioner having made his notes on this case, would a letter conveying them be prepared by the Chief of Inspection?—The noting across the document that is signed by the Resident Commissioner, takes the form of a letter to be signed by one of the Secretaries. If it is a routine case, the signature of the Chiefs of Inspection is ample.

"2326. Then a formal letter would be drawn up by the Head of Inspection?—By the Chief of Inspection."

But Mr. *Keenan* recognises a subordination of official gradation.

"889. Rev. Dr. *Wilson.*—You said each Chief of Inspection might regard himself as having to some extent a responsibility to the Secretary, as well as to the Board—what are the matters in which you are responsible to the Secretary?—Mr. *Keenan.*—Every action determined by me upon a document has to pass, in the usual course of the office, through the hands of a Secretary, and that, I apprehend is in itself a submission by the Chief of Inspection to the Secretaries.

"911. Rev. Mr. *Cowie.*—I should like to ask you about the gradation of officers at the Board. You have a Resident Commissioner, Secretaries, Chiefs of Inspection, Head Inspectors, District Inspectors. Is that the gradation of rank?—I could hardly say that is the exact gradation of rank. I would say: the Board—Mr. Macdonnell being its resident member, the Secretaries, the Chiefs of Inspection, the accountant, and the clerks according to their respective classes, constitute the gradation as it exists in the Central office. But in reference to the staff exterior to the office I pursue another classification:—the Board, the Secretaries, the Chiefs of Inspection, the Head Inspectors, the District Inspectors, the organizers, and the teachers. So that the Board, and the Secretaries, and the Chiefs of Inspection relate as to status, first to the central administration, and secondly to the officers who are exterior to the office."

In the Returns from National Board, § v., p. 253, and Appendix iv., pages 1281–1287, will be found copies of all Rules and Instructions issued to Inspectors since 1836.

Expense of inspection.

The expense of inspection in 1867, when the Board had 6,520 operation schools and 27 District Model schools under its control, was £27,209 18*s.* 2*d.* In 1857, when the Board had 5,337 operation schools and 13 District Model schools, the expense was £20,433 16*s.* 2*d.* The number of schools had in the ten years increased 21 per cent. The expense of inspection had increased 32 per cent. Perhaps the larger rate of increase of salary is not more than the increase in cost of living would justify. It appears that at present there is now not any complaint from these officers under the head of salary.

Dr. *Newell* states :—

Evidence.

"24966. *Chairman.*—With regard to the Inspectors, do you think the lowest class of Inspectors are sufficiently paid?—Dr. *Newell.*—I think the District Inspectors latterly are very fairly paid, and if there was some slight increase made in the allowance for locomotion, which would only cost £400 or £500 more to the Treasury, but which the Treasury is not disposed to give, I think there would be no complaint.

"24967. Is the third class Inspector put on a different footing as regards the allowance for locomotion from that of the other ranks?—No, they all receive the same allowance. When they reach their maximum, they receive £50 a year, attained by yearly instalments of £10, for personal allowances; and they receive 4*s.* for any school inspected four miles outside the centre, but they are not allowed to inspect more than two schools in a day. If the school is over twenty miles they receive 7*s.*, and they may inspect the two schools. That would be 14*s.* The Inspector has to pay for the locomotion.

"24968. Then at the present time does the lowest class Inspector get the same mileage allowance and so on for travelling as the first and second class Inspectors?—The three classes get the same. The difference is in the salary only. The salaries are, for first class District Inspectors £320 to £370, second class £275 to £305, third class—formerly called Sub-Inspectors, but I prevailed upon the Commissioners to change the name, as the duties were exactly the same—£200 to £250.

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"24970. Rev. Dr. *Wilson*.—While the teachers have been complaining in this country of inadequate payment, contrasting their payment with the payments in England, have the Inspectors here been complaining?—The Inspectors have made frequent complaints of inadequate payment, and their complaints have been generally responded to. There have been no complaints recently except from some individuals, but the body have not remonstrated, and I think relatively to the other employments under the Commissioners, they are now very fairly paid."

We therefore make no recommendation under this head.

Duties of Inspectors.

The duty of the Inspector is to visit each school and class the children once a year, and also to make incidental visits at other times, but this part of the duty is not uniformly performed.

There is also a complicated system of Primary and Secondary Reports.

The Right Hon. *A. Macdonnell* says:—

Evidence.

"491. *Chairman*.—Do the Inspectors report in the form of a letter the efficiency of a school, or do they report on printed forms?—Mr. *Macdonnell*.—On printed forms which are weekly transmitted to the office in Marlborough-street.

"492. Do they enter into any details or reasons for the conclusions at which they arrive?—Yes; they give their conclusions generally, and state their reasons for taking such and such a course.

"493. Do they generally examine the whole school, or merely part of it?—There is one examination in the year in which the Inspector is bound to examine every child in the school, and to class it. On the other occasions he is not bound to examine every child; but to give as thorough an examination as his time will permit him.

"494. What is the meaning of "primary and secondary reports"?—A primary report is a report that is made every fourth year, and that embraces an exact statement of the condition of the school and premises. The Inspectors must, in that report, give not merely the state of education in the school, but everything connected with the school building. In the other reports it is not considered necessary to enter into such minute details regarding the premises. In the secondary report, No. 1, and in that alone, of the reports he gives for the year, he is bound to examine every child in the school he is inspecting.

"495. What is the difference between secondary reports No. 1 and No. 2?—In secondary report, No. 2, it is not necessary for the Inspector to examine every child in the school individually.

"496. How often is secondary report, No. 1, sent in?—Once a year.

"497. How often is secondary report, No. 2, sent in?—It may be twice, if the Inspector examines the school three times in the course of the year.

"498. At what period of the year is secondary report, No. 1, which stands in the place of an annual report, sent in?—I don't think there is any time that is specially fixed for it. It is necessary when an Inspector is to make that secondary report, No. 1, to let the parties connected with the school know that he is about to examine it; on other occasions he is to take as much care as he reasonably can that his visit shall be unexpected.

"499. Is there any uniform practice as to his making his secondary report, No. 1, or annual report, at his first, second, or third visit?—There is not.

"500. Is he to send in his secondary report, No. 1, by a particular period of the year?—No. The general direction is, that he is to furnish that form of report at such time as the attendance may be largest.

"501. I see that the last question in each of these three reports asks if there are any points calling for notice by the Board—does it often happen that the Inspector answers this query or heading at considerable length?—Not unfrequently. This depends on the circumstances of each case.

"502. Is any portion of the Inspector's report communicated by the Board to the patrons or the managers of schools?—We don't send a copy of the report; but, if there be any particular thing in it that it is desirable the manager of the school should know, we send the substance of it to the manager. We have never thought it necessary or desirable that a copy of the report itself should be sent; perhaps it adds to the value of the report, that the Inspector knows it is a confidential document, so that he can give his mind honestly and confidentially to the Board. I think it is better on the whole that the report itself should not go to the manager of the school.

"503. Do the managers make any rejoinder to the Board after receiving such communications?—Very often.

"504. Does it lead in many cases to continued correspondence between the Board and the manager?—I don't think it does.

"550. Are all his visits unexpected?—All his visits except that for the secondary No. 1 Report, at which the Inspector is bound to examine and class each child individually in the school. With regard to it, it is necessary in order that it may be performed efficiently, that notice be given, so that the children who have been in attendance during the year should attend in as great numbers as possible that day, for the purpose of classification.

"551. Does the Inspector always make three visits in the year?—No. On account of the great number of schools in some districts, it is impossible the Inspector can examine all his schools three times in the year; he does his best; it would be better, unless the number of Inspectors is greatly increased, that we should be content with two really good inspections in the course of the year.

"552. He does what he can to make the second visit unexpected?—Yes."

Mr. *Keenan*, Chief of Inspection, thinks the present mode of inspection secures all that is needed:—

"1031. *Chairman*.—Do you consider the way in which the Board receives its reports at present of the condition of the schools is satisfactory, or would you suggest any improvement?—Mr. *Keenan*.—I think that maintaining our present system of classification of teachers and our present system of payment of teachers' salaries by classification, our system of inspection is very efficient. I am not prepared to suggest any alteration of a fundamental character. I have drawn attention to some slight modification as to the details of inspection in a report which I made the last year I was Head Inspector, and which was published in the Board's report for 1858."

Inspection.

Evidence.

Mr. *Kavanagh*, an unsparing critic of the National system, thinks the districts are fairly distributed :—

"12015. *Chairman*.—And you think the present distribution of districts a good one?—Mr. *Kavanagh*.—On the whole a very fair one."

Change suggested by Mr. Keenan in 1858.

The alteration to which Mr. *Keenan* refers in his evidence, and which is found in the report of the National Board for 1858, is we think of considerable importance. Writing of a circuit of ten districts out of sixty into which Ireland is divided, comprising 977 schools out of a total of 5,337, he says :—[1]

"There are two kinds of inspection, the primary and the secondary; the primary being made only once a year, and the secondary, once or twice, as the Inspector finds opportunity or leisure to complete his work. The primary inspection is a *bonâ fide* examination of all the classes; the secondary kind may be the same or may not, as the Inspector thinks fit; but practically in most cases it is not, it being rather a visit of observation than examination. Whether the secondary inspection involves, or is performed by, an examination of all the classes or not, the statistical returns, in which the Inspectors, in their annual reports, exhibit the proficiency of the children, refer to the results of the primary inspection only. For instance, the proficiency tables, in the Appendix to this Report, are exclusively composed of the statistics of primary inspections; and indeed it may be said that these are the only data possessed by the Commissioners when investigating the working and success of our system of instruction.

"By examining the tabular statement I have just given it will be seen that it relates to 2,239 inspections. I have taken pains to calculate exactly what the proportion per cent. is of the average number met at inspection to the average number on rolls in the 2,239 cases, and I have found it to be 45·8. It is of the utmost consequence to give serious consideration to this fact as exhibiting the scope of the primary inspections.

The average number on rolls in my ten Districts was . . .	85,027
From which deduct its seventh part, *i.e.*	12,146
Leaving a remainder of	72,881

who are, according to the rule I have already laid down, under the continuous process of instruction. Again, the centesimal proportion of the number actually met at inspection to the average number on rolls being 45·8; this rate upon 85,027 the average number on rolls, gives 38,942 as the number actually examined at primary inspections, which, when subtracted from 72,881, the number whose education is continuous, leaves a balance of 33,939 children unseen and uninfluenced by the Inspectors on the occasion of their primary inspection. It may be said, perhaps, that this serious defect is, in some measure, compensated for by the secondary inspection. No doubt large numbers of those who do not appear at primary inspections are seen, and possibly examined, at secondary inspections; but there is no certainty that such shall happen; and, moreover, if a complete examination of the schools were made at the secondary inspections—which, under existing rules and regulations, there need not be—and clear and ample notes of the proficiency taken and preserved, there could scarcely be any use made of such in connexion with the statistics of the primary examination, for, if added to the latter, there would be a duplication of the proficiency of large numbers already accounted for, and if separately tabulated, it would be only representing the proficiency of the school for another period of the year with the same imperfection as in the case of the primary inspection. The only remedy for this defect is to have one thorough and scrutinizing examination annually *of every child undergoing the continuous process of education*; and this examination, I would suggest, should be held in the most formal manner possible. I would call it, as heretofore, the primary inspection, and I would make it, under forfeit of a continuance of the grant or of some other advantage or privilege, obligatory upon managers and teachers to cause all the pupils of the school to be in attendance at such an inspection. For each absentee the Inspector should require a satisfactory explanation, as illness, &c. The managers and the teachers should receive notice at the beginning of the year, of the month, and at least a fortnight's intimation of the exact day, fixed upon by the Inspector for the primary inspection; and care should be taken to appoint a time for it when the circumstances conducive to a good attendance may be operating most favourably. I would accordingly have the primary inspection a full muster of all the pupils. It could hardly, I should hope, be called officious, or intermeddling, or over-exacting, on the part of the Commissioners to claim, what it is their duty to perform, an inspection of every pupil in their schools: and on the other hand, it appears to be a natural duty of teachers and managers to co-operate with the Commissioners in aiming at the attainment of so important an object.

"If this suggestion be carried out, three inspections of the schools annually would be unnecessary. The new primary inspection would be a severe duty on the Inspectors. I think that two inspections would be amply sufficient; the primary, of which due notice to the local parties should be given; and the secondary, of which no notice should be given, and which should bear mainly on an inspection of the school accounts, the regularity of the attendance, the discipline, the method of the teachers, and the organization. This arrangement would afford the Inspectors additional opportunities of paying incidental visits. Each Inspector in my circuit paid, on an average, eighty-six such visits last year; but this number might be doubled with ease and advantage. Such a visit need not occupy many minutes, its chief feature consisting in taking in the *tout ensemble* of the school at the moment of entering it; how the master is employed; whether the business proceeds in accordance with the requirements of the Time Table; and whether the school accounts are properly filled in. With a primary inspection of *all* the children in a school, a secondary inspection of its organization and ordinary operations, and a number of incidental visits made at various hours and in all seasons, our system of inspection would, I think, be the most effective and perfect of any with which I am acquainted."

In corroboration of Mr. *Keenan's* statement that few of the children are individually examined under the present system, it may be added that in 1867, the results of individual primary examination are only given for 248,802 children,[2] so that on an average each of the fifty-eight District Inspectors examined only 4,360 children during the year. Mr. *Keenan's* scheme[3] would require each Inspector to examine 10,000 in the year, which Mr. *Sheridan* considers a reasonable number (5851–5855).

One annual examination of all the children.

Under the system of making a grant in aid of teacher's salary according to the proficiency of the pupils, ascertained by individual examination of each child, it would be necessary to have the day of examination fixed beforehand, taking care that it does not

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[1] National Board Report, 1858, pp. 185–7. [2] *Ibid.*, 1867, p. 294. [3] Evidence, p. 96.

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immediately follow the harvest holidays in agricultural districts. A thorough inspection of the school, and examination of *all* the children having taken place, we think that the other visits of the Inspector are not needed, or that *one* other visit will be sufficient; and chiefly for this reason, that they make the Inspector do what is really the manager's duty. The objects of the incidental visits, as stated by Mr. Keenan, should certainly be secured by the activity of the manager, or one of the managers, when a committee can be formed for the purpose. This is Mr. *Sheridan's* opinion (5847-5850). Inspectors, however, should not be precluded from paying incidental visits to any schools which fall in their way upon a journey, or where there may be reason to believe that the regulations of the Board are not observed.

Evidence.

Mr. *C. Matthews*, a National school teacher, informed us that there was an opinion among teachers that there is much waste of inspectorial power in those repeated visits :—

"18389. Mr. *Gibson*.—Has not each Inspector about 100 schools in the district?—Mr. *Matthews*.—Teachers suppose that less inspection might do. They don't see the very great necessity of three examinations in the year—three testing examinations. Periodical or incidental visits they consider would answer for some purposes of the inspection system.

"18390. Is there any real objection that ought to be entertained by faithful and diligent teachers to having visits from the Inspectors even more frequently than three times each year?—No reason whatever, but they think three examinations in the year useless. The object of Inspectors is merely to test the amount of knowledge imparted in the school. He never shows us how to teach. We get little assistance from him in that way. He merely comes to examine the children and not to give assistance to us. Two or perhaps once a year might be sufficient for the purpose.

"18391. When the object entertained by the Inspector is the faithful discharge of his duty, what objection can there be to any number of visits from the Inspector, giving a greater amount of assurance to the public and the Board that the teacher is doing his duty?—None, whatever."

We think, however, that this assurance may be paid for at a higher rate than it is worth.

Right Rev. Dr. *Moriarty*[1] wishes for more frequent inspection, or that more supervision on the part of managers should be required. This we shall speak of under the head "*Managers*," in the next chapter. He complains also that the rule of the Board (3, § vii., p. 1) is not observed. That rule requires that after each inspection the Inspector shall communicate with the local patron or manager.

With such modifications as may be necessary in case the recommendation already made should be adopted, we think the present mode of inspection is satisfactory. This conclusion is supported by the evidence of Mr. *Stephen De Vere*.

"20215. *Chairman*.—Do you consider the present system of inspection efficient?—Mr. *De Vere*.—So far as I have seen it, I think it very efficient and proper. The Inspectors are a most respectable body of men. They do their duty with great zeal, and I think with great impartiality.

"20216. Are you satisfied with the present system of inspection as a whole?—Perfectly."

The Bishop of *Ossory* approves of State inspection of schools (20648). It is considered efficient by Dean *Byrne* (21579) and by Rev. *J. S. Porter* (18076-18079).

Reports of Assistant Commissioners.

Our Assistant Commissioner, Mr. *Coward* (E 434), speaks of the defect in regulations of the Board, whereby grants to the school are not sufficiently dependent on the Report of the Inspectors. Assuming from the testimony in its favour that the Inspectors do their duty to the satisfaction of the Commissioners and of the Managers—if faults of buildings, of defective instruction, and of other things remain without improvement after they have been reported to the Board, the responsibility lies with the Board. The administration must be too lax, or the neglect to enforce penalties for neglect is a practical admission that the teacher is paid at the minimum rate at which living is possible, and could not therefore bear any deduction from his salary. On the other hand, the Board is exposed to this difficulty—that its action upon Managers is at present limited to entire suspension of a school.

More weight should be attached to the Inspectors' Reports.

We hope that if to class salary an addition is made, dependent on exertions, this addition may enable the Board to enforce stoppages for defects in instruction, buildings, cleanliness, &c.; or other modes may be suggested for making the Inspector's Report carry increased weight. (See chapter on *Maintenance of Schools.*)

Assistant Commissioners' Reports.

Mr. *Coward* says (E. 435) :—

"With respect to the effect of inspection upon the instruction of the National schools, my impression is that it does perhaps as much as could be expected. It certainly has the effect of keeping up a definite programme of study, and that to a certain extent does good. But it fails to produce a thorough efficiency throughout the schools, for the examinations of the lower classes are not reported upon with sufficient minuteness, and there is too great a tendency to make the highest class the index of the proficiency of all the others. And again, no notice appears to be taken generally of the long periods of time spent in the lower classes, nor is the almost universal absence of any marks of proper attention to the children in the lowest class noticed sufficiently seriously. If the schools were paid by results obtained upon individual examination of the scholars according to fixed standards, the Inspectors' reports would better represent the general condition of instruction than they do now. Most of their observations which I read were wanting in sufficient regard for the humbler parts of the school and dwelt too much on the brilliancy of the upper class. As compared with our English method of inspection, the Irish system is superior in so far as it may be considered more efficacious to visit schools without notice, which, of course, keeps the teachers in a constant attitude of preparation, and, therefore, of efficiency, so far as being at their posts, and having their schools at work, and observing regulations, are concerned, but in all other respects it seems to fall below it."

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[1] Miscellaneous Papers, vol. viii.

Need of increased vigilance of Inspectors to check copying and prompting.

Mr. *Richmond* says that the evil habit of prompting at examinations, both by teachers and pupils, is promoted by the frequent inspections (F. 10.) :—

"10. I have no doubt that the perfection which prompting has evidently attained in some National schools is a fruit of the system of frequent inspection to which they are subjected. It is the more necessary that the Inspectors of the National Board should be awake to the subject. A few words from them in their "Observation Book" would soon check the practice by making it unremunerative."

Mr. *Laurie* reports favourably of Government inspection. He says it works "efficiently and smoothly."—(H. 136.)

Mr. *Renouf* says (I. 24, 25) :—

Inspectors do not examine the younger children.

"On looking through the 'Observation Book,' which is kept in each National school, I have not unfrequently found the following entry made by the Inspector in his record of an examination :—'First class not examined.' I have witnessed several of these inspections, and in more than one district, and have noticed that the Inspector always began his examination with the highest class. In almost every school that I entered the teacher presented his highest class first, so that (contrary to my own intentions) I almost invariably observed the same order, as being that to which both teachers and pupils were most accustomed. There is a good deal to be said in favour of this method of examination; but the advantages of the other method—viz., that of beginning with the lowest class, appear greatly to preponderate, and particularly with reference to the effect produced upon the mind of the teacher. In each of the inspections at which I was present the examination was very strict; but after having borne the brunt of the Inspector's severity and displeasure with reference to his most advanced pupils and that, perhaps, during a couple of hours, the teacher was almost indifferent to what was said about the first class, and seemed to consider it as a necessary and inevitable corollary of what had gone before. I am quite sure that if the reverse order of examination were habitually adopted very beneficial results would ensue.

"Whilst on the subject of inspection I will venture to make another suggestion. The principle of inspection without preliminary notice is a very valuable part of the Irish system, and one which, so far from wishing to disturb, I should like to see introduced into the English system. But unlike English schools, which have only an annual inspection, the Irish National schools are inspected several times in the year. It appears to me most desirable that *one* of these inspections should occur at a fixed date for each school, and that at this inspection each child should be examined and his proficiency noted down in reading, writing, and arithmetic, according to a programme more or less resembling that prescribed by the English Revised Code, and its Supplementary Rules. This programme appears to me at once more real and more simple than the existing programme of the National Board."

Mr. *Cumin* also mentions the advantage of inspection without notice (K. 37) :—

Inspection without notice beneficial.

"In some respects, however, I think that the Irish plan of inspection is superior to that which obtains in this country. In Ireland, the inspection is without notice. In this respect the rules of the Board coincide with the practice of France, Prussia, and other Continental nations. In England or Scotland, no Inspector enters a school without due notice. It is impossible to exaggerate the beneficial effects produced by the uncertainty of the time at which the Inspector pays his visit. The Irish teachers, as a body, are needy, and many of them have business of their own. They are farmers and sometimes private tutors. There are seldom, as I have already explained, any persons of local influence who take interest in the National schools, and with few exceptions the priest rarely enters the school-room. If it were not for the Inspector, who may look in any day or at any hour without a moment's warning, I am satisfied that the amount of instruction would be much less than it is. The rules of the Board assume that the Inspector visits a school three times a year; practically this rule is not always observed, but a thorough examination takes place at least once in twelve months. Although this may probably be thought an excessive degree of superintendence unquestionably it has its effect. But I am inclined to attribute even greater importance to the fact that the Inspector's visit, when it does takes place, is unexpected."

Mr. *Cumin* speaks of copying (K. 78) :—

"No one could fail to observe the want of that scrupulous honour and self-respect in school which marks a good teacher and a well disciplined pupil. For some time I was in the habit of relying upon the statements of the masters as to their emoluments, particularly as to the amount received for school-fees, and as to whether or not they had farms, but in some cases I found that their statements were so inaccurate, that I abandoned the attempt to frame statistics based upon them. Again, the idea that copying or prompting is wrong in the pupil, or ought to be checked by the teacher, seemed quite a novelty. In the Model school at Enniskillen, after repeated warnings given by one of the Head Inspectors who happened to be present, and within a few yards of the schoolmistress, some of the children persisted in copying from their neighbours. And in one of the best Convent schools in Ireland, even after a most solemn warning, delivered by a Chief of Inspection who was present, it became necessary to turn one girl out of the examination room. These are glaring instances, and I was surprised to meet with them in schools of such reputation. But, in truth, the practice of prompting and copying from each other is almost universal, and the inveteracy of this habit is proved by the fact that the pupils persisted in attempting to indulge in it even when carefully separated from each other.

"I cannot help thinking that the superiority in these respects exhibited by the schools in this country arises from the great strictness of the British Inspectors, and from the social position which they occupy as compared with the teachers. In England, from the moment a child of thirteen enters upon the career of a teacher, the rules against copying or prompting, are rigidly enforced, and the penalty for disobedience is professional ruin. The result is, that the lesson which a teacher has learnt under such conditions he impresses with unusual zeal upon the pupils, and it is impossible to deny that the result is in every point of view most satisfactory."

The opposite view is advocated by Mr. *Jack* (L. 210 to 213) :—

Mr. Jack's reasons for thinking two inspections annually sufficient.

"A question was raised in my mind, very early, as to the mode of inspection. There are three regular inspections and examinations per annum, at uncertain times, and without notice given to teacher or manager. They may be separated by intervals of any number of months. In addition to these, there are 'incidental visits,' two being paid annually on an average to each school. The incidental visit is meant to check minor abuses. The Inspector makes a practice of dropping in at any moment of the year, just to see that things

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are going on according to rule. Thus the teacher should have his school open by a certain hour, say ten, and the Inspector walks in ten minutes after, to see that he is at his post. The school should not be closed before three, and he finds occasion to be there at a quarter before three. The rolls for the day must be called before twelve, and he comes in a few minutes after mid-day, and counts the number actually present, comparing it with the number recorded in the book, or noting if no record has been made. The registers must be kept posted up regularly, and they lie always open on the master's desk.

"211. Is this inspection too much or too little? Is the system of incidental visits necessary, or does it do good? These are questions, to some extent, of administrative detail, but they touch on the whole relations of the teacher, and it would be difficult to overrate their importance. It was not easy, perhaps, accustomed as I had been to the annual visit, with ten days' notice preceding it, and to the cordial understanding due to their friendly interest in a common object, between Inspectors and Managers in Scotland, for me to regard these arrangements at first with perfect impartiality. I came very soon to recognise, that an amount of government is expected and usual in Ireland which would neither be expected nor endured in Scotland or England. There is no doubt that the Irish patrons do not, as a rule, take so much interest in the schools, and that outside of the patrons there is no effective local interest at all. Then the excessive irregularities in the attendance make it difficult to recognise the same school, visited in February, and in July. I can believe, therefore, that a winter and a summer inspection are equally necessary. I should hesitate to say that there may not be advantages, even in three per annum, especially if one of them were clearly distinguished from the other two. I think it would be extremely desirable, for instance, that on one occasion in the year, the school should be invited to make the best appearance it honestly could—that the managers should have notice of the visit, and that it should be open to the parents of the children to come, if they chose. At such an inspection, an individual examination, on the principle of the Revised Code, of all the children who had attended over, say, one hundred days in the year, as in England, might, perhaps, be followed by a distribution of small book prizes, worth 1*s*. or 1*s*. 6*d*. to all who passed in the three subjects.

"212. My feeling would still lead me to prefer that incidental visits should be abolished. When a teacher gets more than he thinks his share of them, he begins immediately to look upon himself as a suspected man, and attributes all the Inspector's after conduct to personal malice; a reason of action imputed in the west of Ireland with a readiness I have never seen equalled elsewhere. I do not doubt that these visits tend to check abuses; but they do so in a way which brings evil effects, sufficient to make up for a good many. With the little local interest now taken in the schools, abuses are likely enough to arise—unless the eye of the State is everywhere —especially with underpaid and discontented teachers, constantly watched and treated without confidence. But they are not prevented at present, as these long lists of punishments for falsification, for neglect of practical rules, and so on sufficiently prove. I doubt whether they would be more numerous under a more generous system; especially if it were possible to stimulate the people of the locality to take a greater interest than they now do in school affairs. In local superintendence, and as it appears to me, in that alone, can we find the remedy for the petty abuses against which incidental visits are directed. As long as they are continued, I think it will be difficult to make the teacher feel that the State is anything but a cruel taskmaster, from whom his wages are extorted, to whom he owes no attachment, and pays none. In schools open to a winter and a summer visit at uncertain times, subject at each visit to a strict examination, and inspected once in addition, with notice and in public, I am inclined to think that the Board exacts as many guarantees, on all sides, as it prudently can even in exceptional circumstances.

"213. I permit myself to say so much on account of the importance of the subject; but I feel that I am not sufficiently acquainted with the habits and character of the people to express myself more decidedly. The Inspectors of the National Board in the main disagree with me; the local patrons, both lay and clerical, are almost universally opposed to any relaxation of the system, and the reasons they generally state, are the insufficiency of the present management, and the extreme unwillingness which prevails in Ireland, to inform the Government of any offences against it, which its officers do not discover for themselves. The teachers are, I think, about equally divided. I need not say, therefore, that the preponderance of adequately informed opinion is distinctly against the views I have expressed."

Mr. *Harvey* bestows upon the National Board's inspection unstinted praise (N. 154):—

"154. To one admirable feature in the National system I have had occasion often to refer in the course of my report. I will conclude with mentioning it once more; I mean the inspection. Comparing it with what I have seen in Scotland, I could not but give the preference to the thoroughness of the Irish work. I cannot imagine anything more efficient, and I attribute not a little of the success of the schools to the Inspectors."

Inspection of Workhouse Schools.

The inspection of Workhouse Schools appears to be conducted in a manner somewhat anomalous. They are inspected both by Poor Law Inspectors and the Inspectors of the National Board; and these inspections are independent of each other.

Evidence.

Mr. *Robinson* (10384–10386) thinks it quite unnecessary there should be any official communication between Inspectors of National Board and Inspectors of Poor Law Unions (10412). His experience does not inform him whether the National Board inspection has any weight with the Guardians (10524–10525). He relates what he conceives would be the advantages and disadvantages of having separate Inspectors of Workhouse Schools, thus:—

"10697. *Chairman.*—Do you think it would be desirable to adopt the English practice, and have one or more Inspectors, whose sole duty it should be to inspect the workhouse schools?—Mr. *Robinson.*—I think there would be advantages and disadvantages attendant upon such an arrangement. A great deal of the industrial education of the children depends on the arrangements that can be made in the workhouse for them; and as the arrangements in the workhouse would come entirely under an Inspector who would not be a school Inspector—for the school Inspector has, I believe, nothing to say to that—in combining the two offices perhaps the arrangements can be carried out more successfully and the duties carried out better. On the other hand there might be a little more uniformity in the system of inspection, and in the mode of examining the children.

"10698. The examination of the schools being a thing wholly apart from the other duties of the Poor Law Inspectors, do you think it would be a relief for many of the Inspectors to be quit of that portion of their duties?—Well, speaking for myself it would be a considerable relief.

"10699. At all events you are of opinion that the duty of inspecting schools would afford employment for at least one Inspector?—There are 163 schools and it would be very easy to calculate how many Inspectors would be required to perform the duty. An Inspector could not inspect more than one school in a day; so that it can be easily calculated how often he could visit all the schools in a year. If he were only required to visit them once a year, one Inspector could perform the duty. I think each poor law school ought to be seen twice a year at least."

INSPECTION.

RECOMMENDATION.

We are of opinion that the inspection of the Workhouse Schools should be assigned to officers appointed by the Poor Law Board, whose sole business should be the inspection of schools.

Inspection of Church Education schools.

The inspection of Church Education schools is thus described :—[1]

"One Head Inspector for the united dioceses of Dublin, Glendalough, and Kildare, is appointed at a salary of £200 per annum. There are six probably employed for the other parts of Ireland, who are paid at various rates, and a large number of honorary Inspectors, who are worthy clergymen, and who inspect each other's schools."

The Inspectors are selected by the Diocesan Societies or local Boards of management. The Rev. *Alexander Irwin*, Honorary Secretary of the Diocesan Society of Armagh :—

Evidence.

"9730. *Chairman.*—Have you anything to do with the inspection of the schools?—Mr. *Irwin.*—Merely the selection of the Inspectors. The schools are inspected by clergymen belonging to the diocese. There are 10 Inspectors in the diocese of Armagh.

"9814. Master *Brooke.*—You said that the inspection of the schools was conducted by clergymen. How many Inspectors have you?—Last year we had ten. In the preceding year there were twelve.

"9815. They are voluntaries, I suppose?—Yes, voluntaries.

"9816. But their travelling expenses are defrayed, I suppose?—Yes, they are paid, but they amount to very little. Last year the expenses of the ten Inspectors only amounted to £9 3*s.* 2*d.* for inspecting all the schools.

"9817. Then there was but one inspection in the year?—Only one in the year.

"9818. Would you not consider it more desirable to have two or three inspections in the year?—I think it would be more desirable. But the great defect we find is the variety of standards arising from the number of Inspectors. Ten men have not all the same standard, nor anything like the same standard of efficiency.

"9819. Do you think it would be better to have a permanent Inspector who would go on from year to year? —Much better. The late Primate paid the entire expense of an Inspector for his diocese for many years.

"9820. That ceased, I suppose, at his death?—Yes, it ceased at his death.

"9821. Then I need hardly ask you do you think it would be desirable that a more uniform and systematic inspection should be given to the schools?—Certainly. It would be one of the great advantages of our obtaining aid from the Government, or being in any way connected with the staff that the Government employ, that our schools should be inspected. It is of the greatest advantage to a school.

"9822. Would you, or the clergy, as far as you know their minds, have any objection to Government Inspectors?—Far from it. I think it would be very desirable.

"9823. Even though some of the Inspectors might be of a different religious denomination?—Yes."

In the schools of the Christian Brothers the following system prevails :—[2]

Inspection of Christian Brothers' schools.

"*Inspectors of Schools.*—'The Brother Director of each house is to be the ordinary inspector of the school or schools depending on the house of which he has the charge. He shall watch over them, and see that all things be properly conducted, and, above all, that silence and regularity be duly observed.'

"VISITOR OF SCHOOLS.

"*Duties of his Office.*—The Brother who is appointed to the office of visitor is to examine—

"*Firstly*—'If the children are taught the ordinary prayers, the commandments of God, and of the Church, and the principal mysteries of religion; if the Catechism is explained to the children in a manner suited to their age and capacity; if the more advanced scholars understand it; and if the school prayers are recited in a respectful manner.'

"*Secondly*—'If the children are properly classified; what is their proficiency in reading and spelling, in writing, in arithmetic, in book-keeping, in English grammar, in geography, and in the other branches taught in the schools; if the writing and arithmetic papers are clean and neatly written; what is the number of scholars in each school, and what is the order and discipline of it.'

"*Thirdly*—'What is the state and condition of the school buildings and premises, and if each school is sufficiently supplied with the necessary furniture and appliances, such as maps, slates, black-boards, &c.'"

Brother Grace:—

Evidence.

"9399. Sir *Robert Kane.*—The inspection of your schools is carried out by members of your own body?—Brother *Grace.*—By members of our own body.

"9400. Are these Inspectors selected specially from amongst your members?—They are.

"9401. From the Superiors?—Yes.

"9402. How frequent is that inspection?—It must be once a year at least; it may be oftener.

"9403. And these Inspectors report to the Superior-General of your order?—That is the rule."

Mr. *Thorp* gives evidence as to the duties of Inspector of Erasmus Smith's schools :—

Inspection of Erasmus Smith's schools. Evidence.

"12783. *Chairman.*—What salary do you pay the Inspector?—Mr. *Thorp.*—£500. He has travelling expenses through the country. The salary was originally £400, but, on an appeal of his showing the expense he incurred, the governors increased it by £100.

"12784. Does he do anything else?—He is not allowed to do anything else but the duties to the Governors. He is occupied about eight and a half months in travelling alone. He wants a month's rest, and he has also to examine teachers before being appointed, so that his time is tolerably well occupied.

"12785. Rev. Dr. *Wilson.*—How many schools does he visit?—146. He visits every English school twice annually.

"12786. Is the inspection supposed to be efficient?—The arrangement regarding inspection is in order that the Inspector can go into a school like a visitor and see the general way in which the school is conducted, there is no notice given of his first visit. He walks in to try the general state of the school; but in the second case he is obliged to give notice to the superintendent that he may be present to see that he is doing justice to the teacher.

"12787. Can you state the nature or character of the inspection?—I have here copies of the queries put to the Inspector which he is obliged to answer.

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[1] Miscellaneous Papers, vol. viii., Returns of Church Education Society.

[2] *Ibid.*

"12788. What length of time is occupied in the inspection of each school?—In every case the Inspector is obliged to put down what time he occupied in the inspection.

"12789. Do you know what length of time is occupied in the inspection of each school?—The Inspector is obliged to note down the time. For instance, I have before me the report of Newtownards school, and the query is 'What time were you here?' and he writes 'From 11.30 till fifteen minutes past four o'clock; Newtownhamilton school, from half-past ten till a quarter to four o'clock.' He would spend a couple of hours in a small school. I find one small school here in which he states he was from half-past twelve till forty-five minutes past two o'clock."

"12889. Lord *Clonbrock*.—You don't inspect your schools regularly yourselves?—The Erasmus schools.

"12890. The English schools?—Regularly, twice a-year—the papers are here—spring and autumn—and the Inspectors give the fullest reports."

Mr. *Rudkin* states:—

"13491. *Chairman*.—What are your duties now as Inspector?—Mr. *Rudkin*.—My duties are confined solely to the Inspectorship. I have to visit every school twice a year, and to examine the children on both occasions. On one occasion I give notice to the superintendents and teachers of the schools. On the other occasion I visit without notice. My duty is then to examine and report, according to my opinion of the state of the school.

"13527. Master *Brooke*.—May I ask, in your inspection, do you examine all the children?—Every child. When I first went round some teachers would say, 'Oh, sir, these children are so young that they know nothing.' My answer to that was, 'If you have a baby in arms attending the school, that child should be inspected.'

"13528. Will you examine every child?—Every child. What I meant by that is, that the youngest child in the school is liable to be examined. Unless the Inspector examine every child, the teacher will not instruct them."

Assistant Commissioners' Reports.

The last answer is illustrated by Mr. *Coward's* remark (E 435) on the neglect of National Board Inspectors to examine the lowest class; and the consequence is described by Mr. *Renouf* (I. 23).

Inspection of Wesleyan Schools.

Evidence.

The inspection of Wesleyan schools by Mr. *M'Millen* (14519–14522):—

"14519. Master *Brooke*.—Do you practically know much of the teachers of other schools besides your own?—Mr. *M'Millen*.—Not a great deal; but I have known some of them. I travel through all the kingdom, as I am appointed as General Inspector of Wesleyan schools in Ireland; and therefore, I visit all our schools in turn, with very few exceptions. I visit of necessity and examine all our mission schools. I also visit in a general way all our schools under the Board; but these latter having been inspected for secular instruction by the Board's Inspectors, of course I seldom enter into that department, except to look into their observations and reports.

"14520. It is not a part of your duty to report on these schools?—It is, to the Conference and my Committee.

"14521. Is it your duty to report upon the National Board's schools, as well as on the mission schools?—Yes; only what I mean is, I do not require to enter into a secular examination of each class in the schools under the Board, they having been inspected by the Board's Inspector.

"14522. Are those reports of yours printed?—No; they are not published."

Incorporated Society's schools.

Evidence.

The system of inspection in schools under the Incorporated Society is given by Rev. *J. W. Hackett*, Secretary:—

"25908. Mr. *Stokes*.—Have you established any regular inspection of your schools?—Mr. *Hackett*.—Yes, a deputation from our society is appointed every year, and an annual inspection is made by that deputation. I go myself occasionally as secretary to visit these schools; I inspect the institution to see that matters are in order; then members of our Board occasionally visit the schools, and report to us anything they might find to require correction.

"25909. On a previous inquiry a complaint was made against your society, that there was no regular efficient inspection; have you modified that system?—Yes.

"25910. You have made the inspection more strict and regular?—Yes, and more frequent."

Denominational Inspection.

Evidence.

The question of Denominational Inspection of National Schools was brought frequently before us.

Roman Catholic Bishops urged that their schools should be inspected by Roman Catholic Inspectors: Cardinal *Cullen* (27415–27425); Right Rev. Dr. *Keane* (15582–15585), (15591–15595); Right Rev. Dr. *M'Cabe* (*Miscellaneous Papers*); Canon *Forde* (23096–23101) 23106, 23127 (23225–33); Right Rev. Dr. *Dorrian* is in favour of it, but still admits that he has no objection to Protestant Inspectors:—

"8937. Master *Brooke*.—Would you have any objection to a Protestant Inspector inspecting the Catholics of your schools?—Dr. *Dorrian*.—I would not, for my own part, have any, but a great many others would. I know instances in which I have preferred Protestant Inspectors to Catholic Inspectors, and I have known instances in which Catholic Inspectors have been willing to compromise themselves more or less for the purpose of appearing rather liberal and large-hearted, whereas on the other hand we may find Protestant Inspectors as kind and as affable as I would wish them to be.

"8938. You would not then insist on Roman Catholic Inspectors?—The only point I wish to remark on is that the Protestant Inspectors can scarcely be expected to understand as well the needs of Catholic education as a properly trained Catholic Inspector.

"8939. I mean, however, that a Board appointed by a Government which is, generally speaking, a Protestant Government could have nothing to do with religious instruction, but only with secular points?—The bishops have already in a published document asked for Catholic Inspectors as a rule for the reason I have already assigned. As the guardians of the faith of their flocks they have no choice but take care that the person who comes to inspect education should be a person who, from his religious views, is well qualified to understand it. He might call himself a Catholic and be an Atheist. There are even some who publicly attend Church and who, from reading the literature of the last century, have lost nearly all idea of revelation. We could not have confidence in that class of persons."

INSPECTION. Evidence.

The denominational character of inspection of schools in England is explained by *Canon Toole* (21510–21516), (21523–21526), (21859–21870), and Mr. *Allies* (25556–25569), (25615–25620).

> "25556. Mr. *Dease.*—The inspection under the English system is altogether denominational?—Mr. *Allies.*—Yes.
>
> "25557. Would the English Catholic body think it a hardship to have to accept inspection of their schools by persons who were not Catholic?—They would refuse the thing altogether.
>
> "25558. Sir *Robert Kane.*—Is the inspection of schools limited to secular subjects?—Yes.
>
> "25559. It does not include any religious subject. Then on what ground do you consider the denominational character of the inspection is necessary, and that you say the Catholic body would refuse altogether any change in that regard?—It was one of the general heads under which they answered in the letter preceding the formation of my Committee, but which answer was by the authority of the bishops. Part of that letter I have quoted, and this is one of the points dwelt upon in that letter. The sixth principle laid down by Lord John Russell was that the Catholic Institute, which preceded my Committee, was to have the power of appealing against the appointment of an Inspector of Roman Catholic schools, without his name being submitted for their acceptance; thereupon they gave the answer, part of which has been read on another subject. The Committee state that they cannot comply, unless the Inspector be a Roman Catholic, and approved of by them, and they go on to submit their reasons for that; first, because the other great religious communities, the Church of England, especially, have the same right. They also say they could not possibly allow an Inspector, who was not a Catholic, inasmuch as that Inspector would be called upon to ask questions which involve religion and history, and history was quoted as being a special subject on which that difficulty would come out more clearly and distinctly than in any other subject. They, therefore, made the statement with regard to Saint Thomas of Canterbury. On no consideration would it be allowed for an Inspector, not a Catholic, to superintend even the secular instruction in the schools, because by a first principle of the Catholic religion the two instructions cannot be separated."

The *Bishop of Ossory* would consent to the present system, when Church Education schools are admitted to receive State aid, provided no undue preponderance were given to Roman Catholics:—

> "20650. Master *Brooke.*—Supposing the Inspectors were taken from all denominations indifferently, would you object to the inspection of Roman Catholic Inspectors?—*Bishop of Ossory.*—Certainly not, if the inspection were confined to secular education.
>
> "20651. In my question, I am looking to the possible benefit that might follow from the adoption of such a scheme as you propose, namely, the State looking only to the secular education, and the mode of enforcing it thoroughly, and leaving the religious education to the patrons or managers of the schools?—I should like as little as possible to make an abstract statement on such a subject, because while I conceive there would be no objection in a general way to Roman Catholics being amongst the Inspectors, and taking their place in examining Church schools as well as others, I can easily conceive that an arrangement might possibly be made, under the peculiar circumstances of the country, which would give a preponderance to Roman Catholic Inspectors, or establish a kind of Roman Catholic inspection, which I should feel called upon to object to. Though there were no reason to object to it when stated in the abstract form, I might find it necessary to object to it in the form that was actually adopted. It would be a great deal better, with respect to such points, to reserve all discussion of them, if the general principle were agreed upon."

Dean Atkins (20728–20730), does not desire denominational inspection. Mr. *Whittle* objects to it, 24089, (24155–24159). Mr. *S. Blacker* (16430–16432), thinks it quite immaterial. Mr. *Cumin* (K. 38), says it is not desired by Managers or parents.

Present mode of appointment of Board's Inspectors.

Having given full weight to what has been urged on both sides; and finding that under the present system one-half of the Inspectors are Roman Catholics and the other half Protestants—Mr. *Macdonnell* (23675–23680), *Judge Longfield* (24193), (24351–24353), *Keenan* 954–958, *Hunter* 3547–3553, *Newell* (24629–24632)—

We have come to this conclusion, to make no recommendation of alteration in the existing system. The Board nominates candidates for any vacancy that occurs in the staff, and the candidates are examined by the Civil Service Commissioners. The subjects are specified in a Syllabus furnished to each candidate (see Appendix to *Returns from National Board*). We regret to see that this syllabus does not contain the subject of the history of the British Empire, or of its Colonies, although the history of France, Germany, or Italy is included in the *optional course.* We concur in the opinion of *Judge Warren* who, contemplating a denominational system of education, still desires that the Inspectors should not necessarily be of the same denomination as the school.

> "15339. Mr. *Dease.*—* * * Would you propose that the Inspectors should be of a particular denomination—that the Inspector inspecting a Protestant school should be a Protestant and *vice versa?*—Mr. *Warren.*—Certainly not, I have expressed myself already, most strongly, that I thought it most desirable a Roman Catholic Inspector should inspect Protestant schools and a Protestant should inspect Roman Catholic schools—not necessarily, but occasionally."

If the duty of the Inspector be to inquire into the results of secular instruction only, it seems better to leave the system of appointment of Inspectors as it is, and we have agreed—

CONCLUSION.

That it is unnecessary to recommend any alteration in the plan of selecting and appointing Inspectors of Schools.

Social position of Inspectors.

It is, however, necessary to observe that the importance of the office, and the necessity that the Inspector should meet the patrons and managers on equal terms, make us think that all Inspectors should be taken, unless under special circumstances, from a somewhat higher social position than has been the case in some instances.

MANAGEMENT.

CHAPTER III.—MANAGEMENT.

The management of National schools is thus described in the Rules and Regulations of the Board :—[1]

"VI.—MANAGEMENT OF NATIONAL SCHOOLS.[2]

Rules of the Board.

"1. The local government of the National schools is vested in the local patrons thereof.

"2. The Commissioners recognise as the local patron the person who applies in the first instance to place the school in connexion with the Board, unless it be otherwise specified in the application.

"3. If a school be under the local management of a School-Committee, such Committee has all the rights of an individual patron.

"4. The patron has the right of nominating any fit person to act as his representative in the local management of the school; such representative to be designated the 'local manager.' The patron may, at any time, resume the direct management of the school, or appoint another local manager. This rule applies equally whether the patronship be vested in one or more individuals.

"5. When a school is vested in trustees, they have the right to nominate the local manager.

"6. When a school is vested in the Commissioners, the name of the patron or patrons is inserted in the lease.

"7. In the case of a vacancy in the patronship by death, the representative of a lay patron, or the successor of a clerical patron, is recognised by the Board (where no valid objection exists) as the person to succeed to the patronship of the school.

"8. If a patron wishes to resign the office, he has the power of nominating his successor, subject to the approval of the Board.

"9. In all cases, the Commissioners reserve to themselves the power of determining whether the patron, or the person nominated by him, either as his successor or as local manager, can be recognised by them as a fit person to exercise the trust.

"10. In all cases, whether the school be vested or non-vested, the patron, when nominating a local manager, ought to notify to the Commissioners, whether or not the person so nominated is to exercise all the rights of patron during the period he acts as manager.

"11. When a school is under the control of a Committee, or of joint patrons, a 'local manager' should be appointed, to correspond with the office, sign documents, &c., &c.

"12. The local patrons (or managers) of schools have the right of appointing the teachers, subject to the approval of the Board, as to character and general qualifications; the local patrons (or managers) have also the power of removing the teachers of their own authority.

"13. Patrons and managers are permitted to close their respective schools for a reasonable time during the year, subject to the interference of the Commissioners in cases of abuse; such periods of closing should be limited to six weeks in the year, including the recognised vacations.

"14. Managers of National schools are requested to notify all changes of teachers to the office, and to the Inspectors of the respective districts."

PATRON OR MANAGER.

It is clear that the distinction between patron and local manager is of no material consequence, the local manager being either the patron himself or his nominee, except in certain cases where the "local manager" appears to be merely "a correspondent" representing others.

Practically the process is this :—When the owner of the land is the patron, he accepts as manager some clergyman, or he appoints some nominee or his agent as manager.

Mr. *Macdonnell* is examined :—

Evidence.

"9. *Chairman.*—When the school is established, who becomes the manager of it?—Mr. *Macdonnell.*—Generally speaking, the person who applies is the person who becomes the manager of the school. We conceive that he, either from being the clergyman of the parish, or the owner of the property, is the person who it is intended should be the manager of the school, and he is the person who always is received by us as manager. He, generally speaking, represents the feelings of a certain portion of the locality.

"10. Lord *Clonbrock.*—Is that invariably the case? Is the person applying always appointed manager, or is there a person afterwards appointed manager different from the person who made the application?—It is almost invariably the person who applies. If the gentleman who applies mentions that he is acting only as the agent of the owner of the property, we, of course, know he is not intended to be the patron. But, if his principal wishes——

"11. *Chairman.*—Except in the phraseology of the Board, is there any distinction between the word manager and the word patron?—It is very difficult to distinguish between them. There are many cases in which there is both a patron and a manager. Supposing a gentleman of property applies to have a school on his estate placed under the Board, and says he wishes to be patron, we appoint him patron. If he desires that his agent, or any other person, be manager of the school under him, we appoint that person manager.

"12. In the case where you have to communicate with the school do you write to the patron or manager?—To the manager always. We consider that the patron has delegated *pro tempore* his power to the manager. We always consider when the patron does not give us notice to the contrary, he means to act both as manager and patron himself. We make arrangements for that purpose; and if he says at any time that he wishes such another person to be manager instead of the gentleman first named, we carry that into effect."

There is no recognition of managers *ex officio* by the Board, except we presume in the case of Workhouse schools.

Mr. *Macdonnell* :—

"37. Rev. Mr. *Cowie.*—Do you recognise any managers *ex officio*, such as Justices of the Peace, for example?—Mr. *Macdonnell.*—No; not either Justices of the Peace nor even the pastors of the children; we don't recognise them *ex officio*. In the majority of instances the pastor of the children is the manager, but we don't recognise him as such. It is because that he has made the application, or, as it were, inherited the management from his predecessor in his own Church."

[1] National Board Report, 1868.

[2] See some important observation on these Regulations in Mr. *Richmond's* Report, F, § III., 110, *et seq.*

Mr. *Robinson*, Poor Law Board Inspector :—

Evidence.

"10413. *Chairman.*—With whom does the dismissal of a workhouse schoolmaster lie?—Mr. *Robinson.*—The Board of Guardians have the power in the first instance of suspending the schoolmaster or schoolmistress, if they think fit. The Poor Law Commissioners have the power of removing any schoolmaster or schoolmistress of their own accord, with or without the consent of the Board of Guardians."

Management by Committees.

The management by committees is considered desirable, but there are very few instances of it :—

Evidence.

"13. *Chairman.*—Is the management always in a single person, or have you ever a committee of managers?—Mr. *Macdonnell.*—There are a few cases of committees of management, in the North of Ireland especially. There were originally a good number, but they are going out of use. There are very few cases of committees of management now. When the original application mentions that they wish the school should be governed by a committee, we take note of that, and always remember the ruling power rests with that committee; that the person who is active upon the committee is merely acting as their delegate for the time, and that if there is any question between them it is the committee has the real power over the school.

"14. Mr. *Dease.*—Was the number larger than it is now?—At first there were more. On several occasions at first there were two or three patrons. The people were very anxious that one of the patrons should be a Protestant and the other a Roman Catholic. There is hardly an instance now of the management being exclusively held by two persons, one a Protestant and the other a Roman Catholic.

"33. Rev. Mr. *Cowie.*—Do you consider the management of schools by a single person is preferable to management by committee?—Mr. *Macdonnell.*—I should like, where there was a committee of very intelligent people in the neighbourhood who were anxious to take part in the progress of a school, that they should take it; I think it would be very desirable. In the vast majority of instances the Roman Catholics would be for leaving the management to the parish priest.

"35. Do you see any objection to any elected committee of parents of children?—I should be very happy to see that done in the place where the people were anxious for it; where the people and their pastor were anxious that the committee should act, and should assist the person who took the principal part, as manager of the school.

"108. *Chairman.*—Are there many cases of committees elected by subscribers and by managers of schools?—No; I think not. There are very few committees. I don't think there is any case of subscribers who elect a committee."

Where there are, they do not seem to perform duties any more than single managers (*Hunter*, 3349).

Duties of Managers.

Mr. *Macdonnell* further explains what he considers to be the duties of a manager :—

"45. Master *Brooke.*—May I ask what you expect from a good manager?—Mr. *Macdonnell.*—I should expect, from a good manager, that he would take a great interest in the well-being both of the children and the teacher; that he would take a great deal of pains in ascertaining that the teacher whom he appoints is really competent and really a good man; and what is as important as anything, that when he finds him to be a really deserving man, he should pay him as handsomely as the manager's means will allow him to pay him, and when he finds him unworthy remove him." See answers to questions (23) and (36).

Mr. *Keenan* gives more details :—

"1956. Rev. Dr. *Wilson.*—Will you state the duties of a manager of a school after the school has been formed?—Mr. *Keenan.*—His duty is to supervise it—to see that the teacher is attentive to his duty—to see that his own views as to the education of the children, as also the views of the Board, are carried out—to see that the conduct of the children is proper—to see that the school, in a word, is efficiently conducted. These are his local duties. Then he has his duty towards the Board. He has to furnish to the Board the quarterly returns and any other returns that may be required to afford information as to the condition of the school and the conduct of the teacher. Finally, he is the medium of communication, as regards payment and all essential proceedings, between the Board and the teacher."

Mr. *Sheridan* :—

"5223. Mr. *Stokes.*—What would you take to be the duty of a manager?—Mr. *Sheridan.*—The duty of a manager in the first instance is to see that the teacher he appoints is well qualified for his office; secondly, that having been appointed by him he attends to his duty generally; thirdly, that he leads a moral, edifying life, attending to his religious duties, and abstaining in the whole course of his private capacity from anything that could give scandal to the young people that he is to instruct and train up; fourthly, I think, that the manager is bound to see that the Board are not deceived by the person whom he has employed, in any way, either by absenting himself when he ought to be at his post or by falsifying the school accounts."

How performed.

Evidence.

That patrons and managers do not pay much attention to the school after they have appointed the teacher is very generally affirmed by officers of the National Board: Mr. *Macdonnell* (36–88); Dr. *Newell* (2865–2869); Mr. *Hunter* (3264–3269), (3351); Mr. *Fitzgerald* (8415), (8420) qualified by (8611); Mr. *O'Hara* (26834–26838).

Mr. *Keenan* gives a more favourable opinion of the way in which managers attend to the ordinary routine duties (1000–1004), (1388), (2087), (2198). See also Mr. *O'Carroll* (4224); Mr. *Sheridan* (4917).

The school-teachers who were examined before us have thus stated their view of the office and the general discharge of duty by managers.

Mr. *Macdonough* (province of Leinster) :—

Evidence of Teachers.

"17888. Mr. *Stokes.*—Do you not think, from your experience, that the work performed by the managers is one of very great value, so that the schools could not be worked without the performance of their functions?—Mr. *Macdonough.*—I think we could not get on at all without the managers.

"17983. Mr. *Sullivan.*—As far as you know do the managers devote much attention to the working of the schools?—They do indeed; in my part of the country they devote a fair amount of attention and supervision to the schools.

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"17984. Do you think it would be beneficial if they took a more active part in visiting?—My school is visited daily. Not a day of the week scarcely but I have the manager, or his representative, in the school."

Mr. *Matthews* (province of Ulster) gives a different account:—

"18395. Mr. *Gibson.*—Is it a general complaint that patrons take little interest in the progress of their schools, and pay few visits to them?—Mr. *Matthews.*—It is a general complaint.

"18409. Rev. Dr. *Wilson.*—In the statement you read you spoke of 'so-called managers.' Why do you make that statement?—They are called managers and they do not manage the schools. These returns they are supposed to fill up are hardly ever filled up by them. They are sent to the teachers. Managers are supposed to examine and check the books and they never do it. In my experience, they send the papers to the teachers and put their names to them, and think they have done great work.

"18410. As a matter of fact, are managers in the habit of visiting the schools, or having the class rolls brought to their own houses to check the returns sent to the National Board Office?—I think, in my experience, they seldom checked them or asked to see them at all. A great many managers would not take the trouble to understand the school accounts.

"18411. Does one man in a dozen check them?—I think not.

"18412. Is that the general opinion of the teachers?—I believe it to be so."

Mr. *O'Callaghan* (province of Munster) agrees more with the first-named witness:—

"20105. Judge *Morris.*—Do the managers of the schools with which you are acquainted often visit them?—Mr. *O'Callaghan.*—As a rule my own manager visits every day—the present manager; the late manager used not to do it as often as that—once or twice a week; but generally the managers do visit the schools very frequently.

"20106. In the neighbourhood with which you are acquainted?—In the neighbourhood, as far as my acquaintance goes.

"20107. And from what you heard from the teachers, in conversing about it, is it a fact the managers do visit the schools?—Yes, from my associations with the teachers around me in my own district.

"20108. When they do visit schools what supervision do they exercise over them?—They stand and listen to a class; some managers will examine it themselves, and see what progress the children have made in their lessons and in order and regularity."

Mr. *Gallagher* (province of Connaught) does not say much on this point, but his evidence is in favour of the attention of the managers:—

"19176. *Chairman.*—Is it your experience that in Connaught the school managers discourage school masters from obtaining school-fees, even from parents who can afford to pay them?—Mr. *Gallagher.*—No; as far as I know it is just the other way. The manager, who is our priest, encourages the teacher as much as possible, and always recommends the parents of the children who are able to pay to do so, and encourages the teacher farther by showing him that he is entitled to those fees and should look for them."

But the "encouragement" hardly deserves the name:—

"19250. Rev. Dr. *Wilson.*—With regard to pay, the payment of school-fees seems to amount to a very small sum?—Mr. *Gallagher.*—That is so.

"19251. You have said that your school was a mixed school?—It is.

"19252. Are there any other denominations in it but the members of the Established and of the Roman Catholic Church?—Only the two.

"19253. From how many children do you receive a definite payment, more or less, per quarter?—I know there is a large number of them who pay nothing.

"19254. You have said that the landlords don't assist you by making you any special grant?—No, they do not.

"19255. Do the managers of the schools?—Not one shilling.

"19256. Does your answer apply to all managers, whether clerical or lay?—No; it applies only to clerical managers, of whom I have a knowledge. I know the priests don't pay, but I don't know whether the schools on Mr. Tenison's property receive any payment from the managers or not. I know on Mr. La Touche's property they do.

"19257. You say that the managers of the schools in Connaught encourage the payment by the children of the school-fees?—Yes.

"19258. What is the nature and extent of that encouragement?—Well, there is a notion abroad among many of the people who are able to pay the fee, but who are unwilling to do so, that their children ought to be educated in a National school free; and it is only when they are forced to do it by being summoned for the amount to the Petty Sessions Court that they pay. Then they complain to the managers, and the managers say to them, 'You must pay your school-fees.'

"19259. Are there many cases in which it is requisite to proceed against them in that way to recover fees?—Not many.

"19260. Then, it is only when such cases do arise that the manager interferes?—Yes.

"19261. There are not many you say?—No, indeed.

"19262. Not more, perhaps, than one in five hundred?—No, not so much as that, I think; the cases are few.

"19263. Over and above what you have mentioned, what is the nature and extent of the encouragement given by the managers of the schools to secure payment of the fees?—Nothing more than that.

"19264. The success does not seem to have been very great, taking your own school as an example?—No, indeed."

The evidence of these witnesses is given at length, because they appeared as representatives of teachers' associations, and were supposed to convey to us the opinions of school-teachers generally. As this is an important point, we give the further testimony of our Assistant Commissioners.

Assistant-Commissioners' Reports.

Mr. *King* (D. 41):—"The relations between managers and teachers, as a rule, appear to be very friendly." But (D. 56 *ad fin.*):—"The zeal of school managers seems to be exhausted when schools have been once established."

Mr. *Coward* (E. 432):—

"The whole extent of a manager's action at present is to appoint the teachers and monitors, to pay them their salaries, and to convey to them any communications they may receive from the National Board. After the school is opened the manager's responsibilities cease. He is unaccountable for the efficiency of his school

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in any way. No unbalanced accounts press upon him, no deficiencies have to be made up. The teacher is responsible for books and apparatus, and sometimes is obliged to repair the buildings. The school is visited by the manager, sometimes frequently, more often rarely, but nothing turns upon his visits. He does not trouble himself much about the progress of the scholars, for that is the master's concern, nor is he careful to make the school attractive by affording the means to make it comfortable and warm, and by adopting systems of rewards for regular attendance and proficiency. No examinations are held by him, nor does he, as a rule, attend when the official inspection of the school is made. The people are not interested in them by statements of their condition and progress from the pulpit, and so the schools are left isolated. As a rule, the managers of the Roman Catholic schools never give any religious instruction, which is left to the teachers. It would give a great impulse to education if some plan were adopted which would have the effect of producing such necessary interest in the schools in the minds of school managers as would bring their influence into direct action upon them.

"160. At present no kind of efforts are made to insure regularity of attendance. Schools are established and are left to the teachers and the scholars, but the admonitions of the former fail to produce regularity.

"161. I cannot allow this opportunity to pass without saying a few words on the good that might be done if the Catholic clergy, who are almost all without exception the patrons and managers of the National schools, would take more pains to teach their people the duty of sending their children to school regularly, and would, not content with that only, take such a detailed interest in their schools as would quicken a similar interest in their parishioners. They do not do so now as a rule. The schools may be visited, or they may not, but the results are pretty much the same in either case, since the visits seem to be made without any very definite objects. I heard of only one instance in which the manager examined his school, but I know of cases in which the schools are hardly ever visited at all. Here and there an address may be delivered from the altar by the parish priest on the necessity of being regular at school, and his admonitions may take effect for a time, but as they are not followed by any action on his part, things soon fall back into their old condition."

Mr. *Laurie* (H. 48, 2) speaks of "The indifference or inactivity of school patrons, as this is everywhere evinced by their disregard of even the indispensable desiderata of instruction;" and describes the neglected condition of the school premises and furniture (91–97).

Mr. *Jack* (L. 211):—"There is no doubt that the Irish patrons do not as a rule take so much interest in the schools, and that outside of the patrons there is no effective local interest at all." (Also 222.)

"There are a few very good school managers in Connaught, and I am not sure that, anywhere, managers and patrons interest themselves, as a class, in schools, as they are officially supposed to do. There are abundant complaints, however, no doubt perfectly well founded, that many managers, perhaps the majority, do little beyond appointing and dismissing the teachers and signing the school-papers in course. The majority certainly do not manifest their interest in education by money sacrifices."

Mr. *Harvey* (N. 12).—"As a general rule the managers were zealous in the interests of the schools, and I found that they visited them frequently, and encouraged both the teachers and the scholars in their work."

Conclusions as to the general performance of Duties by Managers.

It would seem from the evidence of some of the officers of the Board and some schoolmasters, and from the reports of our Assistant Commissioners, that in some cases the managers recognise their responsibility, and look well after their schools. The absence of their names in the Daily Report Book is no proof that they do not frequently visit the school, for the manager is not bound to enter his name. *Evidence* (89, 90).

We think there are several points in which the managers should be called upon by the Board to do more; and we find that the summary power of immediate dismissal, which the manager now possesses, is considered to be a serious grievance. If arbitrarily exercised, we think it is reasonably so considered. We shall suggest further on in this chapter what we believe will be a sufficient remedy.

Evidence.

The original intention of the Government was to "grant aid" to local managers to build and carry on National schools on certain conditions, which should secure efficiency and free access for all scholars, whatever might be their religious denomination, without any apprehension on the part of their parents of proselytizing influences. The original intention has been departed from to this extent (*Keenan*, 1159), that in practice the managers do scarcely anything for the pecuniary support of the schools.

Insignificance of pecuniary support given by them to the Schools.

	1866.	1867.	1868.
The National schools in Ireland were in Number, . .	6,453	6,520	6,586
The whole expense of the maintenance of the teachers was .	£309,379	£316,686	£323,795
The amount contributed by Government was . . .	£256,409	£263,817	£270,724
The amount contributed by the parents of the children was .	£40,529	£40,883	£45,308
And the amount of subscriptions and donations (including small endowments)[1] was	£12,441	£11,986	£11,993

Thus it appears that the National schools receive only about £8,000 a-year towards their support from public subscriptions. **It is the duty of Managers to meet the Government subsidy with some local aid** (*De Vere* 20355). We shall propose hereafter a method by which property may be made to bear its due burden in the National system It will be one of the first duties of managers in connexion with this subject, **to keep proper accounts of school income and expenditure.** In the next place, **all the repairs of the school, and the supply of necessary apparatus, should be placed upon the Manager and not upon the Teacher.** And in the third place,

Duties of Managers will increase when larger means are provided.

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[1] (*Macdonnell, Evidence*, 743.) The total amount of Local Endowment in 1866 was £4,380.

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for every Principal Teacher a residence, or its equivalent, should be provided and maintained, at the cost of the locality through the local manager.

School Accounts.

Evidence.

At present school accounts are supposed to be kept by the teacher, and are certified by the manager (*Macdonnell*, 157). There is a prescribed form (*ib.* 189). The accounts are examined by Inspectors (*ib.* 216), and repairs of schools are enforced by a threatened withdrawal of the teacher's salary (*ib.* 587, 588, 700, 701, 736). Such are the theoretical conditions, in which there seems to be a slight confusion in the meaning of the term "accounts," which includes, in the nomenclature of the Board, returns from school registers, as well as cash accounts of receipts and expenditure.[1] (*Keenan*, 1084.)

Mr. *O'Carroll* (4161) thinks correct accounts are kept, but does not know that it is part of his duty as Inspector to refer to the record of school receipts (*ib.* 4164), and therefore cannot give accurate testimony on the subject (*ib.* 4165).

Assistant-Commissioners' Reports.

Mr. *King*, Assistant Commissioner, says (D. 58), that no account of money expended on school buildings is kept, nor is any account considered necessary in country schools.

> "In the Appendix to the Report of the Commissioners of National Education a table is drawn up showing the amount raised locally in aid of the teachers' salaries. From a comparison of these sums with returns which were made to me from most of the schools which I visited, I found that the sums mentioned in the tables generally represented the school-fees and the additions made to salaries by the managers. No account seems to be kept of the money (if any) which is expended on the school buildings, or which is collected to support them. In the country schools, as I have said, such an account is unnecessary; but in two or three of the Dublin schools considerable sums must have been quite lately spent in providing new buildings; I was unable to obtain an accurate estimate of the amount. The maintenance of old school buildings in Dublin is another expense of which I can give no authentic estimate; from the state of the buildings, however, I am sure that the sum must be very small. For the parochial schools,[2] which depend on local subscriptions entirely, annual reports of the receipts and expenditure are published."

Mr. *Coward* (E. 365) gives a similar account. In (E. 249), he says, that it was only from "loose and vague statements" that he could guess at the expenditure on schools and school buildings.

Committee of Management preferable to single Manager.

Reports.

Evidence.

We are of opinion that, as a general rule, the National Board should urge the appointment of a committee to manage the school (*Jack*, L. 285), (*Harvey*, N. 151, *ad fin.*). It is very probable that in this case the real management will fall into the hands of the person most active in the matter (Right Rev. Dr. *Keane*, 15661–9); and in Ireland this will generally be the minister of the religion of the majority; but the establishment of a committee of managers will prevent hasty or intemperate acts, and will in the long run be in favour of permanence and steady management. (*Richmond*, F. 139.)

Dr. Doyle's Rules.

We may observe that when in 1831 the Right Rev. Dr. Doyle issued rules and regulations for schools in the dioceses of Kildare and Leighlin (Evidence, pp. 515, 516), he prescribed in the first of them, "When a school is fitted up with desks and forms, and supplied with spelling and reading lessons, let a committee of management be formed for governing it;" and in the fourth "let the weekly payments for paupers be made by the treasurer (who must be a layman) out of the school fund, so that by the roll all may appear to pay." Forty years ago this eminent Roman Catholic bishop desired that every school should be managed by a committee, and that the treasurer of every school fund should be a layman.

Power of summary dismissal.

We now come to the principal point which under the present system of management has been felt as a grievance, the absolute power of summary dismissal of the teacher, which, in the absence of any agreement to the contrary, belongs to the local manager.

Evidence.

Although the teachers did not spontaneously bring this before us, it was well known that they had made it a subject of complaint, and it was stated that they had been induced to withdraw their objection; *Matthews* (18421–425, 84130); *Newell* (24922).

Assistant Commissioners' Reports.

We give the heads of the reports on this subject by our Assistant Commissioners :—

Mr. *King* (D. 41), says, "Both teachers and managers were satisfied with the present arrangement, at least no complaint had reached him."

Mr. *Coward* (E. 260), reports that the teachers were urgent in pressing on his notice the grievance of uncertainty in the tenure of their offices. He found no case of harsh dismissal, though he had heard of some outside his district. He argues (262), against making teachers independent of managers, but thinks they ought not to be "entirely at their mercy."

Mr. *Richmond* (F. 138, 174), says, the managers seldom use their power arbitrarily, but the manager's power (175) gives a control, the principal effect of which is to weaken unduly the teacher's position, and to promote a spirit of discontent and a sense of insecurity tending to sour their character and depress their spirits. Nevertheless he records his belief that generally speaking the power which the Rules confer on patrons are not strained by them; that possessed of an authority for the exercise of which they are responsible to no superior, they generally act under a sense of responsibility to public opinion, and to sentiments of justice and right (177, 138).

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[1] We have received the following explanation from the National Board :—"ALL grants made by the Commissioners in aid of teachers' salaries, or towards the support of schools, must be strictly kept by the teacher. ALL amounts received from local sources in aid of teachers' *incomes*, must be likewise accounted for by the teacher; *but*, as regards *expenditure*, there is no *systematic* account, so that a manager may expend money on repairing a non-vested school, and no entry will appear in the school accounts of such expenditure."

[2] The parochial schools here spoken of belong to the Established Church.

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Mr. *Sidgreaves* (G. 76), says no complaint was made to him.

Mr. *Laurie* (H. 65–78), goes into the question of tenure of office. The existing plan is "generally" objectionable, "because it cuts at the root of the first law of life" (68); he gives an instance which has a remote connexion with the subject (69); the power of the manager is also "specially" objectionable on account of its liability to abuse (70). This is illustrated by the story of a village squabble ending with a dismissal.

Mr. *Renouf* gives no information on this point.

Mr. *Cumin* speaks of the control of managers over the teachers (K. 33), (40, 41), says, it gives "undue power to the clergy" (42), thinks teachers should be protected against an arbitrary dismissal (43), and that their position should be as "secure as that of an ordinary footman."

Mr. *Jack* (L. 222–254), goes at great length into the question; he illustrates it by some cases of real hardship, both under lay and clerical patrons. He concludes that, "in the west," public opinion is not strong enough to act as a check on arbitrary exercise of the right of dismissal. In L. 279–287 he discusses proposed changes which ought to secure—1. That the teacher should be more independent. 2. That there should nevertheless be effective local control over him.

Mr. *Balmer* (M. 395), says the teachers are anxious that the powers of managers over them should be controlled. Only a few cases of hardship had reached him. All the "oppression" that teachers gave as instances were taken from the *Teachers' Journal*, and had reference to other parts of the country.

Mr. *Harvey* (N. 31), had heard no well authenticated instances of arbitrary dismissal. The teachers' grievance was the "possession of power" on the part of managers. This is repeated (N. 149).

Evidence.

In general there were no specific cases to allege; *Dr. Newell* (24923–7), Rev. *J. M'Menamin* (21922).

It was stated that it would be injudicious to deprive the managers of the power of removing teachers *Macdonough* (17976), *Hunter* (3261–2), *Dr. Newell* (24921).

We consider it, however, rather more than a sentimental grievance, that there should be this power lodged in the manager, without any control, although seldom exercised; *see* Rev. *J. M'Menamin* (21921).

The condition of notice before dismissal secured by an agreement between manager and teacher is approved by Major *O'Reilly* (14996); Rev. *J. M'Menamin* (21924–21928); *O'Callaghan* (19871).

Mr. *Matthews* shows that such a notice would not be ineffectual:—

> "18303. *Chairman.*—With respect to security of position, is it not competent to any master, in making an engagement, to engage with the manager that he should give and receive three months' notice?—Mr. *Matthews.*—Yes, of course it is, when they enter into a contract of that sort, but managers are very little inclined to do so. In one case I had an agreement with a manager for three months' notice, and he attempted to put me out without any notice; I had to resist him. We had a lawsuit on the subject, and of course I defeated him; but he applied to the Board for the rule, and they sent him down in black and white that he had full power to dismiss me, and I wrote to the Board, also, and they sent me the same rule, but I thought that whatever the rules of the Board might be, they could not contravene the laws of the land, and I insisted on my three months' notice.
>
> "18304. Were you successful?—I was, my lord.
>
> "18305. Do you suppose that a master of known ability or experience would have difficulty in agreeing with managers that he should have a certain definite notice?—Well, if it were attempted it might be arranged. I do not wish to cast a reflection on managers in general. A great many of them are very kind, but there are others who do not agree to give any notice. They want to act I think in a very despotic manner."

RECOMMENDATIONS.

We are of opinion—

That local management is absolutely necessary for the well-being of the school. See Dr. *Newell* (2877), (2981, 2982); opinions to the contrary were expressed only by Rev. *J. S. Porter* (18113) and Mr. *Wilson* (16278–9).

That the power of appointing and dismissing the Teachers should be in the hands of the local Managers. But to secure the teachers from capricious and unjust treatment, we think—

That in all cases where a classified Teacher is employed, the Manager should be required, as a condition of State aid to the school, to enter into an agreement with the Teacher (in a form to be provided by the Board), specifying his duties and emoluments, and containing a proviso that the engagement is terminable on three months' notice given either by Teacher or Manager.

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That the Manager should have power, giving notice in writing to the Board, of dismissing summarily a Teacher for immorality or other sufficient cause.

That should such dismissal not be approved by the Board, the Teacher should be entitled to three months' salary.

Proper conditions should be laid down for conducting local inquiries if needed, but we incline to think that as at present dismissals are very rare, there will not be much need to provide for such difficulties. Nevertheless when they are required, we think it desirable—

That they should be conducted by an Officer sent specially for the occasion, and not by the Inspector of the District.

We also consider it desirable that this Officer should have power, where the Board thinks it necessary, to examine witnesses on oath.

CHAPTER IV.—SCHOOL BUILDINGS, SCHOOL SITES, &c.

SCHOOL-HOUSES, &c.

Tenure.

The school-houses connected with the National Board are divided into two classes, the vested and the non-vested. The vested schools are sub-divided into those vested in the Board and those vested in trustees for the Commissioners.[1] (Rules I. § ii. 1).

Under the forms of lease[2] recently adopted by the Board, the patron of a school vested in the Board, and the trustees of a school vested in trustees, may at any time terminate the trusts, and bring the connexion with the Commissioners to an end, by repayment to the Board of Works of grants expended in building and establishing, enlarging, or improving the school-house.

Non-vested school-houses remain the property of the patron or owner, but as long as they receive grants they are subject to the rules of the Commissioners with respect to their use. (Rules I. § iii. 1). They can be withdrawn at the will of the patron from all connexion with the Board. Very often they are merely rented houses, towards the rent of which the Commissioners make no grant (Rules II. § iii. 2), and the rent is often paid by the teacher. Out of 3754 non-vested school-houses on 31st December (1867), 1797 were claimed as private property as distinguished from parochial or congregational property, and 1957 are returned under this last description.[3] Again, of this whole number (3754) only 522 are inalienable or legally set apart for educational purposes exclusively. Amongst the 1757 school-houses which are private property, 167 belong to the teachers; and in 463 cases the teachers have to pay the rent of the school-houses.

Vested Schools.

VESTED SCHOOLS.

On the 31st December, 1867, the tenure[4] of 1152 vested school-houses, containing 1665 schools,[5] is thus described and distributed :—67 were held by bond, 616 were vested in local trustees, 104 were assigned to the Commissioners in their corporate capacity, 365 are vested in the Board.

The rules of the Commissioners for building and maintaining vested schools are given in Rules and Regulations, Part II. § ii.

Conditions of State aid.

"1. Before any grant is made towards building a school-house, the Commissioners are to be satisfied that a necessity exists for such a school, that an eligible site has been procured, that a satisfactory lease of the site will be executed either to trustees for the purposes of National education, or to the Commissioners in their corporate capacity; and that the applicants are prepared to raise, by local contribution, at least one-third of the whole sum which the Commissioners deem necessary for the erection of the house, providing furniture, &c.

"2. If the proposed site for a school be in a rural district, and be within three statute miles of a school-house erected with aid from the State, no grant will be made, except under special circumstances.

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[1] See Appendix. [2] Forms XII. and XIII., Lease, in Appendix to this volume.

[3] National Board Returns, sec. VII., par. 10, p. 225. [4] *Ibid.*, sec. VII., par. 2, p. 213.

[5] In the Report of the Commissioners of National Education for 1867, we find the following passage (page 10) :—"At the termination of the year 1867, we had on our list vested either in Trustees or in our Board, or secured by bond, 1,218 school-houses, containing 1,864 rooms."

The numbers (1,152) of vested school-houses and (1,665) of schools given in the text are the numbers furnished to us by the Commissioners in their *Returns*, section VII., par. 2, p. 213. But in the same *Returns*, same section VII., par. 1, the number of vested schools for 1867, is stated to have been 1,864, as in the passage just quoted from the Report for that year. The following explanation of the discrepancy is given by the secretaries :—

"* * * In the Returns furnished to the Royal Commissioners under sec. VII., par. 1, and previously published in the National Education Report for 1867, the number of vested school-houses, and school-rooms, includes the number of school-houses (with their separate school-rooms) in course of *building*, or intended to be built, by local applicants. It also includes the school-houses, and schools on the suspended list.

"Under par. 2 of sec. VII., the number of vested school-houses and school-rooms returned is the number actually on the *operation* schools list —the schools on the *Building* and *Suspended* Lists being excluded. * * *

"(Signed), JAMES KELLY, W. H. NEWELL, } *Secretaries.*"

An analysis of the larger number of school-rooms (1,864), stated in the Report for 1867, is given by Mr. *Kavanagh* (10824).

SCHOOL-HOUSES, &c.

"3. In a rural district the site should contain one rood. In a town district the site for a single school should be 100 feet in front, and 80 feet from front to rear; and for a double school, 100 feet square. It should be in a healthy situation, on a public road or street, and have a dry level surface, with a good foundation at a moderate depth, and be convenient to pure water.

"4. Although the Commissioners do not refuse aid towards the erection of school-houses on ground connected with places of worship, yet they much prefer having them erected on ground which is not so connected, where it can be obtained; they therefore require that, before church, chapel, or meeting-house ground be selected as the site of a school-house, *strict* inquiry be made whether another convenient site can be obtained, and that the result shall be stated to them.

"5. The school premises must be vested in the Commissioners, or in trustees, at a nominal rent, and for such term as, under the circumstances, the Commissioners may deem necessary.

"6. The lease must be prepared in the office; the expense to be borne by the Commissioners of National Education.

"7. The Commissioners will cause to be kept in repair the school-house and furniture, where the premises are vested in them in their corporate capacity.

"8. When the school premises have been vested in trustees, for the purposes of National education, it devolves on the trustees to keep the house, furniture, &c., in repair.

"9. When grants are voted towards the building, &c., of a school-house, the conveyance must be duly executed *before the works are commenced.*

"10. No grant can be approved until the District Inspector shall have reported upon all the circumstances of the case; until the Board of Works shall have reported on the eligibility of the proposed site; and the Law Adviser of the Commissioners shall have given his opinion, from the information laid before him, that a satisfactory lease can be executed.

"11. The Commissioners determine, from the information afforded them, what amount of school accommodation should be provided in the proposed building.

"The following is the scale of grants for the erection of school-houses, whether vested in trustees or in the Commissioners.

Class of School.	No. of Children to be accommodated.	Total Estimated Cost, including School Furniture and Out-offices.			Board's Grant.			Description of School.
		£	s.	d.	£	s.	d.	
1	60	207	0	0	138	0	0	Single School-room.
2	75	225	0	0	150	0	0	Ditto.
3	100	255	0	0	170	0	0	Ditto.
4	120	306	0	0	204	0	0	Ditto.
5	150	416	5	0	277	10	0	Two rooms on ground.
5A	150	360	0	0	240	0	0	Ditto—one over the other.
6	200	487	10	0	325	0	0	Two rooms on ground.
6A	200	435	0	0	290	0	0	Ditto—one over the other.

"NOTE.—In many poor localities, where buildings of a less expensive nature than those erected according to the above scale of grants may answer the necessary purposes, the Commissioners will be prepared to grant two-thirds of the expense of erection, provided—

"(*a*). That the general conditions already specified with regard to building grants be complied with.

"(*b*). That the erection of such *exceptional* class of building shall not cost more than £100.

"(*c*). That as regards the character and size of the building, the instructions issued by the Board of Works, from time to time, shall be complied with.

"12. The cost of the house, &c., is determined by the number of children which it is intended to accommodate.

"13. The Board of Works will furnish instructions as to the plan and specification, to which the parties receiving aid are bound strictly to adhere.

"14. The Commissioners do not sanction grants for the ornamenting of school-houses, but merely for such expenditure as may be necessary for having the children accommodated in plain, substantial buildings. If buildings of another description be preferred, the whole of the extra expense must be provided by the applicants.

"15. The Commissioners do not sanction grants towards the expense of erecting residences for the teachers.

"16. The Commissioners do not sanction grants to purchase, alter, or furnish houses, for the purpose of being converted into school-houses."

Condition of Buildings.

The actual condition of these vested school-houses is returned by the Commissioners as follows[1]:—Of 971 school-houses vested in local trustees, the site is said to be good in 906 cases, fair in 15, and bad in 60; of 586 school-houses vested in the Board, 561 had a good site, 6 only a fair site, and the sites of 19 were bad. The repairs are stated under various heads. The drainage in 41 schools vested in the Commissioners is bad. It is good in 371 cases, and only fair in 165. Of schools locally vested, the drainage is bad in 108 cases, good in 476, and only fair in 355. The fabrics are reported generally in these schools as in tolerable repair. Of the schools vested in the Board, only 2, and of the schools locally vested, only 40 are said to be in bad repair.

The state of repair of vested schools is, therefore, tolerably satisfactory, as far as those at present in use are concerned; but some even of vested schools have been ruined and alienated.[2] *Keenan* (1008–1011).

Evidence.

"1008. Rev. Dr. *Wilson.*—With regard to the vested schools—of those vested in trustees—is their condition generally in a satisfactory state?—Mr. *Keenan.*—Well, as to the schools recently vested in trustees, their condition is in a satisfactory state. But, some twenty-five or thirty years ago there was a class of schools erected which got into bad repair, and which we have never succeeded in inducing the trustees to put into proper repair.

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[1] National Board Returns, sec. VII., par. 7, pp. 217–221.

[2] *Ibid.* par. 4, page 215.

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"1009. Have they ceased to be used as National schools?—Instances have occurred where we lost the property in such schools. I have mentioned that there are sixty-seven vested schools suspended, of which a considerable number are suspended for want of repair.

"1010. Have any of these which have so ceased to be used as National schools been turned to other purposes?—I have heard of the case of a landlord converting a National school that lapsed in that way into a sporting lodge.

"1011. Did the Commissioners find it their duty to take steps in that matter?—They took advice from their Law Adviser, but they did not succeed in preventing the abuse."

See also *Sheridan* (5515–6). According to the Returns,[1] there are 79 vested schools known to be out of lease, 7 from which the trustees have been ejected, 9 of which adverse possession is held, and 5 dilapidated or in ruins.

Mode of executing Repairs.

As to the mode of executing repairs there is considerable complaint.—*Macdonnell* (11326–11329). (11159–11162), 11168.

Evidence.

"11326. Mr. *Waldron.*—Have you had much trouble about the repairs of school-houses vested in trustees—Mr. *Macdonnell.*—A good deal.

"11327. Schools vested in trustees?—In general, I believe the schools vested in trustees are in tolerable repair, but it would be very desirable, both in point of policy and justice, that we should do the repairs, provided that during the time the repairs were needed, we found the school carried on strictly in conformity with our rules.

"11328. Have you ever had to resort to legal proceedings to have repairs executed?—We have often threatened. The only persons we are able to compel to do the repairs are the trustees themselves. These trustees are, generally speaking, persons who have kindly undertaken the trust without having any direct interest in the school. It is the clergyman, whether Protestant or Roman Catholic, who generally acts as manager of the school. The trustees are, generally speaking, gentlemen who allow their names to be used, and would consider it very hard if compelled to pay £20 or £30 for repairing the school. But in general, if the school is not kept in good repair, we find that, by withholding the salary, we get the repairs done.

"11329. In no case have you been obliged to resort to proceedings?—I don't think we have in any case applied to the courts.

Evidence.

"11159. Rev. Mr. *Cowie.*—Complaints have been made here before the Commission of the difficulty of getting the repairs of schools executed by the Board of Works. That has been frequently before us. Do you know of any way by which that difficulty could be removed?—Mr. *Macdonnell.*—It would be a very easy thing to have it remedied. I am quite sure if his lordship (the Chairman) would make a representation to the Government that upon inquiry he had found much inconvenience was experienced by the people of Ireland from the slowness with which repairs were executed for the National schools, it would be found, after inquiry, that the delays arose from the insufficient number of hands maintained by the Board of Works; and the Government would at once direct that the means of that Board should be largely increased.

"11160. *Chairman.*—Do you think it would tend to prevent the delay in executing the repairs if in the future the Commissioners were to append to their report a table of all cases in which applications for repairs had been made and remained unsatisfied?—I should be very sorry to do anything of that sort without giving a full opportunity to the Board of Works to set the thing right as soon as they could. I think it is of very great consequence that the several Governmental Boards should work harmoniously together; and I, as a general rule, am against making complaints upon a Board with which we are connected; but I have no doubt, if these delays continue to exist, that it would be necessary to make some representation to the Government.

"11161. Do you think there would be any difficulty in taking that course provided a twelve months' notice was given to the office of the Board of Works, so that they might not be taken by surprise?—I see no objection to that. I see nothing but good that could arise.

"11162. Lord *Clonbrock.*—Is there any great advantage in leaving all these works to be done by the Board of Works? Would it be possible for repairs and the building of schools to be done under the Board of Education?—That was the plan adopted at first, and it worked on the whole with tolerable success; but I don't think it would work at all better than at present. The Treasury were very anxious to have the business transferred from a Board of gentlemen who knew very little of such matters to another Board, whose whole business and duty was connected with those matters; and I think they were right. Of course, in a change of that sort there were inconveniences in the transition; but in the long run I think it was a wise course on the part of the Treasury to transfer the building business from us to the Board of Works; and all that is necessary now is that the Board of Works should have a larger staff of officers than they have at present. I believe if their staff could be considerably increased it would meet the emergency, and their works would be satisfactorily done, and done better than we could do them.

"11168. Mr. *Waldron.*—The complaints are not so much that the repairs are not done as of the great delay in doing them?—Yes."

Complaints of delay.

The complaints referred to in (11159) are these:—*Keenan* (1868–1874); *Sheridan* (4997, 5542, 5543); *De Vere* (20460–20467).

Evidence.

Mr. *Keenan*:—

"1868. *Chairman.*—As regards the repair of schools by the Board of Works, is there much complaint of the mode in which they execute the repairs, or of delay in effecting them?—Mr. *Keenan.*—The chief cause of complaint is from the delay, and that complaint, indeed, I may say is generally confined to one quarter of Ireland—the south-western counties. In the north and west, and in the midland parts, the officers of the Board of Works have managed to carry on their business so regularly and satisfactorily that complaint has been rarely made. In the south-west of Ireland, however, the complaints have been for a long time frequent and serious.

"1869. To what do you attribute that local difference?—I should not venture myself to give the explanation that some one connected with the Board of Works might give your lordship. I know, however, that the southern and western district, to which I have referred, has been recently divided into two parts, each having a new Clerk of Works. I suppose the one clerk was before that overtaxed.

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[1] National Board Returns, sec. VII., par. 4, page 215.

School-houses, &c.

Evidence.

"1870. How does the representation of the repairs that are necessary go to the Board of Works?—The Commissioners of Works—having their Clerk of Works an Inspector, as it were, of buildings—become informed, through their own officers, as to the condition of the schools. But besides that, our Inspectors, in their ordinary reports, draw the attention of the National Board to the condition of the houses. If it appear upon the face of an Inspector's report that a house is in a bad state of repair, a representation is at once made by our Board to the Board of Works.

"1871. In such a case does the National Board keep any list of the houses reported by the Inspectors as requiring repairs?—A copy of every communication addressed by the National Board to the Board of Works on that subject, like all communications from the office, is preserved. In that way we should be able to inform you of all the occasions on which we had to address the Board of Works as to tardiness in effecting repairs. No list has ever been prepared, but such a list could be easily furnished.

"1872. Do the Board bring under the notice of the Board of Works periodically a list of places still incomplete that have been previously reported for repairs?—Annually a statement is made by the Board to the Board of Works, in the form, as it were, of an estimate of the wants of each district—of the repairs, and of the additional buildings; and that is the only form in which a general list is sent up by the Board to the Board of Works. Such a return is called for annually by the Board of Works to enable them in turn to prepare their estimate for Parliament.

"1873. Is it the habit of the National Board to send returns to the Board of Works at fixed periods calling attention to cases of repairs that have not been executed?—No, it is not. The attention of the Board of Works is drawn by the Commissioners of National Education only as occasions present themselves, upon the reports of the Inspectors.

"1874. If a manager found that his school-house needed repair, would he point this out to the Inspector, or communicate to the Board of Education, or apply to the Board of Works?—He might adopt any one of the three courses, but the most likely course he would adopt is to communicate with our Inspector who is always nearest at hand."

Mr. *Sheridan* :—

"4997. Rev. Dr. *Wilson*.—Are the Board of Works diligent in executing repairs?—Mr. *Sheridan*.—Indeed they are not; quite the reverse.

"5542. *Chairman*.—Have many instances come to your knowledge of undue delay of the Board of Works in effecting repairs?—Yes, a very considerable number, and very great dissatisfaction is felt by the local managers in consequence. I have known schools to be waiting two years after the grant was made by our Commissioners, and before the works were commenced.

"5543. Do you think in those cases of which you speak, proper and formal notice had been given to the Board of Works?—Oh, I am certain of that; but if I may be allowed to use a homely phrase, I think the Board of Works have too many irons in the fire. I should very much prefer our former system, that of building our own schools and looking after the repairs ourselves."

Mr. *Stephen de Vere* :—

"20460. *Chairman*.—Have you had much experience as to undue delay either in instances of building new or enlarging existing vested schools?—Mr. *Stephen De Vere*.—Yes, I have had some; I have heard, too, very great complaints on the subject. There are great delays on the part of the Board of Education, even when they agree to enlarge or build a school—great delays, but I do not believe they are so much attributable to the Board of Education as they are caused by the Board of Works.

"20561. Do these delays often arise from a delay in supplying the Board of Works with a complete title of conveyance?—I think not, because in the cases that have come more clearly within my own observation no question of title was concerned; it was merely the case of an additional school-room.

"20562. What is the name of the school to which you refer?—Kilcornan, county of Limerick.

"20563. When was the application for the enlargement made?—I think the first application was made between two or three years ago. Perhaps three years ago.

"20564. Is it still outstanding?—It is still outstanding.

"20565. Is there any question of obtaining additional land for this?—Not at all; there is plenty of land.

"20566. Have the plans for the addition been approved by the Board of Education?—I do not think they have ever been finally approved, but no difficulty has arisen about it. The persons applying for the increase were ready to adopt any plans the Board would order.

"20567. Have the plans been approved by the Board of Works?—I cannot state where the delay has arisen, but I am inclined to believe it has arisen with the Board of Works. I am myself aware that in cases of the repairs of vested schools very considerable delays occur, and that these delays involve great waste. A few slates may be wanted, or a few windows may be wanted, and the non-repair of these things increase the expense, and that in consequence of the delays."

Mr. *Stack*, the Chief Clerk of the Board of Works, is under examination (14096, 14097) :—

Causes of delay. Evidence.

"14096. *Chairman*.—In a letter which has been addressed to the Commissioners by Bishop Moriarty, he says—'I have known cases where the Board of Education consented to give a grant where there was no difficulty or delay on the part of the proprietor, and yet a long time intervened from the first application to the supplying of the architect's plans. This is a cause of discouragement to the promoters, and of disappointment to the people.' Can you explain to the Commission from what causes such delays might arise?—Mr. *Stack*.—In some cases, my lord, the Board of Education communicate that the grant has been made for a school to the local manager, before communicating it to us, and frequently managers write to us that a grant has been made for building a school in which they are interested, and ask why we do not send the plans, which is the first we have heard of it, and we then write to the Board of Education. It occurs that sometimes they inform the manager that the grant is made some time before they notify to us, and delay arises. And the clergyman or manager very often takes for granted that when the grant is made we should send him the plans, and he writes to us for them; but we cannot stir till we get a notification from the Commissioners of National Education; and I had an instance of that some days ago in Dr. Moriarty's own district; for Dean Mawe called on me and told me that he had got a grant for a school in Kerry from the Board of National Education, and requested us to give him the plans to go on, and I told him that we had got no notification, and we could not do anything until we had; but to prevent loss of time I got the plan put in hands, so as to be ready to send it immediately on receiving a notification of the grant.

School-houses, &c.

"14097. In that case the delay would arise from a defective communication between yourselves and the National Board of Education?—No, my lord; but in many cases, from the necessary and unavoidable delays in certain preliminaries, such as the signature of leases, &c.; but there is also no doubt that there has been considerable delay too on the part of our officer in the south from the cause I have told you already, that that officer had too much to do, and we have recently got the Treasury to divide the district and to give us two officers for it; and there were great and just complaints, of the delay that occurred in this part of the country."

The method of carrying out necessary repairs of a trifling kind is most burdensome (14101–14127). The building of vested schools is not now an important part of the functions of the Board, for patrons of schools dislike the plan of vesting them in the Board, though there is not the same objection to vesting in trustees. *Sheridan* (5504) (5519) (5529). There were, however, "sixty-two schools in progress of building." (Oct. 21, 1868) Mr. *Stack* (14065).

The particulars are given (14066, 14067; 14082–14084):—

"14066. *Chairman.*—What is the date at which the first of those applications was put before your Board?—Mr. *Stack.*—Well, the grants for some of these schools were made by the Board of Education in the year 1865. There are very few of them; 3 schools that were granted in 1865 are unfinished yet; 4 schools that were granted in 1866; 19 schools granted in 1867; and 36 schools which were granted in 1868; all these are in progress, but not yet finished. But my lord, I must explain that these are not being built by us; we simply notify to the local manager that the Board of Education have made a grant of two-thirds of the estimated cost, and we send him the plans, specifications, and conditions, and we inform him that when he shall have built the school, according to the plans and specifications, we will then pay him the amount of the grant; and frequently there is considerable delay, because the local managers are not able to collect quickly the contribution of one-third which they are to pay, and therefore the building is sometimes delayed.

"14067. And in the case of a new school, is the contractor under the managers, and only indirectly under your Board?—He is entirely under the managers, my lord; but we have a certain check on him, because our officer goes round and if he sees a deviation from the plan or specification he reports it to us, and we instantly notify to the manager, that if that work is not remedied we shall not pay the grant, and then the manager coerces the contractor."

Evidence.

"14082. I think you stated that there are three cases dating from 1865 which are unfinished?—Yes, my lord.

"14083. Will you state what those cases are, and the position in which the schools now stand?—There is one school at Ardcollum, in Roscommon, one at Monagea, county Limerick, and one at Ballinadee, in Cork. We write to the managers of those schools from time to time, when we perceive that a long time has elapsed without their notifying to us that the work is going on, and we generally get an answer saying, that they have been unable to collect the whole of the contribution, or that times are bad, or something of that kind.

"14084. Are there any of the schools in your list of unfinished, in which the work is being constructed by your Board?—There are three cases—namely, Glanisland, county Mayo, Carowen, county Donegal, and Lettergesh, county Galway. There has been no delay in these cases, and the works are nearly completed in the two first cases, and progressing satisfactorily in the other."

Operations of Board of Works.

The operations of the Board of Works in this matter are not brought under prominent notice of the public.

Evidence.

Mr. *Kavanagh*:—

"10862. Mr. *Sullivan.*—What has been the total amount of the Parliamentary grant to the National Board?—Mr. *Kavanagh.*—Six millions.

"10863. How much of it has been paid to the Board of Works?—£216,587.

"10864. How much of that has been spent on the building and fitting-up of ordinary schools?—I have a return before me abstracted from the Reports of the Board of Works for each of the last eleven years, which I have taken some trouble to make very correct, and with the permission of the Commission I will give it in.

"10865. What does that return include?—All works, repairs, and building in the whole institution were taken by direction of the Government in the year 1857, from the department of Education. The Board of Education were told to confine themselves to literary matters, while the Board of Works was directed to take charge of the fabrics, and that all estimates going before Parliament for future buildings and repairs should be forwarded through the department of Public Works. Since that time the public generally are not aware, as it is completely hidden from them, of the expenditure under this head. I have got the reports of the Board of Works, and have made out, year by year, the details under the several categories.

"10866. If you give an abstract of it now, and afterwards put in the whole of the paper, would not that be the better way?—If you will allow me I will take one or two of the headings. First, there are the ordinary literary schools. Since the Board of Works got charge of the building department in 1857 there has been expended under that head in building, enclosing, and improving £29,019 6*s.* 11*d.*; in repairs, £18,585 2*s.* 2*d.*; total, on the common vested schools of the kingdom, £47,604 9*s.* 1*d.* Under the head of repairs and works in the metropolitan establishment, there has been expended £40,842 13*s.* 11*d.*; building model schools, £72,017 16*s.* 9*d.*; additions and alterations to model schools, £20,690 15*s.* 5*d.*; repairs of model schools, £12,272 13*s.* 3*d.*; agricultural model schools, £22,155 12*s.* 7*d.*; total expenditure under model schools of all classes, £167,982 11*s.* 11*d.*; total in both categories, the model schools category, or those belonging to the National Board themselves, and the ordinary vested schools, £216,587 1*s.*"

Account of the amounts expended by the Board of Works in the last four years, ending March 31, 1868:

	1865.	1866.	1867.	1868.
On ordinary literary schools, ...	£5,492	£5,150	£3,998	£4,853
On model schools, central, district, and agricultural, .	13,444	8,192	11,886	8,913
	£18,936	£13,342	£15,884	£13,776

School-houses, &c.

Summary of Defects of present Arrangements.

There seems to be a defective arrangement in the co-operation of the two Boards, both as to settling plans—*Stack* (14154); *Owen* (27582–27585), (27590–27599), (27550–54)—and in actual execution of designs (27510 *et seq.*) A series of improved plans, which are much needed, have been for some time in abeyance between the two offices :—

> "27550. *Chairman.*—Have the new plans which you prepared for ordinary schools, and which were submitted to the Board of Education, been decided upon as yet by that Board?—Mr. *Owen.*—I think not. I was inquiring about them some months ago, and I was told they had been referred back to the Board of Works to get an estimate made.
>
> "27551. Did you hear this casually, or were you informed in the office that this back reference had been made?—I don't know how it was I got the subject renewed, and I then made inquiries myself as to where the plans were. I have not been able to find them.
>
> "27552. In point of fact, have they been sent back to your office?—I am afraid they must have been sent back, for they charge me with them, and yet I cannot find them. They are only tracings, and it is so easy for them to get folded inside some other document.
>
> "27553. Then is the whole question dormant?—Up to the present it is, but practically it does not press much, because building has got so much more expensive that we are obliged in almost every case to send out special plans from which those have been prepared.
>
> "27554. If you have reason to believe those plans have been returned to your office and there lost, why were not fresh plans forwarded at once to the National Board of Education?—My belief that they are lost only arose this very morning, for it so chanced that we were talking about—not with reference to this commission at all, but talking with reference to a school that was being built—and I asked the question if these plans had ever been found. I fully intend to get a new set made."

The plans are disliked by managers, and are too expensive, *Sheridan* (5261); prompt repair of buildings is not secured, *Owen* (27642–8); *O'Callaghan* (19946–50); the responsibility for the cost seems to be doubtful, *Owen* (27631–2). No estimate is ever made (27497). The existing estimate is for a kind of school which is never built, and has no reference to the cost of labour in different parts of the country (27498 *et seq.*), (27866–74), and the witness thinks consultation between different authorities would cause even greater delay than at present (27519). If the works are executed for less than the estimate, the Government does not get its share of the amount saved, *Owen* (27489–90); *Stack* (14071). There is no audit of patron's expenditure in building a vested school, to see that the conditions are fulfilled (27492–27494); school repairs are not hurried, because it is said to be convenient to managers to have them delayed (27485). When repairs are executed no information is given to the National Board, *Stack* (14062).

Recommendations.

These are grave defects. We are of opinion—

That in the Board of Works more communication is wanted between the Chief Clerk's Department and the Architect's Department.

That a quarterly or half-yearly meeting between the Resident Commissioner and the Head of the Board of Works would facilitate progress and prevent needless delay.

The officer from the National Board would bring with him the list of unfinished works and complaints—the officer of the Board of Works would report the progress made or account for delay, and the cases to be attended to at once would be settled.

A Table of building applications pending with the Board of Works, and of vested schools in progress is given in the Appendix to the Report of the National Board for 1868, pp. 2–5.

Non-Vested Schools.

Non-vested Schools.

The Rules of the Board relating to non-vested schools are these :—

Towards Support of Schools previously established (Non-Vested).

> "1. The aid granted to Schools previously established is limited to Salary and Books, and the benefits of Inspection and Training.
>
> "2. The Commissioners do not contribute towards Repairs, Fittings, or Furniture; or to the Rent of the School-house.
>
> "3. Before aid can be granted, the Commissioners must be satisfied that the case is deserving of assistance; that there is reason to expect that the School will be efficiently and permanently supported; that some local provision will be made in aid of the Teacher's Salary, in addition to the School-fees; that the School-house is in good repair, and provided with a sufficient quantity of suitable Furniture; that a competent Teacher has been appointed; and that the School is in operation.
>
> "4. Before the Commissioners consider any application for aid, they require, from the Inspector of the District, a Report upon all the circumstances of the case.
>
> "5. To entitle a School to a continuance of aid, the House and Furniture must be kept in sufficient repair by means of local contributions; the School conducted in all respects in a satisfactory manner, and in accordance with the regulations of the Commissioners; and it must appear from the Records of the School that there is a sufficient average daily attendance of pupils.
>
> "6. In Mixed Schools, *i. e.*, Schools in which male and female children are taught in the same room, the Teacher may be either male or female, as the circumstances of the School may require; but when a Mixed School has been received into connexion, by the Commissioners, under a male or a female Teacher, the Commissioners will not sanction the appointment of a Teacher of a different sex, unless previous application be made to them to sanction such change.

SCHOOL-HOUSES, &c.

"7. When a school has been taken into connexion, as a School for Males or for Females solely, the Commissioners will not sanction the change from a male to a female school, or *vice versa*, without their permission having been previously obtained."

Condition of Buildings.

With respect to these schools, the Returns[1] give the following particulars :—Of 4789 schools 455 are returned as having bad sites ; of 4541 schools 513 are in a bad state of drainage ; of 4759 schools 2118 have no out-offices at all ; of 3796 schools, 618 have bad roofs ; of 4527 schools 273 are returned as having the general fabric in bad repair ; 1855 schools have playgrounds, 140 of which are bad.

In Dublin generally the school-houses are bad, and often crowded.

Evidence.

Mr. *O'Carroll* (4011) :—

"4011. *Chairman.*—Do you find much difference in your present district in the town schools and the country schools ?—Mr. *O'Carroll.*—Well, I think as to the town schools here in Dublin the houses are very bad, a great many of them, and all crowded, and it is impossible to have discipline or order in them."

Sites.

There is a difficulty in getting sites for building necessary schools. Where such difficulty exists it is natural that it should be more difficult to get a site for a non-vested school than for a vested school, for the latter has the character of a public building ; in the former case the site would be surrendered to a private, and often an obnoxious, person, though for a public purpose. Mr. *Kelly* (3070–3073) :—

Evidence.

"3070. *Chairman.*—Are you cognizant from the correspondence in the office if there are many instances in which a difficulty has arisen in getting proper sites for schools ?—Mr. *Kelly.*—I am ; in very many cases there has been great difficulty.

"3071. Do many cases arise in which landowners who are willing to give sites for schools are not able to do so from having only a limited interest in their property ?—There are such cases.

"3072. Do you think it desirable that increased facilities should be given to landowners to enable them to give sites for schools ?—Certainly. The Commissioners have in many instances been obliged to accept sites which might be considered unsuitable for schools, in consequence of the inability to give leases, and also from the fact that certain persons who have the power to give leases, are unwilling to do so. For instance, the Commissioners were obliged to take sites in connexion with houses of worship.

"3073. Have the Board ever considered the propriety of endeavouring to get an Act like the School Sites (England) Bill ?—I dare say the matter has been talked of. I don't know that it ever came formally before the Commissioners."

Evidence.

Mr. *Sheridan* :—

"5317. Mr. *Dease.*—Have you met many instances where a difficulty was found in procuring a site for a National school in cases where a gentleman wished to become manager and showed a probability of a sufficient attendance for a school ?—Mr. *Sheridan.*—A great many.

"5318. Do you think it would be beneficial if proprietors were bound to provide a site, on proper payment for the same, in cases where a school is required ?—I do think there should be the same rule in regard to National school-houses as to public roads.

"5564. *Chairman.*—Do you think it would be desirable to afford additional legislative facilities to landowners for giving sites ?—I think it would be very beneficial."

See also (5140), (5511).

See also Mr. *Keenan* (1407) ; Right Rev. Dr. *Dorrian* (8649), (9252–57) ; Mr. *Stephen De Vere* (20316–7).

"20316. Rev. Dr. *Wilson.*—Are you aware whether landlords are willing or otherwise to grant sites for National schools ?—Mr. *De Vere.*—Landlords is a very wide term. Some landlords are, others are not. In the southern parts, generally, the landlords are, and in the southern even Protestant landlords have that liberal spirit that would make them unwilling to deny education to their Catholic neighbours, but I am informed that in the north it is not so. I am informed, though I have no knowledge of my own on the subject, that in the north practical difficulties are frequently experienced in obtaining a site for a National school.

"20317. Then, should you say that the cases of landlords refusing sites are exceptional cases ?—That depends upon the comparison of numbers between the one and the other. Not having any knowledge of my own on the subject I cannot answer the question."

See also Rev. *J. M'Menamin* (21929–21933).

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Mr. *Balmer* (M. 35) :—

"35. Having regard to the difficulties in obtaining school sites which the opinions or prejudices of particular landowners on the subject of National education may interpose, it is the wish of some persons interested in education that compulsory powers for taking school sites should be given by the Legislature. On this point the Ven. J. O'Sullivan (of Kenmare) says :—

"'I have now seven National schools in a district where for many years I had not one at all, by reason of the proprietor's hostility. Sites for schools where necessary should not be left to the caprice, ignorance, or bigotry of a proprietor. They should be compulsory as they are for roads, prisons, and other public buildings.'"

Evidence.

There has, however, been no difficulty in procuring sites for schools in the diocese of Dublin, Cardinal *Cullen* (27277) ; nor in the town of Omagh, Dean *Byrne* (21713–21719).

Repairs.

The question whether the ordinary repairs of non-vested schools should be undertaken by the public was considered.

Evidence.

Mr. *Macdonnell* :—

"11170. Rev. Mr. *Cowie.*—Do you see any objection to the Government undertaking under certain conditions the repairs of the non-vested schools ?—Mr. *Macdonnell.*—I have always thought if the Government could undertake to keep the non-vested schools under repair on the condition that during the year previous to the repairs being done, the rules of the Board were attended to in the school, it would be an advantage and a perfectly just thing.

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[1] National Board's Returns, sec. VII., par. 11, pp. 217–221.

"11171. You would not think the public money was badly spent in repairing buildings not belonging to the Government?—I should confine the repairs to doing those simple repairs which arise from year to year in any school. I should entirely dissent to any extensive repairs that would amount to the reconstruction of the schools. That ought to be done by the people in the locality in the case of non-vested schools.

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"11172. Mr. *Sullivan.*—You would have no objection to having the schools vested in local trustees repaired by the State?—Not in the slightest degree, provided we have proof that the rules of the Board have been attended to in the previous years.

"11173. In the case of schools vested in local trustees the objection that Mr. Cowie refers to would not arise—that they would be alienated from the public use?—No. There are the three classes. There is a school vested in the Board which is kept in repair—there is a school vested in local trustees for the purposes of National Education, that is not at present repaired by us and ought to be; and thirdly, there is the non-vested schools, with regard to which I am of opinion it would be desirable, if we had the means, to keep them in repair, so far as the yearly repairs would require; but I would not give money for the reconstruction of the schools.

"11174. *Chairman.*—In the case of non-vested schools, would you confine the assistance to keeping them in tenantable repair?—Yes."

Mr. *Owen* says it could be done with increased staff.

"27521. *Chairman.*—Do you think it would be possible for your department to undertake the repair of the non-vested schools, which now are little short of 5,000?—Mr. *Owen.*—I have no doubt of it; but not without very considerable increase of hands. At present there is not an individual in my department that is not overworked. Our clerks of works, three or four of them, have been invalided this winter, and in former years from the very work they had to go through.

"27522. Do you think these repairs could be conducted as economically by you as by some local authority such as the county surveyor?—I should get them done in most cases very much cheaper than any local authority would.

"27523. Do you think you would get them done more cheaply, including the expense of the additional staff you would require, than if they were done under the control of the grand juries?—I hardly have data enough of my own knowledge to be able to answer the question; but I know we get our work done, and maintain our buildings—at least we think so—at less cost than the War Department.

"27556. *Chairman.*—Do you think it would be advisable that the Board of Works should be charged with the repairs of the non-vested schools?—Mr. *Owen.*—I think the Board of Works would have no difficulty in undertaking the duty. It would be one, though that would require some years for anyone who undertook it, to get them into good condition."

The state of school buildings is thus reported by our Assistant Commissioners: Mr. *King* (Dublin district), (D. 54–5):—

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"The vested schools are very few in comparison with the non-vested. The buildings of those which I saw were, on the whole, superior to the buildings of non-vested schools, and the schools vested in the Commissioners were in much better repair than others. The Dublin schools are decidedly worse than the country schools, and thoroughly deserve the condemnation passed on the schools in his district by the Inspector of National schools in South Dublin. Apparently the only test of a building's fitness for its purpose that is required is that its area should be sufficient to allow eight square feet, at least, for every child in attendance. It is stated in the Regulations that the Commissioners will withdraw their aid from schools which are not kept in proper repair, *i.e.*, will take away the teacher's salary, in order to make local managers or trustees do their duty. No instance of such a measure being adopted had ever occurred, though several school-houses were so bad that it is impossible to understand why the Commissioners sanction their use. The school Inspector is the only person whose duty it is to report on the state of the buildings, except in the case of schools vested in the Commissioners, and these are visited from time to time by the officer of the Board of Works, who orders all necessary repairs to be executed. There were only three schools vested in the Commissioners within the district assigned to me. I saw them all; they were in good repair, having been inspected by the officer of the Board of Works within the year.

"55. The state of most of the non-vested schools, or schools vested in trustees, was such as to prove that local contributions cannot be depended upon, either for the construction or maintenance of proper buildings."

Mr. *Coward* (E.):—

"401. The buildings in which the National schools are held fall into the three classes—First, those vested in the Commissioners of the National Board; second, those vested in trustees; and third, the non-vested schools; and according as they come under one or other of these headings may their comparative excellence be determined, the buildings vested in the Commissioners being the best as regards repair, &c., those of the second class coming next, and the third description of schools taking in every respect the last place.

"402. The difference, however, between the two first classes does not amount to more than that variation in the condition of their repair which one would expect to find between buildings, which, on the one hand, are periodically overlooked and attended to at the public cost, and, on the other, are only seen to when absolute necessity demands that something should be done. The fabrics themselves are pretty nearly equal; for, having been both partly erected at the public expense, the same care was taken to insure an equal degree of excellence in both. But while the public discharges its obligation to maintain good repair in those buildings which it keeps in its hands, the trustees seem to perform that part of their engagements by uncertain and spasmodic efforts, which, besides, are removed at long intervals from each other. It is a question of money merely. No one feels the outlay on the schools held by the Commissioners, but every farthing laid out on those held by trustees, comes out of an individual's pocket, and is grudgingly given.

"403. I visited 33 buildings in which schools are held under the National Board, and of that number 2 only are vested in the Commissioners, and only four in trustees, while 27 are non-vested. This great preponderance of non-vested schools may fairly be taken as indicating the unwillingness of the clergy to have more to do with the Board than they are obliged, and especially to give them any such hold upon education as the possession of legal rights in the school buildings would entail. But while allowing full value to such an explanation, it must not be forgotten that many of the buildings in question have been used as schools for many years, indeed long before the present feeling of estrangement from the governing body in Marlborough-street had become so general; and it is not unfair, therefore, to suppose that either owing to the desire to lose no

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time in establishing schools, or to unwillingness to raise the necessary funds to meet the building grant from the Board, buildings possessing the smallest amount of suitability were resorted to, and have been continued ever since to be used as schools.

"408. Twenty-seven schools non-vested were visited by me. They may be classed as follows:—

1st. Those built expressly for school purposes.
2nd. Those not so built, but fairly suitable.
3rd. Those wholly unfit."

Of the latter class:—

"417. Some of the non-vested school buildings are wholly unfit for their purposes. Indeed, the majority of them should be condemned by the National Board, and be continued on their books only on the condition of the managers undertaking to build within a given time. I have described above two of these miserable places."

Of the Church Education Society's school buildings he says (E. 421):—

"421. The greater number of the school buildings connected with the Church Education Society, are, if not good, certainly beyond the reach of such censure as many of the non-vested National schools merit. The schools in the towns of Cork and Bandon were built expressly as such, and are spacious, and in most respects good."

Mr. *Richmond* (F.):—

"64. To put it shortly, the chief fault to be found with National school buildings is this—that in towns they are apt to be extemporised out of existing hovels; in country places they are often mere barns, with desks in them.

"65. Wherever a building has recently been erected for the express purpose of a school, there is little or no fault to find. Many of the newest schools in Belfast are all that could be desired in point of airiness and comfort; but in many instances rooms have been sanctioned by the National Board for which aid should never have been allowed."

Mr. *Sidgreaves* (G. 39–41):—

"Out of sixty-six non-vested schools, forty-six were in good repair, fifteen others in tolerable repair, and five were in bad repair. To three of these last I have already alluded; the other two were Ballyagan female school in the Maghera district, and Leighter in the Letterkenny district.

"Out of ten (non)-vested schools all were in good repair except three, viz.:—Maghera (No. 1) mixed school, Greenlough and Cloghan—the two former in the Maghera and the latter in the Raphoe district.

"This last school appears to be peculiarly awkwardly situated. It was vested many years ago in local trustees, all of whom have been long dead, with the exception of an officer in the army, who has been a good deal in India during the last twenty years, and has never, I was informed, been near the school during that period. The probability is that he has not the least idea that he is the sole surviving trustee, or has long since forgotten that he is a trustee at all. The consequence, however, has been, that the school having no one to look after it, has been left very much to itself, and now, for the want of a little outlay, threatens shortly to be in ruins. The slates have been blown off the roof in some places;—the rain comes through, and one of the walls is in a damp and ruinous condition. The teacher, whose whole salary, including school-fees and a subscription of £4 a year from the landlord, comes to £29 per annum, told me that he had expended since 1851, when he first came to it, between £40 and £50 upon the school."

Mr. *Laurie* (H. 89–91):—

"The buildings are of two descriptions, the one similar to labourers' cottages (the wings being respectively appropriated to the two departments), the other constructed with an upper room (accessible by an outside staircase), which is almost invariably devoted to the girls' department. Buildings of the former kind—being the prevailing style in the more remote districts—are, in my opinion (chiefly on account of facilities for ventilation), preferable to the latter, provided only they were more spacious, and constructed of better materials. Mud floors and walls, and thatched roofs, are their general characteristics, though, here and there, I found substantial wood floors that had been generously provided—*not* by local magnates, but by Mr. Vere Foster, who has gained the hearts of all Irish teachers.

"Perhaps both descriptions of buildings are, on the whole, as good as private property assigned at some personal sacrifice for a public object can, under the disadvantageous circumstances formerly portrayed, be fairly expected to be. Nevertheless, it is beyond question that, even supposing wood floors were universal, a larger proportion than a third of the schools visited by me, would, if in England, be unhesitatingly condemned by the Committee of Council. The majority of the buildings are radically objectionable in point of educational utility as well as style, for the simple reason that they have been designed either originally as dwelling-houses or with the contingency of being, at some future time, converted into dwelling-houses; and double ends nearly always notoriously fail. Hence, where such premises appear sound and substantial, they were, in my opinion, not the less unsatisfactory, and where they proved to be rickety, mouldy, and decayed, the conspicuous board labelled, "National School," impressed me as being an eyesore and a mockery.

"But not a few of these schools are liable to the more specific objection of deficient accommodation and inadequate ventilation."

Mr. *Renouf* (I. 5):—

"There is, as might be expected, a very considerable difference between the premises of these various schools. The convent schools and those of the Christian Brothers have almost invariably spacious and lofty rooms, well lighted and ventilated, and provided with desks and apparatus. They are all of them sufficiently large, and if their floors are often inconveniently crowded the true remedy lies in the construction of new schools, not in the extension of the present ones. The National schools, as far as I have seen them, are always well supplied with desks and apparatus; but their premises exhibit every degree of goodness and badness, from the magnificent rooms of the model schools, or even those of Mayfield, down to the cottage and cabin chambers of some of the rural schools. The parochial schools of the Established Church in Waterford, Wexford, New Ross, and Clonmel have very respectable premises. In Kilkenny I found the boys' school sufficiently large, but badly lighted. The private schools are naturally kept in the rooms of dwelling-houses, and their supply of apparatus is very limited. One of the private schools in Waterford is kept in a spacious room, but it is quite unprovided with apparatus. The schools provided for poor children by the Society of St. Vincent of Paul are mere cabin kitchens, perhaps not more than three paces in length or breadth, sometimes without anything to sit upon but the floor. Here I have seen thirty or forty children packed together as close as herrings in a barrel."

Mr. *Cumin* (K. 6) :—

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"These schools, which have been built or hired by the patron, or manager, and to which the Board contributes only part of the teacher's salary, and school requisites are inferior to the *vested* schools. They are sometimes tolerable structures; but in most cases they are thatched cottages, or hovels, with mud floors, abominably dirty, indifferently furnished, in bad repair, with neither offices nor play-ground."

Mr. *Jack* (L.) :—

"181. I said that two-thirds of the teachers have 8*s*. a week, out of which nine of every ten have to pay house rent. In addition to this, a very considerable number (*one* in *three* in the Ballina inspectoral district, which was the worst I saw in this respect) have to pay rent for their school-rooms. Some of them pay none, because they or their friends have actually built and own the school-rooms themselves—a father setting up his daughter in National education, as others set her up in a shop. Many more have to keep up the school-house, and although the Inspectors are "contented wi' little and canty wi' mair," to a degree which astonishes one accustomed to British schools, it is scarcely possible to keep up a thatched cabin, most probably badly constructed from the first, for less than £1 a year."

Mr. *Balmer* (M.) :—

"422. Non-vested school buildings in general (other than those belonging to convents and workhouses) are wholly unsuited to their purpose. Buildings vested in trustees are not properly maintained in repair. The organization of the Board of Works, so far as it relates to school-buildings, is unsatisfactory. Private munificence in the grant, either of land or money for the purposes of education, is capricious and therefore insufficient. Local resources, without compulsory powers for obtaining them, are an inadequate supplement to State aid."

Mr. *Balmer* refers to the complaints against Board of Works (M.) :—

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"30. Schools vested in the Commissioners are, as far as I could learn, very irregularly visited by the officers of the Board of Works. Unless a school happened to have been visited within a few weeks of my inquiry, I was rarely able to obtain any information respecting these officers, or the amount of money which had been expended in consequence of their report. In the part of the barony of Glanarought which lies to the south of the Kenmare river, no Inspector of the Board of Works was known by the teachers to have visited their schools for upwards of two years. At Lauragh the male teacher said it was four years since that officer had visited the school, but this statement was at variance with that of the female teacher, who spoke of two years only.

"31. There is very general dissatisfaction with the Board of Works, and both National Inspectors and school managers complain of the very great delays which habitually occur in all matters relating to schools with which that Board is concerned."

Mr. *Harvey* (N.) :—

"15. In regard to the size and suitableness of the buildings themselves I had no fault to find. Their accommodation was with very rare exceptions sufficient and more than sufficient for the numbers in attendance. Had all on the roll been present there would frequently have been overcrowding, but there was no great danger of this coming to pass for some time at least. In the matter of ventilation and lighting there was some diversity, and a few schools were low in the ceiling and had damp earthen floors. These were mostly non-vested schools, although one very flagrant case of a poor building was that of a school vested in trustees, near the town of Longford. There was this excuse for its condition that the trustees seemed all to be dead or to have disappeared, and the lease of the school which had passed into strange hands was within a year of expiring. Without any fear of contradiction it may be said that the schools in point of size, accommodation, and other essentials to health were much better than the dwellings of the people. The difference between those that were vested and those that were non-vested was not so marked as I expected to find it. The worst certainly as a class were the non-vested schools in country districts, but on the other hand, some of the very best in point of accommodation, convenience of arrangements without and within were also non-vested schools. If I were asked to select two specimens of the best schools, I should probably fix upon Geashill and Longford—both non-vested. The former is a model of elegance, and the latter, although it has no great beauty, has the characteristic massiveness and solidity of the edifices of the town. Alongside of these and in the same class I might mention the vested schools of Roscrea, Faltea, Edgeworthstown, and Clonaslee."

The out-offices are generally in a disgraceful condition;—*Coward*, E. 419; *Richmond*, F. 56, 57; *Laurie*, H. 96; *Cumin*, K. 6; *Harvey*, N. 16;—so that in the 2118 schools which have no offices at all there is probably no great loss.

CONCLUSIONS.

If a local educational authority is established, dispensing money raised by rate, we think that one of the chief duties which should be assigned to it would be to contribute towards the erection of suitable school-houses and residences for teachers, and to keep them in repair. Power should be given to such local authority, or to the Board of Guardians to acquire and hold school sites. Mr. *Sheridan* :—

Evidence.

"5139. Rev. Mr. *Cowie*.—Have you considered whether the expense of keeping up such school-houses should be borne by the central authority or by the locality?—Mr. *Sheridan*.—I have considered that question, and I am of the same opinion as was expressed at the inquiry of 1854 by Sir Thomas Redington, one of our Commissioners of that date, to the effect that the school-houses which have been built by public money should be placed under the protection of the county authorities, and that *they* should be bound to keep them in repair, deputing the duty of inspection to the county surveyor. I think that would be a much more feasible plan than having them kept in repair by the central authority. Because if the duty of keeping all the school-houses in every part of Ireland in proper repair devolved upon a central authority, whether the Commissioners of National Education or the Board of Works, they should have an enormous staff of clerks of works and contractors all over the country, or there would necessarily be long delays before the repairs were effected, and the result would be that a defect that might be remedied for a few pounds, would, by the time the contractor got there, probably cost £25 or £30, or perhaps £100. I consider, therefore, that it would be very much more simple if the county authorities had the responsibility of keeping the school-houses in repair."

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There should be a power in the local authority, if necessary, of acquiring land for sites by compulsory purchase. Such sites should revert to the vendors if they cease to be used for purposes of National education.

If provision were thus made for school buildings, and for maintaining them, the National Commissioners would be better able to enforce rules of cleanliness and decency.

A more speedy method of making small repairs in vested school-houses is desirable.

No school which is the private property of the teacher should be repaired at the public expense, nor should any such school in future be recognised.

In such places schools should be erected by the local authority, and the cost charged upon the poor-rate, or on a rate specially made for the purpose of education.

Until some local authority be established with power to raise money by rate, and intrusted with its fair distribution among the schools, the proposal sec. 12 in Lord Granville's suggestions[1] to the Select Committee of the House of Lords (1854) may with advantage be adopted :—

"That the Commissioners shall have authority to make small grants towards the repairing of non-vested schools, not exceeding £5 in any one year [to any one such school], on condition that the patrons pay one-third or one-half that sum; and that this rule be applicable to such schools vested in trustees as the Commissioners see fit."

CHAPTER V.—ATTENDANCE OF CHILDREN.

ATTENDANCE.

Irregularity.

The existing school accommodation has been shown to be very nearly equal to the wants of the people, some districts excepted. We have pointed out in the chapter on quality of education—the unsatisfactory but well established result of inquiry—that the proportion of the children attending school who do not reach the Third Book is extremely large. One of the chief causes of this state of things is the irregular attendance of children.

Its amount.

This is shown by a comparison of the numbers returned by the Commissioners of National Education of the children on the rolls of schools, and of average attendance. The latter is about one-third of the former, so that we have assumed throughout that three names on the rolls indicate one child present.

Evidence.

The accuracy of these returns has been vigorously impugned, not that the actual counting up of names is wrong, but that the method leads to wrong conclusions. *Kavanagh* (10781, 10782).

We merely refer to the evidence of the witness on this head; we think that there is an element of uncertainty introduced by exaggeration of the number on the rolls; this is confirmed by the fact that our Assistant Commissioners found a larger per-centage of average attendance in many places :—

In the Dublin District—For Drogheda and Naas,	about 50 per cent. of children of school age attend regularly.	*King*, D. 65. 100.
" " for Wicklow,	" 30 " " "	" D. 156.
" " City of Dublin,	" 50 " " "	" D. 204.
" Cork District,	" 60 per cent. of children on rolls attend regularly.	*Coward*, E. 147.
" Belfast, in town,	61 " " "	*Richmond*, F. 80–82.
country,	60 " " "	
" Londonderry,	"little more than half," " "	*Sidgreaves*, G. 14.
" Limerick,	50 per cent. " "	*Laurie*, H. 102.
" South-eastern,	about one-third, sometimes much lower, " "	*Renouf*, I. 11–13.
Mr. *Cumin* discards the roll number altogether as only leading to misapprehension.		K. 27.
" West Connaught,	from 30 to 50 per cent. attend regularly.	*Jack*, L. 27.
" Killarney,	from 30 to 60 per cent. " "	*Balmer*, M. 106–176.
" Central District,	below 50 per cent. " "	*Harvey*, N. 38.

The rule of the Board is to leave a child's name on the roll thirteen weeks after he has absented himself. In the Christian Brothers' schools a name is removed after a continuous absence of two weeks. *Coward* (E. 172). The influence of such a rule is seen at once; it would bring the average attendance to a much larger per-centage of names on the rolls. Another element of uncertainty is introduced by the capricious way in which average attendance is calculated in many National schools, days of small attendance, such as festivals, fair days, days when sickness prevails, and even rainy days, being left out of the calculation, or the number of attendances being counted though the number of days is diminished. There are attempts to create a better appearance than the real state of things would justify.

Mr. *Coward* (E.) :—

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"154. I have alluded above to the probability there is of the average attendance being exaggerated in the case of the smaller schools. Indeed, a certain licence appears to be granted by the National Board which enables

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[1] Part I.—Historical Sketch, *supra*, p. 142, and p. 149.

ATTENDANCE.

the teacher, by excluding wet days, or days during the prevalence of illness on which the attendance may fall slightly, from the calculation of the daily attendance. This is permitted, I have no doubt, to avoid the necessity of enforcing the rule which inflicts the penalty of a reduction of salary on the teachers if the average attendance of the school falls below 30. But I fear that unsatisfactory as it is to go even to that extent permissively, greater liberties still are taken by needy teachers by resorting to fictitious entries of attendances, when the plan of omissions of days would be inadequate to save a reduction. The buoyancy of the average attendances in the small and remote country schools was very suspicious, because it was a phenomenon that was rare in districts more favourably situated, and was observable just where it would be most valuable. Thus the little school at Clogheen, near Cork—a poor place in every respect—with 43 on the rolls, had an average attendance of 34·5, or 79 per cent.—as great a proportion as in the Christian Brothers' schools. The size of the school will suggest at once the probability of the necessity for using every expedient to bring out as high figures as possible in the average; and it illustrates very well one of the permissible methods of so manipulating the calculations of the average attendances as to evade the enforcement of the fine. I found that previous to my visit scarlatina had been prevalent in the village, and several scholars caught the infection, and their absence lowered the ordinary attendance, although it never seemed to go below half, and in most instances was much above it. Nevertheless, for several months, the days on which there had been *any* diminution were excluded. Thus, three days in January, 1868, although *on them* the attendances out of a total of 43 on rolls were 33, 28, 28, respectively, in calculating the average, the master told me, would be left out. The average would have been below 30 had all the days in question been included. At Kilmacabea National school, with only 78 on rolls, 50 were returned as in daily attendance, or 64 per cent. In Shirkin Island boys' school 35 were returned as daily attendants out of a total of 50 on rolls, or 70 per cent. Now, bearing in mind the circumstances of locality, efficiency, &c., &c., attending these schools, and the rate of attendance in other rural schools more advantageously situated, I cannot think that their returns are quite to be trusted. I took the trouble in several instances to have the average calculated twice—first, excluding wet days, &c., and then including them, and the comparison of the results showed invariably in favour of the school."

Model School Report (A.) :—

Model School Report.

"132. The importance of accuracy in matters connected with registration and averages is not recognised. As an example, on examining a model school which we visited on Saturday, and inspecting the registers, we found the average daily attendance for the week was not found in the usual manner. The school being open on Saturday the number of children attending on that day was small, and so the practice in finding the daily average was, to divide the total number of attendances for the six days by five instead of by six, so as to make it appear that the average daily attendance was greater than it really was. The number of children attending on the sixth day was taken, but this number merely served to increase the number of children who had attended on the first five days, and so give a fictitious result, magnifying the popularity of the school.

"133. We were assured that this was done by direction of the Inspector, and it was supposed that the plan was adopted by orders from head-quarters. When we expressed surprise at such a trick as this, the head teacher *naïvely* remarked that if the average were taken by dividing by six, it would bring down the average daily attendance for the week too low; thereby indicating his ignorance of the meaning of average attendance and a total disregard to the value of statistical information.

"134. We do not know to what extent this practice has prevailed, but it vitiates all results derived from the stated average daily attendance in model schools, as will be clearly seen by this example. Suppose the school referred to above was open for forty weeks in the year. The average daily attendance actually returned in the report for 1867 for the boys' school is 37·4. This result was arrived at by reckoning only five school days instead of six school days in the week, so the actual number of attendances made in the year was $37\cdot4 \times 40 \times 5 = 7480$. Restoring the true number of days the school was open instead of the fictitious divisor, we get for the true average daily attendance $\frac{7480}{40 \times 6} = 31\cdot2$, or one-sixth less, as it ought to be.

"135. It would be very unsatisfactory to the promoters of these schools if it should be found that the scanty average daily attendance in them returned by the Commissioners ought to be corrected by cutting off one-sixth when it is calculated honestly. We are not, however, able to say that the false mode of calculation is universal. But there is a general anxiety to manufacture a high average attendance by every possible contrivance. Thus, at Monaghan, we arrived about 10.30, and found the elder boys all coming away from the school. We stopped some of them and found that there was some Presbyterian function going on in the town, and all the boys of that persuasion were going to it; as this comprised all who were most advanced in the school, and as the District Inspector was examining the pupil-teachers and monitors, we did not examine the boys (see pp. 28, 30, 31); but we found on examining the registers that these boys had all been marked as present for the day, although, in fact, they were absent for the day.

"136. Also at Athy, when we arrived the lads at the top of the school were absent, having gone over to the Presbyterian minister to learn Latin.

"137. If the rule is that all children present at twelve o'clock are counted present *for the day*, we think it would be well to specify a certain minimum number of hours constituting an attendance, as in State-aided schools in England."

Mr. *Richmond* quotes a case in Belfast (F. 401), where the slate was used to enable children to leave school before roll-call without lessening the return of attendance :—

"I paid two visits to the Old Park Print Works National school, which is mainly composed of ordinary pay scholars. On the first occasion I arrived, as usual, unannounced and unexpected. It was about eleven o'clock, and I spent the first half hour in conversation with the master. On a table beside his desk lay a slate, and I observed that every now and then a boy or girl came up, wrote his or her name on the slate, and then left the school. At half past eleven I asked the master to call out all the 'tearers' for me, as he had told me that thirteen had put in an appearance that morning. To my surprise he said that only one of the thirteen was present. 'Where were the other twelve?' I asked. 'Oh,' said the master, 'they have just left. They are wanted at the works, and so I get them to put their names on a slate, and at half past eleven they may go.' As the school does not open till ten o'clock, this hour and a-half's attendance had no very obvious purpose; for no shorter period than two and a-half hours is allowed to be reckoned for the purposes of the Act. But the master explained; though this short attendance is of no avail for the purposes of the Act, it is available with reference to the statistics required by the National Board. These names on the slate are all reckoned in the day's attendance as entered in the Report Book, and by aid of them the average daily attendance is kept up. Every day some of these 'tearers' look in for this short

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> time, not, as may well be supposed, from any keen desire to improve the passing hour, but in compliance with the master's wishes. On this morning, then, twelve out of the thirteen 'tearers' were clean gone at half past eleven o'clock, and only one remained to make up an attendance which could be reckoned for the purposes of the Act."

Assistant Commissioners' Reports.

The time spent by a child in the school is uncertain, even on the days when he is marked as present. All children present at twelve o'clock are marked as present for the day. "A rule exists requiring a slate to be hung up in the school, on which the names of any children who leave before the closing of the school must be inscribed, but it did not seem to be very generally complied with." *Coward* (E. 169). Sometimes the school only opens at eleven o'clock. *Laurie* (K. 106). *Renouf* (I. 16).

It is assumed, as a recognised feature of the National schools, that average attendance is one-third of the number on the rolls.

Lord *Oranmore* :—

Evidence.

> "13421. *Chairman.*—Do you think the average attendance of children in the schools in your district could not be improved?—Lord *Oranmore.*—It is almost impossible to keep them at school. They are engaged in agricultural operations, and when the sowing and reaping times come it is impossible to keep them at school.
>
> "13422. Do you think they are absent only when they are merely wanted for purposes of agriculture, or do they stay away either from their own indifference or the indifference of their parents?—I think they are anxious to go and get the education. They may, of course, stay away from indifference. I went to my school the other day, and I said to the master—'What is the use of having little children like those there,'—of five or six years of age; and he said—'Hear them read.' I did hear them read, those little children could read the First Book with facility. They were little orphans, and I knew the mother lived in the neighbourhood specially because she could have her children at the school for nothing.
>
> "13423. Mr. *Sullivan.*—Your calculations are based on the number of children on the rolls?—Yes.
>
> "13424. How many children on the roll does it take to produce one in attendance?—About three. That is from the return, but I think the average is reduced for the reason I before stated."

Yet the best attendance is made in rural districts :—

Evidence.

> "4800. *Chairman.*—In the various districts in which you have been employed for several years, have you noticed any special differences in the regularity of children's attendances, arising from the character of the population, or the employment in that district?—Mr. *Sheridan.*—I think I have. In large towns where employment is easily obtained by young people, in shops, as clerks, and in trades, and all that, they remain a shorter time in school than they do in other places; and in towns, too, one will find a larger number of poor children than in the rural districts, and these poor children will attend more irregularly than those whose parents are better off. The very best schools are found in the rural districts, both the best as regards regularity of attendance, and the best as regards proficiency."

Besides the employment of children in agriculture, the indifference of parents and their negligence are causes of lax attendance, Major *O'Reilly*, M.P. (14871) :—

> "14871. *Chairman.*—Do you think that number of the irregular attendants arises from the parents being careless whether the children attend school regularly or not, and from a disposition to keep the children away unnecessarily for any trifling little occupations at home?—Major *O'Reilly.*—I think I may say, speaking roundly, that the irregularity and deficiency of attendance for both exist—not merely that some children attend irregularly, but that many children do not attend at all, is entirely due to the indifference of the parents with regard to education; and as far as I have inquired in many districts, and I tried to estimate it, I should say that not more than one-third of the irregularity of the attendance is due to the desire of the parents in rural districts to make any profit by the earnings of the children, and that two-thirds of it is due to simple indifference and negligence, allowing the child to stop at home because it is raining a little, or because the child doesn't like to go to school."

Assistant Commissioners' Reports.

Mr. *Renouf* (I. 13), says the apathy of parents is the principal and almost universal cause of irregularity. In Kerry Mr. *Balmer* reports a general anxiety on the part of parents for education for their children (M. 141). So does Mr. *Harvey* (N. 36), but turf-driving, reaping, fairs, and all public amusements competed very successfully with the schools.

Effect of enforcing fees.
Evidence.
Assistant Commissioners Reports.

Enforcing the payment of school fees would have a tendency to increase punctuality of attendance in the opinion of some witnesses, Canon *Toole* (21309); *Wilson* (16456); *Petticrew* (16591); others think it would reduce attendance, Canon *Forde* (22986); *Macdonough* (17744); *Jack* (L. 262). The prepayment of school-fees is generally considered conducive to regularity of attendance, *Coward*, E. 160; *Harvey*, N. 37; *Fitzgerald* (12240-7).

Remedies.

In as far as the irregularity of attendance arises from migratory habits, the need of juvenile labour, or the apathy of parents, it is difficult to suggest remedies.

Rewards.

Rewards for regular attendance are resorted to "but with very undesirable results," *King*, D. 49. Mr. *Richmond* mentions a plan of returning part of school-fees which has worked well, F. 95.

Compulsion.

The plan of enforcing by law attendance of all children of school age has been discussed. Mr. *King* reports that the opinions of the clergy, managers of schools in Dublin, was less adverse to compulsion than he had expected (D. 49). Mr. *Richmond's* testimony is in the same direction, that opinion in favour of compulsory education is gaining ground, F. 97, 98. He discusses the plan of indirect compulsion by means of an educational test, F. 98–100.

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Mr. *Laurie*, H. 107 :—

> "The *bona fide* industrial poor, however, who frequent the National school proper, ought, I venture to say, to be stimulated and encouraged rather than coerced; and this opinion is borne out by their eager desire for instruction, in a general sense, combined with their special appreciation of really good schools. I have only to add to my former suggestions, that the stimulus to attendance presented by the *Revised Code* scheme of grants would go far to meet the more urgent necessities of the case, but on account of the peculiar inequality of ages in the various classes, a slight modification would be desirable."

He goes on to show that the application of a compulsory measure (H. 108) would be premature and inexpedient (109), but not so in regard to pauper and vagrant classes (110). This agrees with Major *O'Reilly's* opinion :—

Evidence.

> "14997. Rev. Mr. *Cowie*.—Have you considered the question whether compulsory education in towns would be at all applicable to the state of things in Ireland?—Major *O'Reilly*.—I have considered the question a good deal with regard to several parts of the empire, and of course peculiarly with regard to Ireland, and I do not think compulsory education could be at all introduced in town or country. In town there is a difficulty, of course, in ascertaining where the children are; we all know how difficult it is to trace the town population. In the country there would not be that difficulty, but there would be great difficulty in enforcing it. I think any compulsory system of education would greatly disincline the people to avail themselves of any sort of education at all. There is such a long deep-seated prejudice against what is ordered by the law in Ireland, that I think you could do nothing to make education so unpopular in Ireland as to enforce it by law.
>
> "14998. In reference to what we call our 'street Arabs,' who are growing up annoyances and a positive loss to society, could there be no plan adopted to secure that they should be saved from their position?—We have carried in Parliament, I am glad to say, an 'Industrial Schools Bill,' against great opposition, for Ireland, which is a step in that direction, giving magistrates power with respect to certain large classes of street Arabs; and I should, for my own part, be glad to support an extension of the principle of that Bill, in fact, rendering education compulsory upon all children whom you could find either vagrant or mischievous.
>
> "14999. Is there not something of the kind already done with respect to workhouses? The education of the children in workhouses is compulsory is it not?—It is, but I myself think it a great mistake in the legislation with regard to workhouses that parents of the vagrant class are allowed to go into and come out of the workhouses as frequently as they like with their children. I think we might take some steps in the direction of compelling such parents to leave their children in workhouses for education."

Evidence.

That compulsory education would be opposed to the feelings of the people is affirmed by Cardinal *Cullen* (27457); and the Rev. *J. M'Menamin* adds that it would require that the Government should feed and clothe the people as well (21969).

Assistant Commissioners' Reports.

Mr. *Jack* points out the difficulties in the way of any compulsion in L. 291. In Kerry there was not much indication of favouring a compulsory system *Balmer* (M. 184).

Mr. *Harvey* also reports that it would be unpopular in the Central district (N. 39).

Gratuitous Education.

Gratuitous education is by some advocated as an efficacious remedy, but experience shows that the free children are the most irregular *King* (D. 49). *Richmond* (F. 96), *Jack* (L. 264); yet Mr. *Jack* argues in favour of school fees being paid out of a rate in L. 269–272. In Kerry the opinions both of Established Church managers and also of Roman Catholics were generally adverse to it *Balmer* (M. 187, 188).

Mr. *Harvey* considers the present prevalence of gratuitous education as one chief cause of irregularity (N. 37).

No effort is made at present in many places by managers to ensure regular attendance —*Coward* (E. 160). The clergy might do much in this matter if they attended to it earnestly—Major *O'Reilly* (14872), and instances are given of their success—*Coward* (E. 161). An efficient and active teacher is still more successful—*Laurie* (H. 103).

Evidence.

Irregularity is promoted by the undue multiplication of schools—*Sidgreaves* (G. 17).

We are of opinion—

RECOMMENDATIONS.

That all children should either pay themselves or be paid for out of a public rate.

That it would be inexpedient to pass any law compelling attendance at school in rural districts.

That in towns it is desirable that provision be made for the education at the expense of the parents, if possible, or if not, at the expense of the community, of all children who are of school age and are not actually at work.

We hope that the payment by results in the modified form in which we have advised its adoption will make the teachers more keenly anxious for the progress of the children, and that the wholesome rivalry of the schools in the same district will produce, both in managers and in teachers, active exertion to secure more regular and more beneficial attendance. With respect to this latter point, we recommend—

That no child should be considered as having made an attendance, who has not been present in the school during the four hours of secular instruction, which are prescribed by the Board's Rule, Part I., IV. 17.

Roll-call.

The roll is called twice a day in schools in England, and as there is often a break in the school attendance in the middle of the day in schools in Ireland, it would tend to secure attendance for the full time, if the roll were called twice a day instead of once.

Half-time system.

CHAPTER VI.—HALF-TIME SYSTEM.

In the case of children employed in factories partial attendance at school is enforced by Act of Parliament. For these children education is compulsory. There are two sets of Acts regulating manufactures with different rules respecting the school attendance of working children.

Legal provision.

One series of Acts, known as the Factory Acts, applies to the spinning and manufacture of cotton, wool, worsted, hemp, flax, tow, silk, or jute. The other series of Acts, called the Printworks Acts, has reference to printworks, and the bleaching, dyeing, and finishing of textile fabrics. The tendency of legislation is to extend the operation of these Acts, so as to include all factories and workshops of every kind.

3 & 4 Will. IV., c. 103; 7 Vict., c. 15; 10 Vict., c. 29.

30 & 31 Vict., c. 103.

The following are the chief provisions of the Factory Acts regulating the employment of children:—No child under eight years of age can be employed in a factory at all, and no child under thirteen years can be employed for more than six hours and a half in a day, working every day, or ten hours on alternate days, working every other day. A child working every day must attend school for three hours every day; a child working alternate days must attend school for five hours every other day. The school is to be chosen by the parents, or in their default by the Factory Inspector. Parents are liable to fine for neglecting to send their children to school, and millowners for employing children without a certificate of school attendance. An employer must pay to the schoolmaster a school-fee of 2*d.* a week, or a penny in the shilling of the child's wages, as the Inspector shall direct, and may deduct it from the wages. An Act, passed in 1867, and applying to the whole of the United Kingdom, extends the Factory Acts to nearly all manufacturing processes, and besides, to all premises in which at least fifty persons are employed on any manual labour.

8 & 9 Vict., c. 28.

The Print Works Act prohibits the employment of women and children between ten at night and six in the morning, and provides that during each half year from the 1st of January to the 30th of June, and from the 1st of July to the 31st of December, in which a child under thirteen is employed, it shall attend school for 150 hours distributed over thirty days in each half-year, not more than five hours being reckoned in any one day.

It is only in the manufacturing districts of Ulster that the regulations of these Acts can be largely brought into operation. Our Assistant Commissioner, Mr. Richmond, examined carefully into the working of these Acts in Belfast and some neighbouring villages, and reported to us the results of his inquiry (F. 348–433).

In 1866 there were[1] "only about 270 half-timers in the whole of the Belfast mills, when from the same amount of machinery in England as many children as these would be at school from two or three mills alone;" but the present half-timers belong to ten mills only, while the total number of mills in the town is fifty-two, employing 27,000 hands, and if the proportion of half-timers to the whole number of mill-workers should become the same in Belfast as it is in England there would be about 2,600 half-timers in Belfast proper (F. 362).

Of the National schools attended by half-time pupils Mr. Richmond expresses an unfavourable opinion. Their defects are attributed to several causes.

Defects.

The school-hours do not harmonize with the regulations of the Act which, when children work for half the day and attend school in the other half, requires that the half-timers' school attendance shall consist of three hours either in the morning or afternoon according to the time when they are free from labour. Thus a school to be suitable for half-timers ought to be open for at least three hours in the morning, then closed for the dinner-hour, and again open for at least three hours in the afternoon. But National schools are ordinarily open only from ten to three, with a short interval for the children to eat a "piece," and the custom of the country is for working people to dine, not at twelve or one, but at three. Hence, either the morning set of half-timers (F. 422), or more commonly the afternoon set (F. 355, 358, and 421) does not get the due amount of teaching. This defect might be remedied by the adoption of the alternative permitted by the Act, that the children should work and attend school on alternate days (F. 418); but this plan is not adopted by mill owners because it would entail upon them the loss of half an hour's work a day (F. 359).

Another defect which Mr. Richmond mentions is the deficient teaching force in factory schools (F. 363); and the explanation of this is, "that the National Board in estimating the average attendance on which the allowance of State assistance is to be calculated, halves the total number of half-timers in attendance, on the theory that two half-timers are equivalent only to one child who attends for the whole day."

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[1] See Assistant Commissioners' Reports (page 216) F. 361.

Mill-owners.

If the Board does not treat factory schools liberally, neither do the mill-owners in all cases. At the Pilot-street school, belonging to the York-street Flax Spinning Company, there were found forty-seven ordinary scholars and ninety half-timers with no more than two female teachers, while the Company contract with the mistress for the instruction of all the half-timers, of whom the school roll contained 131, for £15 a year. At the legal rate of 2*d.* a week, the school fees of 131 half-timers would amount to more than £50 a year. At Leeson-street school, the mill pays 2*d.* a week for each half-timer, or about £36 or £37 a year, and the staff consists of a mistress, three assistants, and a monitress. Campbell's-row school is even better circumstanced, as three firms pay for their half-timers, £44, £5, and £16, respectively; the Board grants £127, and the pay scholars contribute about £16 or £17 a year; so that altogether this school has an income of £210 for the support of seven teachers and a workmistress. This school is kept open from ten to one, and from two to five o'clock for half-timers, but the pay scholars are dismissed at three, when "the teachers for the most part break up too," leaving one assistant to take charge of the mill children, though "the mistress makes a practice of staying herself also" (F. 375).

On the whole, the literary results of the half-time system in Belfast were found upon examination to be unsatisfactory (F. 379):—

Reports of Assistant Commissioners.

> "Of the six Belfast factory schools, only three have any half-timers who have reached the Third Reading Book; in these schools the children in the Third Book form a very small proportion, about 10 or 11 per cent. of the whole, while fully half are only in the First Book or the Card, learning to form letters and figures on slates, and commencing, some of them, the simplest possible sums in arithmetic. That is the present net result of the half-time system in Belfast. The most that can be said for it is that by means of it some clever or industrious children are carried just far enough to enable them, after leaving school, to turn the little knowledge they have gained to some account, while the greater number of those who come within its scope are sent away with so small a smattering of the rudiments of knowledge, that unless it be afterwards followed up and improved at a night school, it will quickly be entirely effaced from their memories."

Experience of the half-time system in England does not differ materially from the results ascertained in Belfast.[1]

Exclusion of religious teaching in Belfast.

In the factory schools of Belfast, the religious difficulty is solved summarily rather than legally. The law allows to parents the choice of the school to be attended by their children while working half-time, and in default of parents, assigns the choice to the Factory Inspector. It is to be observed also that the school-fees of half-timers, though paid directly by the manufacturer, may be deducted by him from the children's wages, and are, therefore, really paid by the children's parents. In Belfast, no choice of schools is left to the parents. The mill-owners (F. 386) "will not be troubled with a multiplicity of schools when one school can do the work perfectly well; and they will have no cavilling on the ground of religious instruction. They send their half-timers to a single school, and they make that school purely secular, leaving the onus of religious teaching entirely with the ministers of religion." A slight majority of the whole number of half-timers are Roman Catholics (F. 387), but the owners of the mills at which they work are Protestants, and the teachers of the schools are Protestants likewise.

Mr. *Richmond* says (F. 387):—

> "As a mere matter of policy, and not because I heard the slightest imputation on the impartiality with which these schools are conducted, it would, I think, be well if the managers, having so mixed an attendance of children, would mix their teachers also. If a due proportion of Roman Catholic teachers were introduced, these schools would be complete examples of the united system of education.
>
> "389. The majority of the half-timers here are Presbyterians, the number on the roll being ten of the Established Church, twenty-one Roman Catholics, and forty-seven Presbyterians. This school is not entirely secular. The Protestant half-timers receive religious instruction together with the ordinary scholars: the Roman Catholics have now no religious instruction at all, but as there are separate boys' and girls' school-rooms there is no difficulty in reserving a room for them, in which they go on with secular subjects while the Protestant boys and girls are massed together for Bible reading; when there was a Roman Catholic assistant, she conducted the religious teaching of those of her Church. It may be regretted that the Roman Catholics should be under any kind of disadvantage as compared with their Protestant school-fellows, but there are no symptoms of ill-feeling on the subject."

Practice in neighbouring villages.

The practice in the factory villages adjoining Belfast is not uniform. At Whiteabbey the Flax Spinning Company send all their half-timers to one National school, where religious instruction is provided for the Protestants, but none at present for the Roman Catholics (F. 389). At Whitehouse a few of the Protestant half-timers attend the Church school; but the greater part, Protestants and Roman Catholics, go to the National school, where teachers of various creeds are employed, who give religious instruction to children of their own persuasion, and where the Established Church rector, the parish priest, and the Presbyterian minister frequently attend for the same purpose (F. 390–391). At Ligoniel there are four mills and "three different National schools

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[1] Report of Committee of Council on Education for 1868–9, pp. 159, 226, 317.

HALF-TIME SYSTEM.

—one Presbyterian, one Wesleyan, and one Roman Catholic," and the half-timers are permitted—as by law authorized to do—to choose their schools. With this freedom the Roman Catholic half-timers invariably attend the Roman Catholic National school, though it is described by Mr. Richmond as inferior to the other schools of the place (F. 392–397), and not always free from hostile attack.

Print Works Act inadequate.

The educational requirements of the Print Works Act have been generally condemned, and modifications in them are expected to be made. Mr. Richmond condemns them emphatically (F. 433) :—

> "As regards the educational regulations of the Print Works Act, I can only say that they seem to me to be so utterly inadequate that they might almost as well be abrogated altogether."

He describes only one school worked under this Act, viz., the Old Park Print Works National school, with which he was dissatisfied.

The most remarkable circumstance about the school is that, while two of the half-timers from flax mills who must be under instruction for three hours are counted by the Board as only one in attendance, the "tearers" from print works are reckoned in full even when they remain in school for no more than an hour or an hour and a half (F. 401–408). Mr. Richmond shows that the solicitude of the master to procure even these brief attendances is not without beneficial effects upon the "tearers." He says :—

> "I have already mentioned the short morning attendances of the "tearers" over and above the hours required by the Act. Whether the National Board are satisfied that these brief appearances should be counted in full is a point to be settled by them with the master. It is at least inconsistent that while teachers of factory schools have to halve the number of the half-timers in recording their attendances, the far shorter stay made by many of the "tearers" should be reckoned in full. But I do not question that the interest which the master has in obtaining the presence of these children in the morning has redounded to the benefit of the children themselves, and that if they had done no more than fulfil the minimum requirement of the Act they would have been found in a far worse condition, educationally, than now. During the eight months, from January to August, 1868, the average monthly attendance entered in the report book, of "tearers" alone, had been 11·3 boys and 5 girls, out of 24·1 boys and 11·1 girls on the roll. This is equivalent to an attendance of 46 per cent., calculated on the whole number of children, or something like half time. When all the Act requires is one-sixth of the time, this fact would at first sight appear equally remarkable and satisfactory. But the explanation has been already supplied: the greater portion of these attendances are for about an hour and a half only out of the five hours for which the school is open. In estimating the results, then, which I have recorded of my examination of this school, it must be borne in mind that the average requirements of the Act have been supplemented by the pressure exercised by the master, by which he succeeds in securing the presence, if only for a short time, of each "tearer" on an average nearly every other day."

Remedies suggested.

Reverting to half-time children from mills, we think that the two main defects indicated as lessening the value of their attendance at school may be remedied. These are that the school hours are not suitable for half-time children, and that the teaching staff allowed by the Board is inadequate to instruct them. The Factory Inspector is authorized by the Acts to disqualify any schoolmaster on the ground of neglect to fill up certificates that the children have properly attended school for the requisite number of hours. Where a school has been ascertained not to be open for six hours at suitable times during the day, he should not allow the teacher to issue certificates of attendance. The regulations of the Board in 1833, mentioned six hours as the period during which a school should be open.[1]

The other evil may be remedied if, when the system of payment by results has been introduced, the half-time children are admitted to examination for the results grant upon half the attendances required to be made by ordinary pupils. This is the course pursued by the Privy Council in England. Personal salaries, results grants, and school-fees may thus be expected to afford support for an adequate teaching staff.

We therefore recommend—

RECOMMENDATIONS.

That schools attended by half-time children should be required to be kept open, all the Teachers being in regular attendance, for at least six hours at suitable times of the day.

That children attending school as half-timers under any Act of Parliament should be qualified to be examined for the results grant by an attendance of one hundred half-days of not less than two hours each during the previous twelve months.

That care should be taken that the rights secured by the Factory Acts to the parents of half-timers in the choice of a school for their children be not interfered with.

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[1] Appendix. Collection of Leases, Form II., paragraph B.

CHAPTER VII.—SCHOOL FEES.

School Fees.

We have before mentioned that the extent to which school fees are paid in Ireland is less than it ought to be. We first of all give the facts of the case.

National Board's Returns.

From Returns of National Board[1], § xii., par. 11, for 1867, it appears that in 327 schools no fees were paid, in 379 the fees were less than £1, in 776 they were less than £2, in 723 less than £3, in 658 less than £4, in 610 less than £5, and in 1,502 they ranged from £5 to £10. In the remaining 1,037 the fees were higher.

A more useful extract for purposes of comparison can be made from § xii., par. 13 :—[2]

I. Year.	II. No. of schools.	III. Average attendance of children.	IV. Amount of school fees.			V. No. of average attendance children paying 3*s.* 10*d.*	VI. No. of average attendance children attending without payment.
			£	*s.*	*d.*		
1858	5,408	266,091	29,226	16	10	152,487	113,604
1859	5,496	269,203	33,041	17	4	172,392	96,811
1860	5,632	262,823	33,961	13	1	177,191	85,632
1861	5,830	284,726	34,342	1	9	179,176	105,550
1862	6,010	284,912	34,899	19	10	182,086	102,826
1863	6,163	296,986	34,696	6	3	181,024	115,962
1864	6.263	315,108	36,935	18	11	192,783	122,325
1865	6,372	321,209	39,135	18	2	204,187	117,122
1866	6,453	316,225	40,529	8	2	211,457	104,768
1867	6,520	321,683	40,883	14	5	213,307	108,376

The table is calculated thus: if each child pay 1*d.* per week when at school, an average attendance child would, for the forty-six weeks the school must be open by the rules of the Board, pay 46*d.* The whole amount of school fees divided by 46, gives the number of average attendance children who pay 1*d.* per week. The result is given in col. V. The rest of the average attendance children pay nothing; their number is given in col. VI. The errors to which such a calculation is exposed are chiefly these—(1). The amount of school fees received is not very much to be depended upon in any return—it is tolerably certain to err in defect, by omission on the part of the teacher, deferred payments, &c. (2). Some children pay more than 1*d.* per week; and sometimes when there are several of a family it would be less. Assuming that these sources of error to a certain extent balance each other, the proportion between col. VI. and col. III. shows the number of children who pay no fees. It is, speaking in round numbers, about one-third.

Evidence.

Mr. *Keenan* has tabulated the result for 1867 in a different way; by dividing the whole amount of fees by the number in average attendance, he makes the average payment per pupil 2*s.* 7½*d.* (1673).

And he distributes this among counties thus (1677) :—

> "As regards the counties, I have a statement of the averages, ranging from the worst to the best, under the two heads of fees and subscriptions. In the case of fees, Leitrim is the lowest, being only 1*s.* 2*d.* a head; then follow Mayo, Roscommon, and Longford, all under 1*s.* 6*d.* per head. The counties that are 1*s.* 6*d.*, but under 2*s.* per head, are Cavan, Galway, Donegal, Sligo, Carlow, Kerry, Fermanagh, and Queen's county. Those in which the fees range from 2*s.* to 2*s.* 6*d.* per head, are Westmeath, Kilkenny, Meath, Clare, and Monaghan. Those where they range from 2*s.* 6*d.* to 3*s.*, are Louth, Wexford, Tyrone, Dublin, Wicklow, Cork, Kildare, Waterford, Armagh, and King's county. The counties where the fees amount to 3*s.* or over, are Tipperary, Limerick, Londonderry, Antrim, and Down."

Amount and rates of Fees.

In Londonderry it amounts to 3*s.* 4¾*d.* per head (1681). In convent schools where the rule about school fees is not rigidly observed (1249), he says the average amount paid is only 8¼*d.* per head per annum.

This is only a convenient mode of calculation for comparison, for it should be remembered that each average attendance child does not pay this sum; but it is more probable that of the average attendance a few pay much more, and a great many pay much less.

The general average of weekly payment is 1*d.*, as we may conclude from Mr. *Macdonough*, school-teacher, who speaks frequently of "the penny per week" paid by his scholars at Naas. And Dr. *Newell* (24852) thinks that is a reasonable sum for one child, "but if a labourer had four children 4*d.* would be too much. The four together might be admitted for 2*d.* a week."

We think that for several reasons it is desirable that all children should pay school fees. These reasons will appear from the following evidence to be :—(1). That children attend more regularly when they have to pay, supposing payments to be made in advance. (2). That they value the teaching more when they pay for it. (3). Gratuitous education of the children who can afford to pay demoralizes the parents. (4). The parents take more interest in the progress of the children when they contribute to the expense of the schooling.

Although such conclusions are almost axiomatic in the opinion of many persons who have studied the question of National education, we think it of importance to adduce the

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[1] National Board's Returns, sect. xii., par. 11; page 359.

[2] *Ibid.*, page 361.

School Fees.

Evidence.

evidence of some gentlemen who have appeared before us, to show that they are recognised by persons of influence, who have practical knowledge of the subject.

Right Rev. Dr. *Keane* in answer to question 15645—

"As sure as the pupil pays, either 1*s.* or 2*s.* 6*d.* or 5*s.* a quarter, as they may when learning the higher branches—as soon as he pays, his attendance is more regular at school. He must then get value for the money that he gives; whereas when the child does not pay at all, that it is totally gratuitous, they don't care so much about it—they go just as they please, because they have nothing to lose, they say it is no loss to them, and on that ground I am anxious they should pay everywhere."

Canon *Forde* says:—

"2279. Rev. Dr. *Wilson.*—Do you think as a general rule the parents would, for the sake of the children, appreciate education more if they paid school-fees?—Canon *Forde.*—All I can say is, that in the school I have referred to in my parish, which is conducted altogether by religious ladies without any connexion with the Board, the constant permanent attendance varies very little from the number on the roll, and ranges from 200 in winter to 210 or 220 in summer. Nearly every pupil is in constant daily attendance, and the ladies are not only very rigid in exacting the fees, but also very rigid in fining the children for occasional absence; in fact they would not allow a child who has remained away a day or two from school to return without paying a fine of 4*d.* I need not say that this is done, not with the idea of making money from the school, because the religious spend more money on the school than anything they could possibly get by it, and everything got in the school goes towards the support of it. I believe that people will value more the education which they pay for than that which they get gratuitously."

Mr. *Mahony*:—

"17036. Rev. Dr. *Wilson.*—Now, should we find the parent of a respectable child paying by the week instead of quarterly—that is to say, for the six weeks of attendance one quarter, and four weeks of another, instead of paying for the whole they pay for two quarters?—Mr. *Mahony.*—Sometimes they pay by the week, which induces a more regular attendance; for if they pay on a Monday they are sure to remain for the week."

Rev. *F. Petticrew*:—

"16588. Rev. Dr. *Wilson.*—Has the non-payment, or small payment of school fees in any way affected the moral tone of the people, do you think?—Mr. *Petticrew.*—I believe that for parents to escape payment for the education of their children, when able to pay, has a demoralizing tendency. It undermines their sense of independence and self-reliance; it has also I know a demoralizing effect on schools in the neighbourhood, rendering it very difficult for teachers to obtain the school-fees where they are charged.

"16591. Have you any observations to make with regard to the attendance of children at schools whose parents pay fees for them, as contrasted with those who do not pay?—I have the authority of various teachers for saying that as a general rule those who pay attend better than those who do not, and that when the parents pay something they not only make their children attend better, but take a more lively interest in their progress."

Mr. *Matthews*:—

"18375. Mr. *Gibson.*—You said you must look to Government only for an increase in your emoluments. Do you think that would promote a healthy state of things? Should not the parents be induced to pay a contribution for the instruction which their children receive from the schoolmaster?—Mr. *Matthews.*—In expressing that opinion, I reflect the sentiments of teachers in general. I think it has a very good effect to make children pay at school. I know that, as far as my own experience goes, I have been successful in making the people pay a great deal more than they have been in the habit of paying. A great many teachers say it is impossible. My managers in general left the matter to myself, and left me at liberty to do what I thought most beneficial for the school and the cause of education. I worked them up gradually until I have, in several cases, trebled, and perhaps quadrupled, the school-fees received by my own predecessors. But all managers will not permit that."

Plan of securing fees for all children.

If all children ought to pay fees, it seems clear that the children of those who are unable to provide clothing and food for their children without public aid, should be paid for by the public.

We have reason to think that many persons do not pay fees who could very well afford it, and that the recommendation we have already made that the Poor Law Guardians should pay for those who are too poor to pay for themselves, will tend to make those parents pay who now refuse to do so. Having their children paid for by the guardians would be receiving parish relief, and would entail certain disabilities which the parents might be very unwilling to incur.

A plan by which this mode of paying the teacher 1*d.* per head per week for all children attending might be the following—

Any parent who, on the plea of poverty, claims exemption from the payment of school fees, should apply to the Board of Guardians, or to a relieving officer for a ticket certifying that his child shall be paid for out of the poor-rate.

Lists of the persons so relieved should be published from time to time, as are those of persons in receipt of ordinary out-door relief.

Any sums so granted in aid of school-fees should be paid quarterly to the school manager, whose receipt the clerk of the union should hold as his voucher.

The sum contributed out of the poor-rate, should be reckoned as local contribution in making up for the locality the third of the Government grant.

We hope, however, that parents will pay the fees themselves. The teachers should be instructed by a general order to demand fees—to require prepayment of the fee for the week, not rigidly at first, but as a general rule. When the habit of prepayment

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is established, more regularity of attendance will follow (*Mahony* 17045–8). The managers may do much in this matter (*Matthews* 18446–450). There is no doubt that formerly school-fees were paid in Ireland to a much greater degree than at present. In the Cork district the average of 41 National schools selected, as we presume, at random (*Coward* E. 384) was 4*s.* 4½*d.* per annum, the schools being open on the average 220 days in the year (388). The average rate which the children were recorded as paying was 3*d.*, or at the rate of 7*s.* 6*d.* per annum.

Assistant Commissioners' Reports.

Mr. *Coward* (E.) :—

"389. To recapitulate briefly, I have shown that in the National schools which I visited there is no average rate of payment in any district amounting to 5*s.*, 4*s.* 4½*d.* being the sum paid, on the average, by each child attending these schools, and that this payment in one district is as low as 1*s.* 1½*d.* Although in particular schools 12*s.*, and even £1,* may be reached, and 5½*d.* be the other extreme, it is certain that no school teacher receives, on the average, more than 4*s.* 4½*d.* in school pence towards the increase of his small salary, and in many cases receives much less.

"390. Is this rate of payment the result of inability to pay more towards their children's education, or is it the result of unwillingness and capriciousness? I believe it to be the latter; for it must be remembered that the majority of the people who send their children to school agree to pay for them; and the facts I have stated show that if payment were to be actually made according to the terms agreed upon, the salaries of the teachers in fees would be much larger than they are now. All the teachers whom I saw think that they ought to have more income from this source, and say that if those in authority were to move in the matter they would not have occasion to complain as they do of irregularity and capriciousness in the payment of school-fees, and its general accompaniment—irregular attendance. All of them recommend the payment of fees weekly in advance.

"391. I cannot throw any of the light of statistics, I regret to say, on this matter, but must content myself with repeating the statements of the National teachers, who volunteered information and seemed to speak with sincerity. They urge, as a great grievance, not gratuitous instruction in the case of those who *cannot* do any thing for themselves, but a system of gratuitous instruction which parsimony and mere unwillingness forces on them; and they insinuate, if they do not plainly say, that they are not supported by the clergy in their efforts to obtain the money which the parents of scholars voluntarily agreed to pay for their instruction. They complain that the arrangements between themselves and parents cannot be enforced, and that if they could be, the managers would stand in the way of their enforcement, or if they did not, the children would not be sent to school. Two cases were brought under my notice in the course of my inquiries which illustrate the general indifference of the clergy with respect to this question. In one case, the master of the school told me that he was once obliged to refuse admittance to a boy, who was a paying scholar, on account of his irregular attendance. The boy, or his parents, appealed to the manager, who gave him a letter to the master, which obliged him to give in and take back the boy as *a free scholar.* This instance, though it does not profess to bear very directly on the point, is nevertheless useful as illustrating the small concern taken by the manager in the welfare of the master. The same teacher informed me that he had three scholars (brothers) who were being taught free of charge, on the supposition that they could not afford to pay school-pence. At length, one of them was removed into the higher department, which he entered as a paying scholar. Upon hearing this, the master dismissed the other two, but was soon obliged to receive them back. He returned fifty-nine as the number of children professedly free in his school, but assured me that very few of them were unable to contribute something towards their own instruction.

"392. The other case was still more striking. The son of a well-to-do woman who kept a shop was sent to one of the National schools in the place as a paying pupil. The payments, which should have been made weekly, were allowed to run on, and the teacher's applications for them were disregarded. His patience being at length exhausted, he dismissed the boy from the school, upon which his mother appealed to the manager, and was immediately furnished by him with an order for his re-admittance, which the teacher had to grant.

"393. Now, if it be the case that this irregularity in paying what, after all, are just debts, inasmuch as they were voluntarily contracted, does exist, and is not discouraged by those who could check it, it is doubly to be regretted, as a great opportunity is thus lost of strengthening in the people the sense of the natural obligation by which they are bound to educate their own children, or, at least, to co-operate in the efforts made by others for their instruction; and as an act of unfairness is in effect done to the teachers, who, being badly paid by the State, look to the school-fees as an important means of increasing their stipends. It cannot be said that the clergy have not the power to improve this state of affairs. No one who has any notion of their influence among the Irish people can doubt it. It is too great generally to fail in a matter which contains so largely the religious element.

"394. It has been exercised in a few instances with sufficient success to establish the conviction in my mind that the same could be done more generally than is now the case. In a few schools, the managers have, by their influence, reduced the numbers of non-paying scholars to the lowest limits possible, by refusing free admission to any but the really poor, and by expelling such as will not pay their fees. Thus, the teacher of the Ballinora National School told me that his manager had arranged with him to admit none but the really poor as free scholars, and to compel all to pay who could. This school, with 134 on the rolls, has, of that number, only thirteen who professedly pay nothing, and, nevertheless, it is as well attended as any other—perhaps, he said, better; at any rate, the payment of fees makes no difference in the attendance. Again, in a poor neighbourhood in the district of Skibbereen there is a National school in the parish of Kilmacabea which is attended by the usual mixture of farmers' and labourers' children. The manager, a sagacious and zealous priest, arranged with the teacher to admit none free who were able to pay school-fees, and to dismiss those who refused to pay them. Two individuals were determined to try the strength of his resolution, and steadily refused to pay for their children, who were accordingly removed from the list of scholars. They were then sent by their parents to another school which, however, being inconveniently distant from their houses, they were soon sent back to the first school, and gave no more trouble on the score of fees. A little determination at first would be met with grumbling and opposition, but, in the end, would succeed in removing what is bad for the people morally, and unfair to the teachers.

"395. One of the reasons of this irregularity in paying fees is the payment of the teachers by the National Board, which the people consider is sufficient to relieve them from any obligation to contribute towards their maintenance. The school master or mistress is regarded as a servant of the Crown, and is remunerated out

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* The Carmichael male and female National schools alluded to, in the former of which, with an average attendance of 51, the school-fees amounted to £55 for year ending June, 1868.

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of funds which, in the end, only come out of their pockets. It is an objection to double payments, and is very analogous to the feeling with which a man refuses to give in private charity because he has paid his poor-rates. It is a feeling, according to my informant above alluded to, especially prevalent among the farmers. Another reason which I think may be assigned for it is the isolation of the National schools from the people of all classes. They were established without any active co-operation of the people whom they were meant to benefit, and no measures are taken by the clergy to create any such interest in the schools as would tend to stimulate their flocks to render them as effective as possible. It cannot, therefore, be a matter of surprise that the people who never have the schools brought before their notice should be slow in doing anything for them. Take the Christian Brothers' schools, and what a difference there is! The people are ready to make sacrifices to have them, and, when established, to keep them effective. The reason is, because the clergy bring these schools well before the notice of the people, and use strenuous efforts to keep them flourishing. If they did the same for the National schools, they would not have to complain of the apathy of the people about them, and they would raise them and their teachers up to the standard which they sometimes deplore that they do not attain."

Assistant Commissioners' Reports.

Mr. *Richmond* suggests a plan of increasing school fees :—

"227. Enough has been said to show that the present system of school fees is working very badly. With parents unwilling to pay, and teachers afraid to exact, the rate of payment has been depressed far below its nominal figure.

"228. The unwillingness of parents to pay what may fairly be expected from them, can only be overcome very gradually by a process of enlightenment concerning the system of National education, such as can hardly be looked for at once. To correct the present evil, it seems necessary to make the mode of exaction more effectual; and, inasmuch as it is impossible in general, for the teacher to do more than he does (for in a matter of self-interest he may be trusted to take whatever course will bring him the largest return), there remain but two alternatives under the present constitution of the schools, either to make it possible for the teacher to insist upon the payment of the prescribed fees, or else to take the collection out of his hands altogether.

"229. To make it possible for the teacher to enforce payment of his fees, he must be made less dependent on the state of his attendance. It must be a matter of less moment to him than it is, whether a child from whom he is demanding fees, pays its dues, or leaves the school to avoid payment. As long as the retention of the child, at any cost, is a matter of vital moment to the teacher, so long are the teacher's hands tied, and his coercion fails in the last resort. He urges his claim, with a full predetermination to withdraw it at the first symptom of rebellion, and the parent is not slow to find this out.

"230. The object, therefore, should be, not indeed to give the teacher no interest in the number of his scholars, but to place his interest on a different footing. His interest should not be so pressing as to make him a slave to the parents and children, and yet it should be sufficiently powerful to impress upon him a general desire to maintain a good school.

"231. These objects might be effected by some such plan as this, which, in a modified form, was more than once suggested to me, and which in itself seems reasonable, and likely to be efficacious.

"232. It might be required that, in consideration of a certain average attendance for a past quarter of the year, a certain minimum amount of fees should be guaranteed by the patron or managing committee for the ensuing quarter; for instance, if the attendance averaged fifty from July to October, the guarantee from October to Christmas might be, say, 50*s.* The degree of pressure to be exercised in enforcing payment of fees, and, indeed, the whole manner of exaction, would be matter of arrangement between manager and teacher. However it might be done, the interest in getting in the fees would be transferred from the teacher to the manager: the manager might either collect them himself, attending the school for the purpose once a week, or he might leave the teacher to act as his collector. The teacher's interest in the particular fees for the current quarter would cease, but his general interest in maintaining a large school would remain, and therefore if he were empowered to act as collector, he would always, in asking for payment, stop short of the point at which the child would be withdrawn, not because the arrears in question were material to him, but because the larger his attendance the larger his prospective guarantee in the following quarter. If the parents knew that they were really paying, not the teacher, but the manager, their tone towards the teacher would be entirely altered, and his attitude towards them would be one of greater dignity and independence. But all this would not make his position sufficiently secure with the National Board. If his average attendance were reduced to a dangerously low level, he might still be compelled to attract children at any price to his school, lest he should be mulcted by his employers in Dublin. To obviate this difficulty it would be necessary to relieve the Board salaries from liability to fluctuation on account of variations in the attendance of children. When the Board has once determined that a certain locality is a suitable one for a National school, the teacher should be deemed worthy of his hire whatever the attendance. The responsibility of deciding whether there is a sufficient population to feed a school lies not with the teacher, but with the Board. No doubt to increase the school attendance is of paramount importance; but even this may be purchased too dearly, if the cost be impoverishment of the schools and their teachers, and disparagement to the cause of popular education."

Mr. *Sidgreaves* considers it necessary that more attention should be paid to the exaction of school fees (E. 72, 73) :—

"In the second place, I think that a great deal more might be paid towards the support of the teachers in the way of school fees than is paid at present. Opinion is somewhat divided upon the subject of gratuitous education, but the great majority of gentlemen who have favoured me with their views upon the subject, consider that, except in the case of the very poor, some payment by way of school fees should be made by the parents of the children. At present the fees are on the very lowest scale, but of those who are quite able to pay them if they choose, not one-half pay anything at all. The teacher is afraid of insisting upon payment, for fear, as I have already explained, of losing his scholars, and the parents are quite satisfied to leave the matter alone, and so substantial farmers, small tradesmen, and others, who have no excuse at all for not paying, go on from year to year without paying a farthing, or if they do occasionally give the teacher a trifle, consider that they are making a present rather than discharging a debt. Under a tightened and more rigid system, a very much larger return indeed ought to be made under the heading, 'school fees.' And yet I would certainly not cut off the children of the very poor from the benefits of education, merely because they were unable to pay the school fees. I would take care, however, that it was clearly ascertained who the children of the very poor were; that, however, is merely a matter of detail, and presents no overwhelming difficulty. A gentleman who is the patron and manager of several schools, told me that he himself determined who were entitled in his schools to gratuitous

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education, and that he always made an arrangement with his teachers that those children whom he selected were not to be called upon for school fees, the others all having to pay. Some such arrangement as this might be easily made; at present there seems to be a strong tendency on the part of the parents to shirk payment altogether. Such fees as are obtained, and they vary from a penny to two pence or three pence a week, according to the age and class of the child, go towards the support of the teacher, and if they were only paid by all who ought to pay them they would form a very satisfactory addition to his now-limited income.

"In addition to this solid advantage to the teacher, the attendance of the children at school, now so deplorably irregular, would, I have little doubt, become much better. All whom I have consulted upon the subject consider that the education of the children is more valued by the parents when they have to pay something for it. That which is got for nothing is often valued at the same price. If the small weekly payment were also made in advance, it seems to me that the parents would be still more ready to insist upon their children receiving the benefits of a schooling for which they had already paid."

Assistant Commissioners' Reports.

Mr. *Laurie* says (H. 61–63):—

"I have ventured to lay exceptional stress on the deficiency of the school-fees in my district, because of its intrinsic importance—not so much in a financial point of view, as in its bearing on the development of the character of the people under any scheme of popular education. The *habit of paying* (even say, a halfpenny per week), would tend to foster the germs of that species of moral pride in which I found the people of the west of Ireland lamentably deficient. Not only are the poor systematically demoralized by a wide-spread practice of promiscuous alms-giving, but the entire industrial class is impregnated with an unwholesome trust in eleemosynary institutions of every description. And, so far from attempting to counteract by means of counsel or the encouragement of self-supporting organizations this baneful result of an epoch of genuine distress long since extinct, the upper section of the population is imbued with an indiscriminating sentiment of wholesale 'charity,' that serves only to perpetuate the evil. To this even the teachers, poor as they themselves are, form no exception: inasmuch as the majority of those I conversed with on the subject appeared incapable of appreciating the question of the school-fee in the light in which I have above endeavoured to place it. They prefer to forego the personal advantage of fees to hazarding the cruel charge of 'extortion,' and, swayed by purely imaginary scruples, are, even in the most warrantable circumstances unaccustomed to strain their efforts to exact dues that are elsewhere cheerfully paid.

"Utterly hopeless as I confess myself to be in regard to the possibility of local contributions being raised in aid of the school on any other principle than that of rating, I do not altogether despair of the school-fee becoming the rule instead of the exception, if judiciously stimulated and popularly acknowledged. Its practicability appears to be sufficiently proved by a few examples of tolerable success on the part of *good* and energetic teachers, who have the common sense to regard their toil as being worthy of a direct reward:—

	Average Attendance.	Fees.			Free Scholars.
		£	s.	d.	
Kilmallock, Boys' and Girls' N.S., ...	279	51	7	9	141
Ardpatrick, ,, ,, ...	145	59	0	0	48
Glenroe, ,, ,, ...	139	40	0	0	35
Mahoonaghmore, *Mixed* N.S., ...	149	23	0	0	10

"I have merely to remark in concluding this division of my subject, that every teacher readily avowed, what is corroborated by universal experience, that the *attendance* and *progress* of the paying pupils bore a close correspondence to the amount of the fees actually paid."

Mr. *Jack* says that very little is paid in fees in Mayo (L. 368):—

"In a country where people have been in the habit of paying fees, and where the greater number of them are able to do so, I should not be disposed to advocate a gratuitous system. In Mayo, since the establishment of the National schools, the great majority have not been in the habit of paying—a very large proportion of them cannot do so, and a proportion perhaps still larger, will not."

School fees are rarely enforced in Kerry. Mr. *Balmer* says (M. 186):—

"186. Two witnesses only thought that attendance at school depends upon school fees. The one has a district entirely rural from which to draw his conclusions; the other is resident in a village or town of considerable size. The Parish Priest of Tuosist says, 'I know no plan more effectual for increasing the attendance than to grant such salaries to teachers as would make them independent of school fees, so as to afford gratuitous instruction to the poor.' The Parish Priest of Sneem also thinks 'increased attendance would be secured by reducing school fees;' yet it is his opinion that gratuitous education is 'not beneficial, except for the very poor classes.' It is possible that in Tuosist and Sneem, and in other parts of Kerry also, some children would be sent to school who are now kept away by reason of school fees being chargeable. However, speaking of his whole diocese, the Bishop of Kerry expressed to me his opinion that the amount of school fees is not a practical obstacle to school attendance, because the payment is rarely enforced. This view, which coincides with all that I heard from school teachers throughout the county, is also entertained by Mr. Macnamara, the National Inspector, whose district embraces the southern half of the county."

Mr. *Harvey* speaks doubtfully about the prospect of securing more by fees in his district (N. 26):—

"The two sources from which additional help must really be looked for are the fees of the scholars, and local aid. Something might be done in the towns especially, and by co-operation among the teachers in regard to the fees, but I fear it would be inadequate by itself. The people are poor, and they are reluctant to part with any of the little that they have. They have not been accustomed as in Scotland to pay for their children's education, and rightly or wrongly they have got the notion that where the State affords aid, there is no call on them to supplement it. I found this curiously illustrated in the case of private or hedge schools. In these all the children without exception were required to pay, and I was assured by those acquainted with them better than my opportunities enabled me to be, that 3*d.*, 4*d.*, and 6*d.* would be freely given to a hedge schoolmaster by parents who would grudge a penny to a National teacher, or even think that it was a favour to allow their children to attend his school at all."

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Fees in Scotland.

In Scotland[1] the average payment of school fees by parents is 8s. 2d., taking all the schools; in the parochial schools it amounts to 8s. 11d. In the Hebrides it amounts to as much as 3s. 3½d. per scholar.

The Scottish Education Commissioners remark[2] "Without question, the demand of school-fees is the best possible means of securing regularity of attendance. After all, the parent is the most efficient 'truant officer,' and the easiest way of securing his co-operation is by requiring him to pay a certain moderate sum towards the cost of educating his child; the result of which must be that the child will be compelled by the parent to attend school, in order that he may receive the consideration for which he sacrifices part of his scanty income."

We are of opinion :—

RECOMMENDATIONS.

That in order to secure more efficient maintenance of schools, the National Board should promote payment of school-fees by the children to a greater extent than prevails at present.

That all children should either pay themselves or be paid for out of a public rate.

MAINTENANCE OF SCHOOLS.

CHAPTER VIII.—MAINTENANCE OF SCHOOLS.

Mode of payment.

Schools are supported at present by Government grant, by local subscription or endowment, and by school-pence. We have made recommendations under which the latter element of support will become more permanent and uniform.

We have also recommended that Government aid should be proportioned to reasonable local contribution; and that such local contribution should supply a residence for the teacher, and the repairs of the teacher's house, and of the school-house.

It appears from the following considerations (*infra, p.* 55) that at present the Government grant to primary schools is, on the average, about 15s. per head for the children in average attendance, although in some schools it is much more, and in others much less.

This inequality is undesirable. The expensive schools, maintained nominally as training institutions, are at present largely used by persons whose children ought to be educated in secondary schools. We think that training should be carried on in its early stage in schools which are really schools for the education of the poor, and that in its latter stage it should be specially provided for in a manner more in agreement with the wishes of the different religious communities; all teachers being examined finally in the same manner, and receiving certificates for proved merit, wherever they have been trained.

General outline of scheme.

We propose that a fixed salary of moderate amount should be secured to the Principal Teachers, and in certain schools (see pp. 404–5) to the Monitors; that there should be a payment for each pass in reading, writing, arithmetic, and certain extra subjects; all the children who have made a proper number of attendances, being examined in reading, writing, and arithmetic, and under certain conditions, in not more than two of the extra subjects.

One-fourth of the total expense of the school must be contributed locally by school-fees, subscriptions, and the aid out of an Education Rate.

The agreement between the Managers and the Principal Teacher will specify what portion of the school income, over and above the fixed Salary guaranteed by the Board, should be received by such Teacher, and how the remaining portion is to be expended for the benefit of the school, either by gratuities to Monitors, or on school requisites.

If we take the fair cost of a child's schooling at 24s. per annum (*infra, p.* 56), the Government would have to contribute on the average 18s. per head, and the locality 6s. per head. The school pence of the children will produce 3s. 10d. for the number in average attendance. If all pay for their own schooling, the grant out of the Education Rate and the subscriptions must together make up 2s. 2d. per head. If some of the children have their school fees paid for them, this will increase the amount charged on the rate. Thus it is seen that the amount required to make up 2s. 2d. per head is diminished by voluntary subscriptions, but augmented by the deficiency of school pence from parents unable to pay.

Where a residence for the teacher has been provided, and the school-house is in good repair, the whole amount of the sum paid as local aid will serve to increase the salary of the teacher and improve the school apparatus. If a residence is provided for the teacher at the expense of the locality, its annual value may be reckoned as a contribution from the rate towards the maintenance of the school. The repairs of the school-house should be a separate charge, to be defrayed out of the rate, but not to be deducted from the teacher's salary.

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[1] Report of Scottish Education Commissioners, p. clviii.

[2] *Ibid.*, p. clx.

We proceed to take these two sources of school income—the Local Contribution and the Government Grant successively into more detailed consideration.

SECTION I.—LOCAL CONTRIBUTION.

Local aid.

The annual support locally given to National schools has been shown in several preceding sections to be very small (*supra*, p. 29). The Parochial and Church Education schools or the Christian Brothers' schools and Convent schools, absorb a large portion of the funds which private persons give for educational purposes by way of donation or subscription.[1] This must be remembered when the smallness of voluntary action in Ireland is noticed. Looking upon the National system as State-supported, the notion of aiding it by local effort has never been very prevalent. The original idea was that local subscriptions should be a fair portion of the school income.

Mr. *Keenan* :—

"1159. Mr. *Stokes*.—Lord Stanley's famous letter to the Duke of Leinster lays this down :—'They will refuse all applications in which the following objects are not locally provided for :—1st, a fund sufficient for the annual repairs of the school-house and furniture ; 2nd, a permanent salary for the master, not less than £ ; 3rd, a sum sufficient to purchase books and school requisites at half price, and books of separate religious instruction at prime cost.' Is that regulation maintained ?—Mr. *Keenan*.—No. The particular regulation in reference to local subscriptions was never carried out. It was very wisely determined by the Commissioners who formed the original Board not to carry it out ; for were it attempted in schools in the remote and poorer parts of Ireland it would be found to be impracticable."

And *Canon Forde* (22947), *infra*, p. 98.

Mr. *Macdonnell* considers that the departure from Mr. Stanley's plan in the surrender of the condition of local aid was the main element of success in establishing schools :—

"172. The Rev. Dr. *Wilson*.—With regard to the school fees and local payments from the beginning of the National system, was it taken into account that such local payments should be made ?—Mr. *Macdonnell*.—It was.

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[1] One of our colleagues being anxious that the voluntary efforts of the country in promoting education should not be underrated, has supplied us with the following memorandum :—

	£
"The Church Education Society has 1,438 schools, or 42 per county, which, at an estimate of £200 each, must have cost	290,000
"The 'local aid' given by its members was, in 1867, ...	44,000
"The Christian Brothers have 60 establishments, containing 224 school-rooms, in 25 counties. The cost of these buildings is given as	154,000
"The annual expenses of the Brothers, locally contributed, ...	14,000
"Annual school-fees, spent on school requisites, ...	2,400
"The money collected for conventual schools not connected with the Board of Education, at the same as the Christian Brothers.	

"Then we have—

		£
"Interest at 5 per cent. on money sunk by Church Education Society, ...		15,000
"Annual subscriptions of Church Education Society, ...		44,000
"Interest at 5 per cent. on £154,000, Christian Brothers' schools, ...	say £24,000	7,700
"Support of the Brothers, ...		14,000
"School-fees in their schools, ...		2,400
"The Nuns' schools, certainly not less than the Christian Brothers' schools, . . .		24,000
		£108,000

"This represents the amount of voluntary aid to education, outside the National system.

"J. A. D."

The following Table, which represents the amount of voluntary aid to education inside the National system, has also been given to us :—

	£
"There are 3,754 Non-Vested school-houses, at estimate of £150 each, ...	563,100
"There are 1,152 Vested school-houses, one-third contributed locally at £70 each, . .	80,640
"Teachers' residences free, 1,430, at estimate of £75 each, ...	107,250
"Fees and subscriptions (Board's Report for 1868, p. 21), ...	57,302
"Interest at £5 per cent. on £563,100, ...	28,155
"Do. do. £107,250, ...	5,362
"Do. do. £80,640, ...	4,032
"Maps, apparatus, requisites, at £1 per school (in this case including Vested schools) for 6,520 schools (Board's Report for 1868, p. 7), ...	6,520
	£101,371

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"173. Was it, in fact, one of your rules that a further income should be secured to the teachers, either by annual subscriptions or school-fees, to such amount in each case as the Commissioners may direct?—Yes, that is Lord Stanley's direction.

"174. That is one of your rules?—It is taken from Lord Stanley's letter. Lord Stanley intended that there should be considerable local endowment in every case; that the local parties should contribute pretty largely in addition to what is given by the State.

"175. Do you think the Commissioners of Education have pushed the matter as far as it was desirable it should be pushed under the circumstances?—We have been always extremely desirous to push it as far as we judiciously could; but I consider that about the wisest thing ever done by the Commissioners of Education was in violating from the very commencement the rule laid down by Lord Derby; for I am convinced that the circumstance that has enabled us to cover Ireland with National schools instead of leaving the dark parts quite unenlightened, and giving almost the whole of the money to the richer parts, has turned upon the bravery and good sense with which the Board has violated that principle.

"176. You regard that as the means of success?—I think it is the main element of success. I consider it was one of the wisest things ever done by the Board."

Increase in Expenditure.

We have already come to the conclusion that the teachers ought to be better paid, and that Government aid should be extended to schools of the Church Education Society and of the Christian Brothers, if they can be embraced within the National system, either completely or partially. This will involve a greater outlay on National Education, and the next question is how to provide for it.

We do not think that the whole should be voted by Parliament; the claims on the Parliamentary grant will naturally become larger from increase of numbers, and the necessity of a larger staff for administration and inspection, as the business of the National Board increases.

Present Cost.

The cost to the Government at the present time of each child in average attendance should first be ascertained.

Dr. *Newell* says (2940) that in Ireland "the cost is 14*s.* per head in an ordinary National school. I think the average is 13*s.* 9*d.*" Under the scheme which he proposes, "the maximum sum that the education of a child would cost would be £1 5*s.* 11*d.*, but including salaries only, under 18*s.*" (2943).

Mr. *Keenan* (2221) makes out that the average cost of each pupil is 15*s.* 0¾*d.* at present, and by his scheme would raise the average cost to £1 2*s.* 7¼*d.* (2222).

The respective amounts of 13*s.* 9*d.* and 15*s.* 0¾*d.*, are obtained by deducting the expense of administration and inspection from the total Parliamentary grant, and dividing by the number of pupils in average attendance. Dr. *Newell* has deducted the cost of the model schools, as he confines his calculation to the "ordinary National school." To arrive at an accurate result, it would be necessary to exclude also the convent schools, which are paid in a different way; and with respect to them, there is much variation in the estimates made by witnesses as to proportion per head contributed by the State.

It seems that the only method of ascertaining the annual cost per head to the State in all schools aided by it, is to take the total amount paid to school teachers in every way by the Board, whether as salary, gratuity, allowance, or by whatever name it is called, and divide it by the number of children in average attendance at the schools.

The sources of uncertainty in such a calculation are these: the great cost of the model schools for the number of children educated in them (the report enables us to exclude the amount of the fees paid by pupils), and the low cost of the children in convent schools according to Commons' Paper,[1] 157 (1864). It was in 1862 36*s.* per head in a model school, compared with 7*s.* 2*d.* per head in a convent school. Since that time changes have taken place which alter the relation of these extremes.[2] But assuming that in a general calculation these anomalies in excess and in defect may balance each other, we may proceed as follows:—

In 1867 the average attendance at National schools is returned as 321,683, the total amount received by the teachers in salaries, gratuities, &c. (deducting the amount of fees paid in model schools, which is apportioned among the teachers) was £263,816 13*s.* 6*d.*, which gives about 16*s.* 5*d.* per head on the average attendance.

In 1868 the average attendance was 354,853, and the corresponding sum expended, £266,492 11*s.* 5*d.*, which gives very nearly 15*s.* per head on the average attendance. The same mode of calculation would give 16*s.* for year 1866, and 15*s.* 5*d.* for 1865.

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[1] Quoted in evidence, p. 974.

[2] The total cost of the Model schools (out of Dublin) in 1867 was £28,932 16*s.*—National Board Returns, pp. 74–89, with an average attendance of 6,009, showing that the average cost per head in a Model school was £4 16*s.* Dr. *Newell* when giving evidence before this Commission, states that the *total* cost per head in a Convent school, was 9*s.* 9¼*d.*

If the Dublin Model schools be included the expense was £35,205 13*s.* 3*d.*, and the average attendance 8,066, making the cost per head £4 7*s.* Both in Convent schools and Model schools there are many infants—one-fourth of the number on the rolls in Model schools is returned as consisting of infants (1867). Total on rolls 17,631, of which 4,207 represents infants.

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In England and Wales, the Commissioners appointed under the Crown in 1861 for inquiring into the state of education (called the Duke of Newcastle's Commission), report[1] that the annual average cost per scholar in that portion of the United Kingdom was in Government schools £1 8s. 0¼d., and the Scottish Education Commissioners, under the Duke of Argyll, came to the conclusion[2] that £1 6s. 6d. was the cost in Scotland for each child in average attendance.

Proposed Scale.

In setting the average cost of providing education for the children of the labouring class in Ireland at about 24s. per head per annum, we are not exceeding a fair proportion, comparing it with 26s. in Scotland, and 28s. in England and Wales.

Rate.

We have already mentioned that it might tend to lessen the difficulties of local administration if fixed rules were assigned for the distribution of the amount raised by an education rate, as well as for its collection.

How collected.

We are of opinion that such a rate should be collected with the poor-rate, and in the same way, viz., half to be borne by the owner, and half by the occupier.

How to be administered.

One proposal is that, as the National Board is to provide three-fourths of 24s., it might be convenient on economical grounds that it should assume the payment of the whole charge (less that which arises from children's pence, subscriptions, and local endowments), receiving in return the amount of a uniform rate to be paid by the treasurers of the several Boards of Guardians to the account of the National Board.

This, however, would not be in accordance with the principle generally admitted, that money raised locally should be administered locally.

Another mode deals with the local contribution as a sum to be locally administered thus:—

The sum collected should be paid into the hands of the treasurer of the poor law union.

The amount of the rate should not be more than 3d. in the £.

The actual amount of rate to be levied should in the first instance be calculated on the certified return of the National Board's Inspector of the amount of local aid required in addition to the subscriptions and school-fees, to enable the schools within the district to receive the full sum earned by the examination of the pupils.

We have already stated in the chapter on managers, page 310, that when the late Right Rev. Dr. Doyle, in 1831, issued rules and regulations for schools in the dioceses of Kildare and Leighlin (*Evidence*, pp. 515, 516), he prescribed that there should be a Committee and a lay treasurer.

We think, in accordance with this suggestion, that if the plan of aiding schools by grants, varying in proportion to ascertained results, should be introduced, and further, if some portion of the expenses of schools should be defrayed out of an education rate, rules similar to those made by Dr. Doyle ought to be enforced; that every aided school should be managed by a committee regularly appointed; and that the treasurer of every school fund should be a layman, who would receive and account for all sums contributed to the school, whether by the State or the Union or by private individuals.

In case there should be a precept from the National Board to the treasurer of the Education Rate to repair school-houses, or to provide residences for teachers, objects which we think should be secured by local effort, the annual value of the residence should be reckoned as part of the amount due, being in fact a contribution out of the rate towards the annual maintenance of the school; but the cost of the repairs of the school buildings should be charged upon the rate without being reckoned as part of the local aid towards the maintenance of the school.

Evidence.

"11170. Rev. Mr. *Cowie*.—Do you see any objection to the Government undertaking under certain conditions the repairs of the non-vested schools?—Mr. *Macdonnell*.—I have always thought if the Government could undertake to keep the non-vested schools under repair on the condition that during the year previous to the repairs being done, the rules of the Board were attended to in the school, it would be an advantage and a perfectly just thing.

"11171. You would not think the public money was badly spent in repairing buildings not belonging to the Government?—I should confine the repairs to doing those simple repairs which arise from year to year in any school. I should entirely dissent to any extensive repairs that would amount to the reconstruction of the schools. That ought to be done by the people in the locality in the case of non-vested schools."

It would be necessary, in order not to overburden the rate-payers—

RECOMMENDATION.

That powers should be given to borrow on the security of the education rate the sum necessary for the erection or improvement of a school-house, or teacher's residence, according to the terms of the Lands Improvement Act, 29 & 30 Victoria, c. 40, sec. 5. In the case of extensive repairs to non-vested school-houses, it would be necessary to secure an adequate term of occupation.

It is not meant that in all cases teachers' residences should be built, but that "a

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[1] Report of English Education Commissioners, part vi., p. 586.

[2] Report of Scottish Education Commissioners, c. vii., p. clvii.

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suitable residence" or "lodgings" should be provided, the rent being paid out of the rate, and all substantial repairs paid for out of the rate; and the rent (if any) of the school-house and its repairs being also paid out of the rate.

The amount received out of the rate is to be used exclusively for the benefit of the school, and is to provide increased salary for the teacher or teachers, and school requisites for the children.

No school should receive a grant out of the rate, unless an account be produced of the mode in which the grant received in the year immediately proceeding has been disposed of.

This account should be audited and approved by the District Inspector.

If such account shall not show distinctly that the money has been applied for the benefit of the school, the District Inspector shall refuse to sign, and notify the fact to the treasurer of the union, who shall suspend any payment from the rate; the account must be sent by the District Inspector to the central office; he will be instructed by the Board how to act in the matter, and no sum shall be payable to such school until the Treasurer receive authority from the Board in Dublin, stating that the Commissioners are satisfied, and that the local payment may be resumed.

No grants should be made out of the local rate to schools where the average attendance is less than 25. No grant should be made to any school except on the report of the District Inspector, stating that the school has been inspected, that the children attending have been examined, and that the secular instruction given is fairly efficient.

Children under four years of age, and children over fourteen, should be excluded from the calculation of average attendance, for the purpose of obtaining this grant out of the education rate.

We have here presented the outline of a plan by which we think schools might be supported partially out of a rate.

One considerable benefit which might follow from local administration would be the consolidation of small schools where they are unnecessary.[1] If rent and repair of school-houses are thrown upon the rate, it will be the interest of the ratepayers to have the schools consolidated, and if the National Board adhere more closely to their rules as to the distance between two schools aided by the State, these two pressures will act in harmony and in the end produce the required effect.

A question arises whether there should be uniform rating all over the country, or whether in each district the rate should be struck so as to satisfy the demands of that particular district. We incline to the latter view.

Voluntary subscriptions would diminish the amount to be collected as they would be reckoned as part of the local aid; but we consider that endowments should not be reckoned as local aid in order to increase the amount paid by the State. Their total however is so small that except as a matter of principle, the mode of dealing with them is not an essential feature in any general scheme.

Opinions in favour of Rating.

The opinions of witnesses on the mode of securing local aid are various.

Major *O'Reilly*, M.P., thinks that for erection of necessary schools it would not be unreasonable to raise money by rate (we presume this will apply also to the case of residences for teachers), and also to the maintenance of schools, under certain conditions.

"14978. Rev. Mr. *Cowie.*—Do you think any portion of the expense of the ordinary schools could be provided for by a school rate?—Major *O'Reilly.*—I think it might, though there might be considerable difficulty in carrying it out. I would be prepared to advocate a voluntary rate to a limited extent for the erection and support of schools; but I am quite aware there are considerable practical difficulties.

"14979. For the maintenance of schools do you think a school rate could be maintained in Ireland without any great difficulty?—I said I would be prepared to advocate a voluntary rate for the erection and support of schools—that is, for the maintenance.

"14980. I find that a two-penny rate would produce on the poor law valuation about £100,000 a year. Would a two-penny rate added to the poor-rate be considered in your judgment an excessive burden to put on the country?—I think it would be very much opposed, as every increase of taxation probably is. As far as my knowledge of the country districts of Ireland goes (of course it is only speaking for one section of the country) the poor-rate may be looked upon as averaging about a shilling in the pound on the valuation; in the town districts it is a good deal higher. The rate for medical relief amounts to a penny in the pound in round numbers throughout Ireland or a little more, and no doubt the addition of a two-penny rate for education would be felt and would meet with some opposition; but I think it might, and probably would be carried. I am assuming it would be optional with the ratepayers in each district to carry it or not. I think it would be carried in many or in most of the districts of Ireland, if the ratepayers who paid it were allowed to choose the nature of school which they preferred. I believe it would meet with most universal opposition if it was proposed to levy a two-penny rate in order to maintain one universal stereotyped form of schools like the National schools."

To a certain extent, the rate would be voluntary as Major O'Reilly supposes, for if subscriptions were given freely, the amount of annual subscription would diminish the amount to be raised by rate, and, therefore, generous persons might by their spontaneous

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[1] See Mr. Vere Foster, quoted in question 17443, p. 766.

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liberality relieve the pockets of their neighbours or tenants; but we do not propose the rate should be voluntary, in its wider and more obvious sense, because we propose that there shall be forthcoming from the locality at least one-fourth part of the total expense of the schools to enable them to claim the Government aid ; *i.e.*, we have recommended that the amount locally provided by school-pence, subscription, and assessment, shall be at least one-third of the amount which may be due, after inspection and examination of the children, from the National Board. We observe also with satisfaction that, in this witness's opinion, a concession, such as we have proposed under the head of "Religious Teaching," will tend to stimulate local effort.

Mr. *Fitzgerald* (8582) sees "no difficulties in an assessment for educational purposes," and (8583) "would be glad to see a proposition that the locality and the proprietor should be made to contribute to the school."

The Rev. *J. S. Porter* (18255) thinks a "local rate of limited amount would be advantageous, and that it would take away the appearance and feeling of eleemosynary aid," if there was "a tax on the locality" to support the school.

Dean *Warburton's* proposal goes much farther. He would make the amount raised by rate equal to the amount contributed by the State. He approves of an Educational Board, and thinks that a sufficient number of persons could generally be found to undertake this duty.

"20849. *Chairman.*—Do you think if it were deemed desirable to increase the salaries of schoolmasters the State might ask to have such an increase provided by an educational rate ?—Dean *Warburton.*—I think it ought to do so. Some years ago, I made a proposition to an eminent statesman in reference to this subject. Probably the time had not arrived for it then, but I think it has arrived now—that is, to have a compulsory rate for education. I would arrange it in such manner as to make the laity in the country take an interest in it. My proposition was, to have a certain educational rate. Let the Government make a grant equal to that rate. I would have this within the area of each union. I also proposed to have an educational committee selected, from the Poor Law Board of Guardians. There is always a good deal of energy, talent, and ability, I think, going to waste on those Boards, and I think that if they had their attention turned to this subject it would be of great benefit to the country. I propose that a committee consisting of the most intelligent men should be selected. Let the committee be three, four, five, or seven, or whatever number might be thought desirable. Let it be their duty to visit from time to time, every school within the union. I would have them visit in such a way, that the masters could never know when the visit would be made. For instance, if a member of the committee were passing by one of the schools, going to a fair, he would get down from his carriage and examine the school. I would have them make a report of the state of education in the district every year, and if they liked to suggest improvements well and good. I think by that means you would do what we want very much to effect, namely, interest the laity in education.

"20850. Do you think that on the ordinary Boards of Guardians you would get a sufficient number of guardians to pay proper attention to a system of that sort ?—I am sure that when they were appointed for the purpose you would. I don't think anyone would like to undertake the duty unless he was officially employed."

And further :—

"20880. Mr. *Gibson.*—Do you think it likely that plan of yours would work, considering the composition of the Poor Law Boards ?—Dean *Warburton.*—I do. I think in every Board you would get a sufficient number of intelligent men who would take an interest in that after a while. A Board of Guardians is a very large body. They are the ratepayers of the country and the magistrates. I think you would have a great deal of ability available in that way, and it is a kind of occupation, I think, that when they would get accustomed to it, they would take an interest in, especially when it became their duty to report every year upon the state of education in the district."

He subsequently extends his scheme beyond what is the immediate subject of this inquiry, but in a manner which would work into the plan proposed in the chapter on *Intermediate Education.*

"20886. Mr. *Gibson.*—Should you restrict the parties to be members of the committee to the members of the Boards of Guardians ?—Dean *Warburton.*—I think so ; for this reason—they are the representatives of the ratepayers. Suppose you impose a rate of two pence in the pound on the country, that would probably bring in something over £100,000. It would be a very small rate upon each person ; but it would be an immense service. I think there ought to be in every poor law union in Ireland a superior class school—a first-rate English school, with a classical class. The classics would be required but by a few. There is a certain class of men to whose sons it would be very useful ; for instance, a great number of farmers who send their sons to the medical profession—that is a very popular profession amongst farmers for their sons. I would give their sons an opportunity of learning classics in a school in every poor law union. Then there is another class to whom it would be very useful—respectable farmers who wish to have their sons Roman Catholic clergymen. I don't see why he should be deprived of the opportunity, especially if he assisted in paying for it. By the rate, you would, I have no doubt, immensely improve the education of the country. There is another thing I proposed some years ago, indeed to two or three viceroys. Some of those situations now given to county members, if they were placed for competition within a certain area, and all within that area allowed to compete for them ; such as situations in the Customs, which the farmers are very anxious to get for their sons ; if such situations were set forward for competition, it would do more to promote education than you can possibly conceive.

"20887. Should you regard that as having a beneficial effect upon the country generally ?—I do.

"20888. And should you regard the rate as also acceptable to the people ?—It is never pleasant to have anything to pay until you get accustomed to it, but when they get accustomed to it, and see the benefits of it coming to their own doors, they would not object to it.

"20889. Do you think the burden would be considered a great one ?—I think not."

Canon *Forde's* evidence is generally in favour of local contribution, if it brings with it

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local management, though he explains that the Roman Catholic people have already heavy burdens to bear in building schools, convents, churches, and supporting their clergy.

"22947. *Chairman.*—Do you think the amount of local contributions given to schools in Ireland is satisfactory?—Canon *Forde.*—Well, in many points of view, to me it appears very unsatisfactory. I would be glad to see the people, or the body to which each school belonged, able to contribute very largely indeed, because I think it would render the schools more independent of Government control, and less dependent on an external element than they are at present; but, at the same time, we must take the state of the country into consideration. The people, who contribute the extra payment for our schools, are very heavily taxed, not only for social and public purposes, but also for the support of their own clergy; in fact, everything that is done, whether building schools and churches, or supporting their clergymen, is done by the voluntary contributions of the people; so that, under all the circumstances, and speaking from my knowledge of my own parish, I think the people contribute very fairly towards the support of the schools.

"22948. Do you think that if it were found expedient to increase the teachers' salaries it would be desirable to raise some part of such addition by a local rate?—I am not sufficiently versed in public matters to give my opinion on the practical bearing of that question. As far as I have an opinion on such matters, I am very much in favour of local government of every kind. I think the people themselves know best what is wanted in their immediate locality, and take more interest in it. Whether it would have other bearings, I do not exactly see at the present moment, and I do not like to give a general opinion on the subject. I often have thought of it as a possible and feasible way of getting rid of a great many of the difficulties of the question of the amount given by the State, by Government or from external sources, were more or less contributed from the locality and under local control.

"22949. If a local aid were raised should you consider that it ought to be raised like the poor-rate—partly from the owner, and partly from the occupier?—Well, really, I don't know. I think, as a rule, everything in the long run comes out of the land, or is the product of personal industry. I think one way or other the owner of a house, the owner of a property, or the owner of a farm, will get as much as he can for his house, land, or farm which he sets, and if he pays part of the taxes himself, it comes out of the land or the industry of the occupier in the long run; so that whoever paid it in the first instance, it would not alter the matter very much. I would always like, however, that the payment of the schoolmaster should be brought home, as near as possible, to the people who have a direct interest in the school. For instance, the owners of the property where I live are principally large landed proprietors, who are not Roman Catholics, and I think it would be more reasonable and more congruous if the Roman Catholics themselves supported their schools, and in that way the appeal being made to the occupier and not to the owner would, perhaps, be preferable; but, as I said, I don't think it matters much so far as pressing the tenant or actual occupier is concerned, because in the long run it comes from the land or the industry of the occupier; the tenant pays for support of himself and family and other necessary expenses, and all he can spare beyond that he gives in the shape of rent to the landlord."

Dr. *Newell* allows that it is reasonable to procure from the country generally about one-third of the amount given by the State, and says it can only be obtained by local rating (24850). Managers do not make sufficient contribution to the schools they manage, but cannot be compelled at present, because to refuse aid, and consequently to deprive the poor people of education, is the only means of compulsion which the National Board now possesses (24854–5). The remedy is local rating.

"24857. Lord *Clonbrock.*—Do you think where managers do not subscribe properly for the support of a school there should be a local rate?—Dr. *Newell.*—I think a local rate is very desirable. That seems to be a question that is occupying the minds of statesmen and the legislature at present. I suppose we are gradually approaching it.

"24858. Your opinion is favourable to it?—Yes, it would have this advantage, it would induce persons in the locality to form a committee, and take some interest in the schools; and it would, of course, increase the stipend of the teacher.

"24859. Mr. *Dease.*—Upon whom do you suggest the local rate should fall?—I think on the landlord principally.

"24860. Rev. Mr. *Cowie.*—Do you contemplate with a local rating, extended local management, so that the money raised by a rate should be disposed of by a body selected from the ratepayers or should be disposed of by a Board in Dublin?—Well, if it is a local rate, the parties would be very jealous if they did not get the management of it to some extent.

"24861. Is not that likely to lead to mismanagement?—I do not think it necessarily should. I would assume that a committee would be nominally supposed to look after the interests of the school, but it would be left in the hands of the clergy, either the parish priest, or rector, as the case might be, or the Presbyterian clergyman; for we find as a matter of fact that where there are committees, they hardly ever interfere."

"24914. Mr. *Dease.*—Supposing the rate to be raised as you suggested just now, from the landlords, how would you propose that that fund should be disposed of?—There are two ways it might be disposed of. It might be disposed of by local committees or by the Central Board in proportion to the wants of the locality.

"24915. Lord *Clonbrock.*—Ought it not make up that contribution towards the expenses of the school which the manager would be expected by the Board to supply if he did his duty?—Quite so.

"24916. Mr. *Dease.*—Would it in your opinion be just, that one class alone of the community, the class of landowners should be taxed for this purpose, when the management of the great majority of the National schools in Ireland is for the greater part in the hands of another class?—Well, I think they are more responsible, because the people are often too poor to pay for the support of the teacher. I think the landlords of the country are bound, to some extent, to see that the education of the people under them is provided for, in a a measure, at their cost.

"24917. Do you contemplate that that rate should be raised from the owners of landed property exclusively, or that it should be raised as the poor-rates now are, and be payable, share and share alike, by the occupier and owner?—I think that would be a very good arrangement, share and share alike by the occupier and owner in fee.

"24918. Do you think that having to subscribe something would tend in any degree to give to the tenantry class in the country, for whose use the schools are intended, a greater interest in the schools than they have now?—I think it would induce them to take a larger interest in the working of the schools.

"24919. What machinery would you contemplate for the raising of such a rate as that—would the districts from which the rates should be raised be conterminous with the unions or electoral divisions, or would you have

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a county rate?—I have not much considered the point, but knowing how those various collectors manage to get in their money, I would say the readiest way would be a county rate.

"24920. Would you have it collected as part and parcel of the county rate, or as an addendum to it?—As an addendum, to be disposed of by a local committee, or a Central Board.

"24921. Would you consider that the fact of a rate being raised in this way would make any difference as regards the absolute power, if I may call it so, which the managers now have in their respective schools?—I think it would be a very dangerous thing to deprive the managers of the power of removing the teachers. I know it is subject to abuse in theory—practically it is not. I find that in Scotland where the teacher retains his situation *ad vitam aut culpam*, it is very difficult to remove him, so that I would not like to deprive the manager or the committee, if a committee were established, of that power."

Judge *Warren* (15147) also approves of a local rate to secure fair local assistance to meet the State grants. "If the contributions of the State are fairly divided amongst the people"—by which he means (15121) "recognising denominational schools" according to the scheme he propounds—"I see no objection to a rate in aid."

"15240. Rev. Mr. *Cowie*.—Do you think that the local contribution that the country makes is sufficient to meet what might reasonably be expected?—Mr. *Warren*.—I do not think it is. I think there are a great many who ought to contribute, and who do not contribute anything.

"15241. You have already stated that you thought it was possible to levy a rate in aid?—Yes.

"15242. That that principle would not meet with any violent opposition?—I do not think it would.

"15243. When such money is raised, under whose management should it be, under local management or under the management of the Central Board?—I think the Poor Law Guardians would probably levy the rate, together with the poor rate, and place it in the hands of the patron of the school.

"15244. Would you levy the rate indiscriminately on all persons, or only on those whose religious denomination coincided with that of the school?—I think it should be levied on all indiscriminately."

"15318. Master *Brooke*.—With regard to the rate which has been spoken of for the purpose of education, suppose we take for example a parish in the North of Ireland, where there are Roman Catholics, Episcopalians, and Presbyterians, how would you divide the rate for the maintenance of schools?—It would be divided, I think, according to the schools in the parish.

"15319. Without reference to the faith or the creed of the individual paying the rate?—Each school would be fixed as belonging to a particular denomination, and the rate in aid would be distributed amongst them without reference to the religion of the person who pays the rate. I think the rate in aid would be levied for a national purpose.

"15320. And the distribution would be by the Commissioners, I presume?—According to the rules laid down by the Commissioners.

"15321. There would be cases where the proprietor of the land, who might be a Protestant, would pay the largest part of the rate, and the Protestant school be extremely small, and the Roman Catholic school very large; in that case he must pay the rate for the Roman Catholic school?—Yes.

"15322. Would you contemplate a subdivision of that rate according to the number of pupils or according to the expenditure of the school?—I merely contemplate in general the justice of a rate in aid for the purpose of education, without considering how the details of that measure would be carried out."

And as to the mode of levying the rate he says:—

"15333. Mr. *Dease*.—With regard to the rate, do you propose that it should be levied as the poor-rate is, and paid half and half by the occupier and owner?—Mr. *Warren*.—I think that that would be a very good mode of levying the rate, but I always thought it was utterly immaterial how the rate was levied, for it is paid by the owner of the land.

"15334. I mean to say, supposing you are going to impose a new tax, would you levy it from the landlord direct, or from the occupier direct; and if from the occupier, would you give him the right he now has with regard to the poor-rate, of deducting one-half from the landlord?—I think that would be the proper mode of levying.

"15335. So that it would be paid share and share alike in future on the present lettings?—Yes, on the present lettings.

"15336. *Chairman*.—I suppose for the sake of economy in the collection, you would have it collected as an additional 1*d*. or 2*d*. to the poor-rate?—Yes, whatever the sum was.

"15337. Mr. *Dease*.—The point I want to arrive at is whether you would have it treated like the poor-rate or the county cess?—Like the poor-rate.

"15338. Of which the landlord pays one-half?—Yes."

Opinions against a Rate.

Turning now to witnesses who were against the proposal of local rating, the most distinctly expressed opposition was that of Mr. *Stephen De Vere*.

"20205. *Chairman*.—Considering the smallness of local contributions in the way of subscriptions of which you have already spoken, do you think it would be desirable that some contribution should be required from the locality by way of local rate?—Mr. *De Vere*.—No; I should entirely object to that.

"20206. Why?—I think in the first place that it would make the education unpopular. I think if there was an education rate the people would grumble at it, and instead of looking upon it as a boon, they would look upon it as a millstone tied round their necks. People do not like taxation.

"20207. If it were collected like the poor-rate, and fell partly on the owner and partly on the occupier, do you think it would be unpopular with the small occupier whose children might derive aid from the school?—I think it would be unpopular, and I think it would be rightly unpopular. I think that the true principle of giving support to a State system of education is that it should be done out of the general funds of the State; and as the taxpayer in Ireland contributes to the assistance that is given to the maintenance and the support of education in England, I think that the taxpayer of England ought to contribute to the support of education in Ireland; and looking as I do upon the duty—I mean the duty incumbent upon the State—to maintain a due system of educating the people, I think that that ought to be done out of the general funds of the country, and not by local taxation.

"20208. But while the schools in England get only very partial assistance on the part of the State, might not the State in Ireland require that a fair proportion of the total cost of education should be defrayed by local exertion in Ireland?—Your lordship's question opens out a very large subject, that perhaps it might not be advisable that I should enter into. I believe that the circumstances of the past history of Ireland, and the

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> consequences of the denial of education to the people of Ireland, have been such that there is a great educational debt, as I may call it, due by the State to Ireland. I do not ask that the education of Ireland should be exclusively provided out of English funds, but I ask that Ireland, being a part of the great empire, the education of the people, as furnished by the State, should be supplied to a very large degree out of the general taxation of the whole empire.
>
> "20209. Do you consider that the Irish landowner is under any position of disability as compared with the English landowner, that would make it unfair to ask from him the same sort of assistance which the English landowner gives to the schools in his parish?—I think that the Irish landlord is generally much less able to pay additional taxation than the English landlord.
>
> "20210. Do you think the position of an Irish landowner is such as to throw upon him a smaller obligation than upon the English landowner to do something for the education of the people on his estate?—The Irish landowner has so very much to do in trying to bring up the condition of the country to anything like a parallel with the condition of England, that I think it is not well to put an extraordinary pressure upon him for the education of the people—that is, to remove from the State some of that duty which it has already undertaken."

It will be observed that we do not propose to remove from the State any duty which it has already undertaken, but to increase the amount of State aid by about one-fifth, to improve the work already done, and to secure more advantage to the people, by the recommendation of increased contribution from local sources, for the education of the children of the labouring class, at the expense of those who profit by their labour.

We propose as Mr. *De Vere* wishes (20208) that the cost of the education of the people "should be supplied to a very large degree" (seventy-five per cent.) "out of the general taxation of the whole empire." It is with respect to the remainder of the cost that the question arises, whether those who profit by the labour of the poorer classes should not assist them to educate their children by contributing a sum which, together with school pence and subscriptions, should make about one-fourth of the total cost. That payment of taxes is unpopular does not prove it is unjust.

The Bishop of *Down and Connor* objects:—

> "19620. *Chairman.*—Seeing that in many cases the local funds contributed by individuals for the maintenance of schools are extremely small, do you think it desirable that a local rate should be instituted to meet a portion of any increased expense of the schools?—Bishop of *Down.*—No; I think that that should not be, because I think the very districts in which that would be required would be the very districts in which it would become a hardship—the poor districts; and yet these are the very districts which require free education, and a local rate would then very much check education."

The same argument would apply to the poor-rate. Where it is most wanted of course it is most burdensome, yet it has not prevented the adoption by the legislature of the principle that each locality should be called upon to contribute towards the maintenance of its own poor. The extension of the area of rating or the formation of a larger educational district would probably meet this difficulty.

Right Rev. Dr. *Keane* (15645) says a local rate is objectionable, but the discussion of the remedy he proposes (15646) would take us beyond the limits of our inquiry.

Mr. *Keenan* thinks rating "utterly impracticable in Ireland" (2100), and that it would, in any form, be unacceptable to the people (2101).

In the details given of the mode of collection and distribution of a rate, we have merely endeavoured to suggest a plan that *might* be adopted, to meet the objection that the scheme was impracticable. If our view should be adopted, and a measure be carried through Parliament authorizing an Education Rate for Ireland, the experienced Officers of the Poor Law Board and the National Board are the proper persons to work out the details of such a measure.

RECOMMENDATIONS.

We have only now to sum up our recommendations, repeating from other chapters of our Report those which bear on this subject.

1. **That the grant made by the Commissioners of National Education should bear a fixed proportion to the amount locally contributed, and that the Commissioners should maintain this Rule in all places except those where they should be satisfied that, after all due local exertion has been made, its application would close a necessary school.**
2. **That in default of voluntary local payments or school-fees, the requisite local contribution should be raised by rate.**
3. **That if the principle of an educational rate be adopted, such rate should be raised like the poor-rate, which is paid half by the owner and half by the occupier.**
4. **That where "local aid" falls below one-third of the amount of the Board's grant the Board's payments should be proportionately diminished, unless after report of Head and District Inspectors the Board judge an exception necessary.**
5. **That income arising from permanent endowments should not be included under the term "local aid" for the purpose of securing the full amount of Government aid.**

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6. That the local rate should not exceed 3d. in the pound.
7. That the amount raised by rate and local subscriptions, together with school-fees, should reach one-fourth of the total cost of the school.
8. That every school aided by the State should be managed by a Committee regularly appointed; and that every School Fund should have a Treasurer who we think should, as a general rule, be a layman.
9. That rent and repair of school-houses and teachers' residences should be a first charge upon the education rate.
10. That powers should be given to borrow on the security of the education rate the sum necessary for the erection or improvement of a School-house, or Teacher's residence, according to the terms of the Land Improvement Act, 29 & 30 Victoria, c. 40, sec. 5. In the case of extensive repairs to non-vested School-houses, it would be necessary to secure an adequate term of occupation.

SECTION II.—GOVERNMENT CONTRIBUTION.

Government Aid.

Present Distribution.

The National Board now expends the money voted by Parliament in maintaining a Central Training Institution, Model Schools, and Agricultural Schools, together £51,242 (in 1868); salaries of teachers and monitors, £245,000; inspection, £27,500; books and school requisites, £44,200; the remainder of the grant on the central offices and miscellanies.

The chief part of the expenditure is the payment of allowance for salary, gratuities, &c., to teachers of all grades, from principal teachers to junior monitors.

Changes proposed.

We have proposed that a certain fixed sum should be secured to each Principal Teacher according to his or her classification; and that besides this fixed sum, the Teachers should be able to earn for the expenses of the school a further sum—by the results of individual examination of the children who have been instructed in the school, and who are making progress annually in the course of elementary instruction laid down by the Board.

It is a matter of importance to secure that the teachers of higher classification should seek employment in the larger schools, and it may be a wise regulation to adopt that the Board will only pay third class salary in schools of small average attendance, second class salary in schools of intermediate size, and first class salary in the larger schools; but we think this may be left to be determined hereafter, if necessary.

In the smaller schools the average amount of 18*s.* per head from the National Board would not be sufficient. Small schools must necessarily be more expensive than large schools, when the expenditure is reckoned at so much per head on the scholars in average attendance. This may be illustrated by taking the school which the National Board adopts as the type of minimum attendance (30) that entitles to public aid—although in fact, schools much less numerously attended, have received assistance.

The school of 30 in average attendance is adopted in rules and regulations, Pt. IV., § IV., 1 *a.*, as the smallest which ought to be recognised as a public elementary school.

> "As a general rule, a school to be entitled to be taken into connexion, or to remain in connexion, must exhibit an average daily attendance of at least 30 pupils."

The rules following (*c*, *d*, *e*) permit, under restrictions, the extension of public aid to schools which fall below this number.

Examples.

A school of 30 in average attendance ought to be enabled to earn on payment by results about £30; that is, the amount per pass should be fixed, for schools of not more than 30 in average attendance at such a sum as will enable the school, if efficient, to earn £30. If £10 is contributed from the locality, in school-fees, voluntary subscription, and grant out of Education Rate, the income of the school would be £40, which ought to be abundantly sufficient to maintain such a school: as it would have only one principal teacher, he would have the income which Dr. *Newell* considers a fair minimum amount.

> "2994. *Chairman.*—What salary do you consider, according to the present rate of prices and wages in Ireland, a teacher should have?—Dr. *Newell.*—I would classify the teachers. I think the least any teacher should have would be £40 a year from all sources, and if you get a first-class man, I think his income should at least range from £60 to £70. The second-class teacher would have an intermediate amount.
>
> "2995. Do you think £40 should be the lowest?—I think £40 should be the lowest. School teachers in Ireland have probably greater influence than in other countries, and it is very desirable that their position should be comfortable, and that they should be made contented and happy. They are exposed, when poor, to great temptations."

We may here take a few schools as examples, to show how the system would work.

We take the school of 30 in average attendance. We have agreed that a third class teacher should be secured £24 a year, with the possibility of increase up to about

Government Aid.
School of thirty.

£40, dependant on the proficiency of the scholars. Let the rate for each pass be reckoned at 2*s.* The income of the school may be estimated as follows :—

	£	*s.*	*d.*
Fixed salary of principal teacher,	24	0	0
Thirty passes in reading, 30 in writing, 30 in arithmetic,	9	0	0
Ten passes in *two* other subjects,	2	0	0
	35	0	0

To enable the school to receive the whole of this amount, there must have been raised locally at least one-third of £35, or £12 16*s.* 8*d.*, in the following manner :—

	£	*s.*	*d.*
3*s.* 10*d.* school-fees on 30 average attendance children,	6	5	0
A residence for the teacher valued at	4	0	0
Grant out of Education-rate,	2	11	8
	12	16	8

The whole income would thus be £47 16*s.* 8*d.*

This would be amply sufficient to secure a proper remuneration for the teacher, and to supply the proper school requisites.

School of twenty-five.

Yet as we have gone a little below the average attendance of 30, and recommended 25 as the smallest average attendance which shall entitle a school to the public support, we may estimate the income of such a school to show that it will be sufficient :—

	£	*s.*	*d.*
Fixed salary of a third class teacher,	24	0	0
Twenty-five passes in reading, 25 in writing, 25 in arithmetic,	7	10	0
Eight passes in *two* other subjects,	1	12	0
	33	2	0
3*s.* 10*d.* school-fees on 25 average attendance children,	4	15	10
Residence for teacher valued at	4	0	0
Grant from rate to make up one-third of Government Grant,	2	4	10
	44	2	8

This would give £40 for the salary of teacher, and leave £4 2*s.* 8*d.* to be expended in school requisites.

School of forty-five.

A school of 45 in average attendance would be entitled to have a monitor (see *infra* p. 405, first Recommendation). Such a school with a third class teacher would have an income which may be estimated as follows :—

	£	*s.*	*d.*
Fixed salary of teacher,	24	0	0
Do. of monitor,	8	0	0
45 children passing in reading, writing, and arithmetic, at 1*s.* 9*d.* each pass,	11	16	3
15 children passing in *two* other subjects,	2	12	6
	46	8	9
One third of this must be forthcoming from local sources,	15	9	7
Total income of school,	£61	18	4

The proportion contributed by the locality would be made up as follows :—

	£	*s.*	*d.*
45 children, at 3*s.* 10*d.* each,	8	13	6
Rent of house for principal teacher, or sum to be given in lieu of a house,	4	0	0
Grant from education rate,	2	16	1
	£15	9	7

This will give a fair amount for the salary of principal teacher, an augmentation to the salary of the monitor, and to provide school requisites.

In both these cases the cost of the school is more than 24*s.* per head of the children in average attendance.

School of seventy.

We next take the school of 70 average attendance, which is entitled to two monitors, and we will suppose it to have a Second-class Teacher :—

	£	*s.*	*d.*
Fixed salary of Principal Teacher,	30	0	0
Two Monitors,	16	0	0
Seventy children passing in three subjects at 1*s.* each pass,	10	10	0
Twenty children passing, two subjects,	2	0	0
Total from National Board,	£58	10	0

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One-third of this is £19 10*s*.

	£	*s.*	*d.*
Seventy children paying 3*s.* 10*d.* would give	13	8	4
Rent of house,	4	0	0
Grant from Education Rate,	2	1	8
	£78	0	0

The principal Teacher having been paid £30, and the two monitors £16, there remains £32, out of which the teacher's salary should be augmented, gratuities given to the Monitors, and the school requisites should be provided.

The cost of the school at 24*s.* per head would be £84; so that, in this case, there would be an expenditure less than the average, as the cost of the smaller schools was somewhat above it.

Aid to same schools differently estimated.

In schools of larger numbers there would probably be infant departments, which we propose to treat in a different manner (see *infra* p. 347, and *Recommendation* 4, II. in page 348); but as a sufficient income is provided by this scheme for the smaller schools, it is needless to estimate the incomes of the larger schools, which are few in number.

The estimates of the cost of the schools given above may be taken in another way, which is somewhat more economical, and shows directly how the cost is divided between the National Board and the locality in the respective proportions of 75 per cent. and 25 per cent.

School of 25 in average attendance:—

	£	*s.*	*d.*	
Fixed salary,	24	0	0	
Passes as before,	9	2	0	
School-fees,	4	15	10	
House,	4	0	0	
	41	17	10	
National Board to pay	31	8	6	
Locality to pay	10	9	6	
	41	18	0	
As the locality has already given—House,	4	0	0	
„ School-fees,	4	15	10	
	8	15	10	
There remains to be paid	1	13	8	out of the Education Rate.

School of 30 in average attendance, estimated in the same way:—

	£	*s.*	*d.*	
Fixed salary,	24	0	0	
Passes as before,	11	0	0	
School-fees,	6	5	0	
Residence,	4	0	0	
	45	5	0	
National Board to pay	33	18	9	
Locality to pay	11	6	3	
	45	5	0	
As the locality has already provided—School-fees,	6	5	0	
„ Residence,	4	0	0	
	10	5	0	
There remains	1	1	3	to be paid out of the Education Rate.

School of 45 in average attendance:—

	£	*s.*	*d.*
Fixed salary of teacher,	24	0	0
Do. monitor,	8	0	0
Passes as before,	14	8	9
School-fees,	8	13	6
Residence,	4	0	0
	59	2	3
Of which the National Board pays	44	6	9
„ the locality,	14	15	7
	59	2	4

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	£	s.	d.	
The locality has already given	8	13	6	School-fees;
And	4	0	0	Residence.
	12	13	6	
There remains	2	2	1	to be paid out of the Education Rate.

School of 70 in average attendance:—

	£	s.	d.
Fixed salary of teacher (2nd Class),	30	0	0
Do. monitors,	16	0	0
Passes,	12	10	0
School-fees,	13	8	4
Residence,	4	0	0
	75	18	4
Of which the National Board pays	56	18	9
,, locality,	18	19	7
	75	18	4
As the locality has already produced—School-fees,	13	8	4
Residence,	4	0	0
	17	8	4
There remains a balance of	1	11	0 to be paid out of Education Rate.

All existing engagements with managers and teachers should be respected, and the class salaries of present teachers should be secured to them. The system of payment by results can only be gradually brought into operation, and this makes it difficult to estimate the probable gross amount required to carry out the scheme.

In the preceding examples we are merely anxious to state the principle on which we think the distribution of State aid may most justly and beneficially be made; the details of the system should be settled by the National Board.

It will be seen that the relative proportions of fixed salary and amount earned by examination can be varied, so as to decrease the former and increase the latter, when the teachers have become more sensible of the advantage to themselves and their scholars of the system of "payment by results." Care will have to be taken that there should be no advantage in keeping the average attendance under the point at which the amount given for each pass is reduced.

Grant should be liable to deductions.

There are several important points which should be attended to in applying the method of payment by results, so as to ensure its full benefit.

Supposing a competent teacher of good character to have been engaged, it is essential to the efficiency of a school and its civilizing influence on the children, that the school premises be convenient, well lighted and ventilated, and in decent repair; the walls whitewashed, and supplied with maps and cheerful prints; that there should be proper furniture and desk accommodation for a fair proportion of the children, that there should be a proper supply of school requisites, such as slates, books, writing materials, and copy books, that there should be, if possible, a playground, that there should be suitable out-offices, kept clean and in proper repair.

To enforce all these conditions, regulations should be made by which the annual report of the inspector should bring a penalty on the school for deficiencies in all these respects.

The substantial repair of the school should be executed at the cost of the locality. Neglect to comply with the requisition of the National Commissioners after due notice, and after reasonable time allowed, should involve the withdrawal of all grants to a school, and the compulsory erection of a new school at the cost of the ratepayers.

The other defects of the school should involve a small annual fine, and in the case of defect of school apparatus, the amount deducted in money might be remitted in kind, so supplying the defects which brought the penalty.

Conditions under which examination should be conducted.

The school being in good order, and well furnished, proper registers must be kept. The children presented for examination must have made a certain number of attendances at the school in the year preceding. In England 200 attendances are required. A child may make two attendances in a day, so that he may have attended only 100 days out of the year; this would correspond to 100 attendances in Ireland. Such an amount of attendance could, we believe, at present be secured in Ireland with difficulty. Mr. *Keenan* proposes in his scheme that the examinees shall have attended 90 times in the year preceding the examination day.[1] Dr. *Newell* does not seem to have considered the requirement of prescribed minimum attendance in the light in which we have here mentioned it, viz., as securing that the payment made to the school is for work which has really been done in the school. He expects[1] that the attendance for examination will be much higher than the average attendance, for he counts on 75 per cent. of the number on the rolls being present, which is more than double the average attendance. We are of opinion that it will be necessary to fix some definite number, from 80 to 90, as the required minimum.

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[1] Evidence, p. 90.

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In the next place, it is necessary that the progress of the children from year to year should be secured, and therefore that a suitable scheme of instruction should be framed for the years from six to thirteen, or whatever may be fixed upon as the ordinary duration of school life; and that the children should be required to pass in a class, grade, or standard higher than the class, grade, or standard in which they have been previously examined.

The case of children under six should be considered. Some persons who have experience in school work think that infants ought not to be examined individually, but in classes, in order to ascertain whether they are instructed suitably to their age; others think it is advantageous to examine them once before the age of six, and that only one grant should be earned on examination by children under that age. In schools where there is an infant department under an efficient teacher, a small sum for average attendance should be paid by the Commissioners of National Education, in addition to the class salary of the teacher, if the Inspector reports favourably of the general management and instruction. But it is not expedient that the average attendance grant should be swelled by reckoning mere babies who are left as in a *crèche,* to be amused and kept quiet; and therefore no children under the age of four should be counted for this average attendance.

We therefore think it expedient that children above twelve should be in the upper grades or standards, and should not earn any payment, unless they are in what corresponds to the present Fourth or Fifth Book standard, and that after fourteen they should not be paid for by the State.

A proper scheme having been drawn up, and the limitations of attendance and age prescribed, the sums to be granted for grades in each kind of school settled, and the penalties to be enforced for deficiencies clearly stated, we think some short time should be given for Inspectors and teachers to make themselves acquainted with details, and a period fixed for the scheme to come into operation.

Regulations not to be altered without public notice.

This being done, no alterations should be made without public and sufficient notice. The regulations of the Board should, we think, be reviewed only once a year, and only after due notice given to all the Commissioners—a majority of whom should be present at the meeting at which such alterations are to be considered—and we are of opinion that due security and publicity will be secured by the rule adopted by the Education Committee of Privy Council in England (*Code* c. III., Articles 150, 151) which provides for extraordinary and ordinary changes.

> "150. The Committee of Council on Education, in the course of each year, as occasion requires, may cancel or modify articles of the Code, or may establish new articles, but may not take any action thereon until the same shall have been submitted to Parliament, and laid on the table of both Houses for at least one calendar month.
>
> "151. In January of each year the Code shall be printed in such a form as to show separately all the articles cancelled or modified, and all new articles, since the last edition, and shall be laid on the table of both Houses within one calendar month from the meeting of Parliament."

Alternative scheme.

A scheme drawn up by one of our colleagues for the formation of school districts shows how such districts might be established. We have not adopted this scheme as a recommendation of the Commission, but have placed it in the Appendix.[2] It shows how the division of the country into educational districts for rating purposes may be combined with the arrangements necessary for admitting denominational schools.

We have already in other chapters considered the question of religious teaching, of the security to be given to parents against the possible interference with the religious belief of their children, and of the local support which ought to be insisted upon.

We sum up our recommendations in the following resolutions:—

RECOMMENDATIONS.

1. That all Schools open for instruction of the poor, under proper management, may receive aid from the National Board on condition:—

- (*a.*) **Of having suitable premises.**
- (*b.*) **Of having suitable furniture, teaching materials, books, &c.**
- (*c.*) **Of having efficient Teachers of good character.**
- (*d.*) **Of being such as all children can frequent without interference with their religious belief.**
- (*e.*) **Of having the prescribed number of children.**
- (*f.*) **Of local aid being given.**

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[1] Evidence, p. 132.

[2] See Appendix.

Maintenance of Schools.

Government Aid.

2. That to obtain aid from the National Board the children must be examined by the Inspector in subjects of secular instruction; and it must be ascertained that the children presented are really those who have been taught in the School: hence—
   - I. All children shall be presented to the Inspector for examination in Reading, Writing, and Arithmetic; and, on his Report, the National Board will pay to the School a fixed sum per head for every pass in each of these subjects, in respect of each child who has made the fixed number of attendances in the year preceding the Inspector's visit.
   - II. Any child who has passed in two of these subjects may be presented for Examination in extra subjects approved by the Board (as Grammar, Geography, Agriculture), and earn a payment for each pass.
3. That it is necessary that the progress of the children from year to year be considered; and that no aid be given unless this progress is secured: hence—
   - 1. The examination should be according to the grade or standard in which the child is presented, but no child should be presented in the same class twice. The grade or standard of proficiency should be that of a higher grade or standard.
4. That it is desirable that the State should cease to pay for the instruction of children over a certain age; hence—
   - I. No Scholar above twelve years of age should be able to earn by examination any payment for the School unless in IVth or Vth Book grade or standard.
   - II. In Schools where there is an Infant Department under an efficient Teacher children may earn a fixed sum for average attendance; provided the Inspector be satisfied with the General Management and Instruction of the School.
   - III. Such children must not be under four or over six years of age.

That in granting aid to a school the National Board should have regard to the income arising from any permanent endowment enjoyed by it.

It is desirable that, adopting the practice of the Committee of Council on Education in England, no alterations of any rules, regulations, or by-laws, should be put into operation until such alteration shall have been laid for one month before both Houses of Parliament, the alterations having been shown in distinctive type (*Revised Code,* 1870, iii., ss. 150, 151).

School-Books

CHAPTER IX.—SCHOOL-BOOKS.

The question of school-books resolves itself into two main divisions, viz., (1) the books to be used, and (2) the mode of getting those books into the pupils' hands.

Section I.—Kind of Books to be used.

Kind of Books.

In the part of this Report which deals with the history of National education we have already recorded (under the year 1850) our sense of the benefits conferred on primary schools by the Board's series of school-books, and our doubt whether amid the variety of improved school-books which now are constantly being produced in Great Britain, exclusive adherence in practice to the Board's books is any longer beneficial. Mr. *Keenan's* view of this question appears judicious.

Evidence.

> "1705. Professor *Sullivan.*—Is it your opinion that it is the business of a Board of Education to bring out books at all for the schools?—Mr. *Keenan.*—I am of opinion that, under the circumstances of Ireland, the National system could not have succeeded as it has done but for the fact that the Board undertook to produce the books. School books were not to be had in the country unless at enormous rates, and of a very inferior quality. However, I do think that the time is now pretty near for a salutary modification of the arrangements as to the production of books; the more general the class of books used in our schools becomes the better."

The Rules of the Board (I § iv. v. 1) state that—

> "The use of the books published by the Commissioners is not *compulsory,* but the titles of all other books which the conductors of schools intend for the ordinary school business are to be reported to the Commissioners, and none are to be used to which they object; but they prohibit such only as may appear to them to contain matter objectionable in itself, or objectionable for *common* instruction as peculiarly belonging to some particular religious denomination."

Practical limitation of Schools to the use of the Board's Books.

The use of the Board's books, though in theory forced upon no school, is in practice compulsory in all National schools. From time to time the Commissioners, or some of them, or their officers, have been concerned in the preparation of the books; the Board's

School-Books—*Kind of Books.*

books are produced at the public cost and sold at low prices; a large discount is allowed to teachers upon sales of those books; the circulation of other books is not aided by grants; the religious difficulty is considered to render all other literary books unsuitable; teachers are tested for classification by their acquaintance with the Board's books, and school children at inspections are examined from them alone. Hence in National schools the Board's books are exclusively used.

Judge *Longfield*, who has been a member (24179) of the National Board since 1853, says:—

Evidence.

"24437. Mr. *Stokes.*—I think you stated that you did not consider it of the essence of your system to impose a particular set of reading books?—Judge *Longfield.*—Yes.

"24438. Is there any example in any one of the 6,000 schools under the Board where another set of books is employed?—I fancy that our own reading-books are so good and so cheap as to exclude other reading-books.

"24439. Do you think that there is no other reason for the exclusive employment of those books but simply their superior merit?—Our giving them cheaply, of course, must assist that very materially; but it is desirable that if we are to have books in the schools they should be limited to a certain extent."

Mr. *Keenan*, Chief of Inspection, bears similar testimony:—

"1162. Mr. *Stokes.*—You stated, I think, that the examination of the teachers and monitors is based on the books of the National Board—that the candidate acquainted with these books is able to answer the questions?—Mr. *Keenan.*—Yes. I mentioned that there were some questions, as, for instance, deducibles from propositions in science, proposed in the oral examination, based on matters not contained in the books.

"1163. How, then, can it be truly said that the use of the books issued by the Board is optional?—It is universally understood that the arrangement made by the Commissioners is, that the examinations shall take place in their own books, the books which the teachers employ daily in their schools, which, I think, is a wise arrangement. No doubt, so far as the teachers are concerned in relation to the examinations, the Board make it in a certain sense compulsory to have their own books used.

"1164. The master of the school not using the books of the Board would be placed in this position—first, he would lose the profit to be obtained on the sale of the books of the Board to the pupils; next, the pupils not being taught in the books of the Board, and being examined by the Inspector in those books, would do the teacher no credit at inspection; and the teacher himself would fail in an examination out of those books, and would, therefore, lose the increase of salary to be obtained by successful answering. Under such a system, is it not the fact that the use of the books of the Board is really made obligatory?—I can hardly deny the conclusion you have arrived at in that statement, but I have never known of any cases of complaint. At the same time, I am free here to answer that, if different unexceptionable books on the several subjects embraced in the curriculum of National schools were published, it would be desirable to confer on the people the advantage as well as the right of freedom of selection.

"1220. Master *Brooke.*—Do you find other books in use in the schools besides those books sanctioned by the Board?—The difficulty of selecting books suitable for use in schools attended, or liable to be attended, by children of different denominations is so great, that, practically, the books of the Commissioners are almost exclusively used in the National schools. A set of books that could be unequivocally approved for use in the National schools, so far as I at present know, is not to be had in the English language, except the books published and sanctioned by the Commissioners. I lament that fact myself very much. I am aware that various teachers and managers have tried to get other sets of books, but I have never yet seen that a selection was successfully made.

"1221. Are you acquainted with Chambers's series of elementary school-books?—I am, to some extent; they are not adapted for use in the National schools. Of course I do not refer to the books on arithmetic, algebra, geometry, or such subjects.

"1222. What is the reason they are unsuitable?—Because of the religious difficulty. I refer only to books of a literary character as being unsuitable, for of course there are scientific books very generally used in our schools which are not the books published by the Board. With every disposition on the part of a great number of managers to select other books, I have never known, as I have already said, a case in which they succeeded in getting books that could be adopted.

"1223. I asked you whether in point of fact other books are used in National schools besides those of the Board?—The only books other than those published by the Board that are in use in National schools are books on arithmetic, geometry, algebra, and subjects into which the religious question could not possibly enter.

"1746. Rev. Mr. *Cowie.*—Are not all your teachers and monitors examined out of your lesson-books?—They are.

"1747. Then, as far as it is impossible to become a teacher or a monitor without the use of these books, their use must be compulsory?—Perfectly. The use of these books is necessary to a monitor, as it is also to a teacher, to prepare himself for examination, and, in that sense, it may be concluded that their use is compulsory. At the same time, I should say that, if a teacher made a representation to the Board that he entertained a conscientious objection to the use of our books, and that he preferred examination in some other set of books, the Commissioners, although it might be a matter of serious inconvenience, would yield to his representations, and try to bring about his examination in any other set of books he might suggest.

"1755. Although the rule is not compulsory, yet, as a matter of fact, I suppose, the books of the Board are almost universally used in the schools?—As a matter of fact, I know of no case in Ireland of a National school where any books are in use as the class-books of the school, but those published by the Board. To the extent suggested by your question, their use is indirectly compulsory."

Witnesses not connected with the Board agree that practically use of the Board's books is compulsory. Thus, Right Rev. Dr. *Dorrian*:—

"8835. Mr. *Gibson.*—You are aware it is not compulsory for any patron or manager of a school to use the books of the Board?—Dr. *Dorrian.*—I am quite aware of that; but it amounts to what is compulsory; for if you don't use them, how are you to get others? The Board make it compulsory, inasmuch as they don't make a selection possible.

"8836. I rather think the Board don't make it compulsory?—They give a premium for using their books in this way, that they give their books at half-price; but they will not give any others at half-price. I would be delighted if they should. I would take the Christian Brothers' school-books to-morrow, if the Board would put them in their catalogue."

SCHOOL-BOOKS

Kind of Books.

Cardinal *Cullen* (26619) :—

"The books of the National Board, though not made obligatory, are forced in reality upon the people; because the country is obliged to pay for preparing and printing them. Probably £200,000 or £300,000 have been expended in printing, in free gifts of books, or in selling them at reduced rates. This way of acting forces the National books on the country, and prevents the compilation and sale of other books. No writer, however competent, would think of undergoing the labour of compiling and incurring the expense of printing class-books, when he sees that he has to contend against a monopoly supported at the public expense."

And the Rev. *J. M'Menamin*, P.P., manager of six National schools :—

"22117. Rev. *Dr. Wilson.*—Do you not object to the books because they do not contain the information that you want?—Rev. Mr. *M'Menamin.*—And because no other books will be allowed except books of that stamp. It is not permitted to introduce other books."

Consequences.

Major *O'Reilly*, M.P., thinks that this virtual imposition upon all National schools of one set of books, prepared by a Government Board, has exerted an evil political influence upon the people; while Canon *Toole*, a witness from England, considers the system intellectually undesirable.

Major *O'Reilly* says :—

"15052. Professor *Sullivan.*—Do I understand rightly, that in answer to another Commissioner, you object to the system of having one set of books for all the schools of the country?—Mr. *O'Reilly.*—I consider it decidedly undesirable.

"15053. Has your attention ever been directed to the influence of the class of books prepared under the National Board, from which every allusion to the country has been carefully excluded—do you think that that has had any effect in engendering and extending that feeling which the exclusion of religious objects from the school has also produced—of opposition to the Government?—I think it has. Assuming that the Board were to prepare books referring to history and to other analogous subjects which were to be equally acceptable to every class in the country, of course they must be perfectly colourless and perfectly flavourless, and no doubt it sets people to dislike the Board's books and to go to, perhaps, a very objectionable class to get their impressions of history.

"15054. I speak as a matter of fact with regard to the books—the books that have been in use for the last thirty years—is it your opinion that it has had any influence of that kind?—Of making the Government unpopular?

"15055. Of keeping up and maintaining the feeling that exists in the country?—To some extent, no doubt, it has. I have often heard it stated (I do not at all say with what degree of truth; but as bad motives are always attributed to the Government, which is called the English Government, although the English Government had really nothing on earth to say to the Board of National Education), I have often heard it stated that it was designed, on the part of the English Government to blot out all records of Ireland, to eliminate every patriotic sentiment from the breasts of Irishmen, and that it was for this purpose they got these books compiled in this way.

"15056. As a matter of fact, do not the majority of the people of the country identify the acts of any administrative system or board under the name of Government with the State?—They do, and that is the reason why I said that I thought it so undesirable that the State—the Government, as they call it—should appear so constantly in the management of these schools as an antagonistic and thwarting body, to the wishes and feelings of the people."

Canon *Toole* says :—

"21481. Professor *Sullivan.*—With regard to our books, do you think it is desirable that all the books in the schools of a nation should be the same?—Canon *Toole.*—No; I don't think it would be desirable they should have one type of mind everywhere.

"21482. Do you think it a disadvantage to have only one set of books?—I do.

"21483. Point out what you consider the evil of only one set of books?—You would have only one type of mind, one set of subjects alone known amongst the young, and whenever they heard an opinion expressed by anyone they would hear nothing but what they themselves had learned in the schools. Speaking of limiting intellect, I think it is a most effective way of doing it, as far as school-books could do it.

"21484. Has it not also a very great effect in limiting the production of good school-books, and preventing improvement in the methods of teaching to have only one set of school-books stereotyped?—Yes, I think it is injurious to the production of books. Were the competition or ingenuity of skilled teachers allowed to find expression we would have a chance of much better books. I have no objection in addition to the ordinary books to take books from any source, provided there is nothing anti-Catholic in them.

"21485. You stated that you used the books of the National Board in your school formerly?—Yes.

"21486. And found them inferior to the books you use now?—Yes.

"21487. In what way?—They were not as interesting to the children. To use a common expression with reference to books—they were dry.

"21488. Are not the selections in the class-books of the National Board rather above the intellectual status of the children under eleven years of age, as a rule?—Yes, many of them are."

Opinions on the merits of the books.

Upon the merits of the Board's books opinions differ. The Rev. Dr. *M'Ivor* (E.C.) says—"They are much liked indeed" (13628), and "all the Board's books are extremely good so far as they go" (13631). The Rev. Mr. *Berkeley* (Presb.) thinks "the books are on the whole good," and "they exercise an excellent influence on education" (11623). Mr. *S. De Vere* (R.C.) thinks "that the books on the whole are very good;" that "the results of the education, in fact, prove that the books are good;" but he adds, "they may be improved" (20194). Brother *Townsend* (17304) approves of them. Mr. *Matthews* "thinks they are a fair set of lesson books" (18539). In the possibility of improvement Mr. *Keenan* agrees. He says :—

"1361. *Chairman.*—Are the books now in use in the ordinary schools as good and as perfect as you would wish them to be?—Mr. *Keenan.*—Well, not nearly as good or as perfect as I could *wish* them to be; but the Board, in making an effort to improve them, have, for the last few years, been engaged upon their improvement and revision. That revision is not yet completed.

"1369. With regard to the books on arithmetic, do they require much change?—I think that all the old books require revision. The books on arithmetic require it. I yesterday had occasion to answer a question from one of the Commissioners in reference to the book on Natural Philosophy, which decidedly requires change."

SCHOOL-BOOKS — *Kind of Books.*

The Board seems to have considered that the scientific books published by them required revision, as they made a return to the House of Commons[1] in 1864 of "The names of persons to whom the actual writing, revision, or editing of new works has been intrusted," &c., but the scheme came to nothing.

Professor *Butler* (6445–6453), to whom revision was said to be intrusted,[1] never heard from the Board of the duty assigned to him.

On the other hand Right Rev. Dr. *Dorrian* (R.C.) points to various objectionable passages in the books (8678), and the Rev. *J. M'Menamin* (R.C.) urges the exclusion of history as specially productive of bad results. He says:—

"21914. Mr. *Dease.*—Are there any special points of objection to the school-books, the books now in use by the National Board, to which you could call the attention of the Commission?—Mr. *M'Menamin.*—The books, in the first place, exclude everything that bears upon Catholicity in any way. The child whose reading is confined to the school-books knows nothing of his Church, nothing of its history—nothing of the Catholic world beyond the mere locality in which he lives, nor of the history of his country, past or present. All that is shut out from him, and he is deprived of anything connected with the history of the Church, or history of the Irish Catholic people when they go abroad. He has no opportunity of knowing anything whatever of their success or failure, or their position in foreign countries, and I think that is a great want. I think to have Catholics properly brought up they must from infancy be imbued with the spirit of the Catholic religion. I think it must be positively inculcated upon them, and I think mere negative training, such as they get from the books in the National schools, can never make them good, practical Catholics. It leaves them, so far as the teaching goes, entirely blank, and everything connected with the Church, and appertaining to it, they have no opportunity of knowing anything in the schools. It shuts out from them every kind of history, and I think that is injurious to them in afterlife. They grow up ignorant of history until they begin with reading newspapers and periodicals, and very often violent articles, and they adopt those isolated one-sided views without due reflection, and I think it drives them very often into evil associations and combinations, and fits them to become the dupes of designing and evil companions. I think it has a bad social effect upon them in afterlife, because they have no knowledge of history to enable them to weigh matters and form a fair judgment. They are led away by bad impulses, as it were, when the light of day breaks in upon them. The present school-books cannot prepare a boy for the middle or higher class schools."

Cardinal *Cullen* considers the Board's productions so worthless that (26619) "if all the books printed by the National Board were sent to the middle of the Atlantic and cast out into the ocean, Ireland and her literature would suffer no great loss."

Assistant Commissioners' Reports.

The information respecting school-books, furnished to us by our Assistant Commissioners, is as follows :—

Mr. *King* reports (D. 22) of the Dublin district :—

"The books used are published by the Commissioners at very low prices, and the supply was generally sufficient. Reading is learnt and practised in the books of reading lessons, of which there is a graduated series, each class having its own book of reading lessons.

"23. The First Book is most elementary; beginning with the alphabet, it contains very few words of more than one syllable. The most difficult lesson in the Second Book is a selection from Robinson Crusoe, in which the original text has been altered by simplifying the words. The lessons are said to be arranged in order of difficulty; but the arrangement has been so much changed, in successive editions of the book, as to cause considerable confusion in schools when the children's books were not all of the same edition. I found that the book was not generally read through; the majority of the children in the second class could only read the first few lessons, and the highest division of the class had seldom read much more than half the book. Reading in this class was nothing more than a puzzling out of the words, or a repetition from memory, except in the case of the scholars in the highest division who could generally read a sentence without stopping at every word of any length or difficulty. The Third Book contains a selection of passages which bear some marks of adaptation for inexperienced readers, but their language is not very different from that in common use. I found that this book also was not usually read through. But whereas, in the second class I not unfrequently noticed that the child instead of reading, was repeating the sentence; the portions of the Third Book which had been used had not been read over so frequently as to enable the scholars to know the passages by heart. The use of a portion only of these books is due to the very general practice of making the scholars in the higher classes return to the beginning of the book, or to that part of it which the new members have not read, whenever a promotion is made. The Fourth Book contains passages from well-known authors, interspersed with scraps of science, history, and geography, such as might have been selected from any popular treatise. Scholars in this class could read any portion of the book with ease and fluency, though without much expression or intelligence. I found, however, that they understood what they read much better than their manner of reading seemed to indicate.

"24. The scholars were always well supplied with books even in the poorer schools. It was very seldom that the teacher was obliged to lend copies of the lesson book when a class came up to read to me. The books were the property of the children, and might be taken away from the school."

Mr. *Coward* reports (E. 437) of the Cork district :—

"The books in use in all the National schools of every description are those published by the National Board of Education, which are used very generally also in the schools of the Church Education Society. Their use is not insisted upon, and managers are free to use others, subject only to the approbation of the Commissioners of Education; but the cheapness at which they are sold puts at once all others out of the field of competition, and in spite of their defects in the eyes of the clergy, they have been, and are, the means by which the children are taught. Of their general suitableness, in a literary point of view, I heard very little question; all parties joined in saying that they were so far good. It was of their un-Irish character that I heard most complaint made. The absence of any mention of Irish history in books intended to teach the inhabitants of Ireland was regarded as an attempt to destroy the feeling of nationality, and was the only feature which provoked much resentment. The last edition is, however, considered more satisfactory, but still deficient, as,

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[1] House of Commons Paper (509) 1864.

SCHOOL-BOOKS
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Kind of Books.

while introducing Irish geography and scenery, &c., &c., it omits Irish history. In some minds there is a feeling in favour of the introduction of religion in a more definite way, but that is quite the exception. The Superior of a convent told me that she was quite content with the books, as did also the Head of the Presentation Brothers, in every way, except as regarded their nationality. The insertion in the Fourth Book of that beautiful little song "The Angel's Whisper," gave much pleasure, and its subsequent removal, together with that passage which described Queen Philippa as making the sign of the Cross when dying, provoked much resentment, principally, it seemed to me, because it was yielding to the intolerant bigotry of the Presbyterian minority. The works themselves strike me as good on the whole, but I should prefer to see the First Book improved, in the way of introducing more information than most of the lessons now contain. It surely is possible to combine a great variety of simple words in lessons or sentences which would convey some real idea to a child's mind. The Fourth Book is also open to the objection of being too advanced for the children who use it. The idea underlying its compilation seems to have been that the chief excellence of a reading book of that class consists in the intrinsic beauty and perfection of the selections composing it, and not so much in its adaptation to the years and intelligence of the individuals for whom it is intended. I cannot conceive how a highly metaphysical passage on the soul of man from one of Dr. Newman's sermons could be thought even intelligible to a child of thirteen or fourteen years of age. The supply of these books in the National schools, cheap as they are, is very frequently deficient. This happens only in the ordinary National schools, the convent schools being generally well supplied, and is owing to the rule which makes the teacher responsible for their supply. I have frequently seen three boys using the same book, indeed in almost every school I noticed more or less the same want, which likewise extends to slates, copy-books, pens, ink, &c., &c."

Mr. *Richmond*, reporting on the Belfast district (F. 269), characterizes the reading as "harsh, slovenly, and unpleasant to listen to," says that, "to spell out the word and pronounce it seems to be regarded as the sole requirement;" and continues:—

"270. I do not hesitate to attribute a great deal of this defect to the reading books of the National Board, which seem to me to entail upon the children such constant regard for individual words, as to draw off their minds from the flow of clauses and sentences. So many difficult words are introduced that the whole attention is every now and then broken off from the course of the sentence, and concentrated upon the dissection of one polysyllable. It is altogether useless to introduce children to long compound words, which there is no probability that they will ever meet with again, and which by the continual checks they give to the reading, destroy the interest in the subject-matter. At one of the first schools I examined, I found a class of young girls—about ten years old—reading the Third Book, who told me their lesson for the day was at p. 86, 'The Daw with the borrowed feathers.' I told the head girl to begin. She began 'A'——, and there she stopped vainly endeavouring to analyze the next word, which, of all words in the world to put before a little shoeless girl of nine or ten years, was 'pragmatical.' She could not pronounce the word, still less could she understand it. It is true that in a list of synonyms at the head of the lesson this word is represented to mean 'meddling,' ('meddlesome' would perhaps be an apter synonym), but how can it benefit a girl of this rank, and at this age, to have her memory incumbered with a Greek derivative, which she will never see out of her Third Book, and which is to her but a strange and meaningless substitute for a familiar and forcible word?

"271. Not a few children are in the Third Reading Book at eight or nine years of age. In the very first sentence of the book they have to master such words as '*reclaimed*,' '*subservient*,' 'docile.' And such sentences as the following in the first lesson, contain words which, to most children of that age, convey no idea at all. 'Assiduous in serving its master . . . it is *indifferent* to every one else:' '*disarm* resentment by *submission*:' '*Extraordinary* sagacity and *acuteness* of scent:' 'useful and estimable *properties*:' the italicized words, as well as the following, *apparatus*, *inveterate*, *unshrinking fortitude*, *anecdotes*, and others, are not considered to require any explanation in the heading. I need go no further than this first lesson, to show what I mean when I complain that the attention of the children is concentrated on the dissection of separate words. Such reading lessons seem to me to secure for the child the maximum of irksomeness with the minimum of intelligibility.

"274. A great many teachers regret the withdrawal of the 'Sequel' reading book, intermediate between the Second and Third Books. They very truly urge that if a child is making slow progress, it may stay so long in the Second Book, unfit to be promoted to the hard words of the Third, that it comes to know many of the lessons almost by rote. I have frequently found that this was the case when I was hearing reading lessons. Moreover, the transition from the Second to the Third Book is considered to be too violent in point of difficulty.

"275. Otherwise the teachers generally seem well satisfied with the books, excepting the nuns, who ask for an admixture of Roman Catholic doctrine in the lessons. The sisters at the Hamilton-street convent in Belfast go further and complain that the tone of the books is objectionable in point of morality, and that they contain many pieces 'quite unfit for young girls.' They instance from the Fourth Book, 'The braes of Yarrow,' commencing—

'Thy braes were bonny, Yarrow stream,
When first on them I met my lover;'

Tennyson's 'Mariana;' Campbell's well-known 'Caroline,' commencing—

'I'll bid my hyacinth to blow,
I'll teach my grotto green to be;
And sing my true love all below
The holly bower and myrtle tree.'

The scene from the 'Tempest,' between Ferdinand and Miranda, pp. 357–9, and that from the 'Winter's Tale,' pp. 383-5. They also speak of 'The character of the educated gentleman,' pp. 359–61, as instilling the poison without the antidote: and indeed the concluding paragraph of the passage, in which he is referred to as (if he be an unbeliever) 'a friend of religious toleration . . . because his philosophy has taught him to look on all forms of faith with an impartial eye,' is not likely to be acceptable to ardent religionists, whether Catholic or Protestant, or of any other persuasion."

Mr. *Laurie* remarks (H. 97) that:—

"The books are for the most part a monopoly of the Board, which, like all similar restrictions, is decidedly obstructive to the spread of education."

Mr. *Harvey*, in reporting on the central district, observes (N. 17):—

"One want that caused me great annoyance in my examination was the want of books. Not unfrequently four or five children in a class of ten or twelve had to depend on their neighbours instead of each having a book for himself."

SCHOOL BOOKS.

Kind of Books.

Greater freedom of selection should be allowed.

The question under consideration is not whether the school managers who highly approve of the Board's books and consider them to be the series most suitable for the pupils' use, should be debarred from employing them. No regulation of that kind has been suggested; but the question is, whether the school managers who do not approve of the Board's books and believe other series to be better adapted for use, should be practically forced to employ them. Many witnesses, whose opinion is of great weight, are in favour of allowing to school managers more freedom in the choice of school books. Judge *Longfield* regards the question as indifferent. He says:—

Evidence.

"24419. Professor *Sullivan.*—In fact, would you give up your present system of having one uniform book, if other books of a good quality were produced?—Judge *Longfield.*—Yes, we should leave it open, which we do. But I do not think it necessary that the same reading lessons should be taught to every child.

"24420. Do you think it is desirable that they should?—I do not see any good or any harm in it. They have merely the same things in them. One reading book would put cat before dog, and another dog before cat. They are all substantially the same—every reading book for a child."

Mr. *Keenan* speaks decidedly in favour of freedom in selection:—

"1364. *Chairman.*—Do you consider it desirable that the books in use in the schools should be changed from time to time?—Mr. *Keenan.*—I have a very decided opinion that it is desirable that the teachers should, as far as possible, enjoy the option of selecting the books for the use of their pupils. I also think it advisable that the pupils should have some variety in the books they use.

"1451. Rev. Dr. *Wilson.*—With regard to the use of different kinds of books in different schools, you stated that the teachers and the pupils would be benefited by it—would not this system of different editions lead to confusion?—I don't think it would. I am perfectly satisfied that, as in England, where different books are used in different schools, it would be perfectly practicable. The only condition which should be imposed in reference to the variety of books is, that they should be suitable for use in the National schools."

Mr. *Matthews* is of the same opinion:—

"18540. *Chairman.*—Is it an advantage to the teacher to have a specified set of books, or would it be better to give him some latitude in the selection?—Mr. *Matthews.*—I think it would be better there should be some latitude in that way, to let the teacher use any set of books he considered best, provided, of course, that there was nothing objectionable in them in a religious or moral point of view. I think it would be better that the teacher should have the power of selecting, or the manager and teacher combined, whatever class-books he considered most suitable to his school.

"18552. Professor *Sullivan.*—Do you think the teachers generally partake of your opinion, that there should be a latitude with regard to the books, that the teacher should have the power of selecting books within a certain range?—I have heard teachers express that opinion, but I cannot say it is the general opinion.

"18553. You yourself think it would be good?—I think it would be a good thing. I see very nice lesson-books on various subjects, issued by publishing companies in England.

"18554. Do you think, as a practical teacher, it would at all interfere with the general system of education, to have different sets of lesson-books in different schools?—Well, it might be an obstacle in this way: the teachers are required to study the lesson-books, and answer upon them at their examination, and if the books were not the same, it might interfere with that part of the examination; except they named particular subjects, and let the teacher make up his knowledge from any source.

"18555. Would it not be easy to obviate that difficulty?—Yes, by naming the subject, and letting him acquire his knowledge from whatever source he likes, but they think it shows that the teacher will be better able to teach the books when he is intimately acquainted with them."

These three witnesses may represent the Board, its officers, and schoolmasters. Those who speak for the school managers and the public entertain similar views. Cardinal *Cullen* says (26619):—

"My opinion would be that in order to promote the publication of good books, and to secure a variety of them, the fullest liberty should be given to every manager of a school to select his own books. To prevent abuses, let the Board have authority to exclude everything treasonable, illegal, and contrary to law; and let the ecclesiastical authorities look to the religious part of the books. . . . . There would then be some encouragement for authors to write, and good books would appear from time to time; for the past the anti-national monopoly enjoyed by the National Board has put an end to all competition, and served to crush the talent of the country."

The Bishop of *Down* likewise wishes for freedom in books (19616):—

"I would not prescribe certain books. I should remove that difficulty. I would leave the pupils, under the new system, to get their knowledge from the patron or the master in whatever way they pleased—pretty much as I do with my candidates for ordination. I prescribe certain subjects, but leave them to get their knowledge from whatever books they like. I would recommend certain books, and undoubtedly the books of the National system recommend themselves to a great many patrons. But I would not enjoin certain books.

"19617. *Chairman.*—Should you desire that the Board should retain the power of forbidding any book that they thought objectionable?—Well, that is not, indeed, an easy question to answer. I can hardly fancy that in a great educational system books would be selected in the present day objectionable. I do not know in what way you would consider them objectionable; I do not take cognizance of the religious element, and of course that would not be a matter of objection, and, therefore, matters of fact and of history, I can hardly see, would be open to objection. The Board might be allowed this power; but I consider it should be used in very rare instances; and I consider it would be very seldom that any such instance would occur. I should like to leave education as free as possible, to leave the patrons and managers free to give secular education, in fact, to do what I am afraid there is a great want for in Ireland—to educate the masses of the people."

Right Rev. Dr. *Dorrian* says (8678):—

"I think the books should be left entirely at the disposal of the manager, for it is to be supposed that the manager would be a person whose religious sympathies would be in unison with the pupils attending the school."

SCHOOLBOOKS.

Kind of Books.

Rev. Dr. *M'Ivor* (E.C.) says (13845) :—

"I would instruct the Inspectors to allow, under certain restrictions, a choice of books; the children should be classified according to the Board's books, and should be questioned in those books, or in just equivalents. I think the Board ought to be very liberal in recognising equivalent books."

And Canon *Forde* (R.C.) concurs (23128) :—

"I think it is necessary—not only in the interest of religion but also in the interest of good education, that there should be free trade in the matter of books; I think the less restrictions that are placed on those who have the care of schools the better. People go to the school where they get the best article, or the article that pleases them best."

Canon *Toole* (R.C.) of Manchester speaks of his experience :—

"21282. Mr. *Stokes.*—Do you highly value the freedom which you, as manager of the school, enjoy in the choice of the reading books?—Canon *Toole.*—Most highly. It is sometimes necessary to have a variety of books. If I find a book that is not injurious, or that I do not consider injurious, I do not care by whom it is published, we may admit it and I take it. To give an instance, there is one of Nelson's school series; I use one of these in the Sunday-school. There are good lessons in it; there is nothing objectionable to Catholics in it. I use some of Longman's series. It is well to have a variety in the reading, that the children may not have the same forms of words committed to memory.

"21283. Do you find the children acquire the art of reading quite as well by the use of the books you now employ, as they did when you used the Irish National school books?—Yes, these books are much better in composition."

Among the laity we have Judge *Warren,* who says :—

"15123. *Chairman.*—Have you given much consideration to the question, whether the present system of having a selected list of books should be continued, or whether school managers should be allowed, as in England, to choose their own books, subject merely to a veto on the part of the Commissioners in case of any improper or offensive books being introduced?—Mr. *Warren.*—I have considered that subject, and certainly the conclusion at which I have arrived is, that a uniform system would be much better. There would be no difficulty in placing upon the lists selected by the Commissioners a great variety of books so as to offer a variety for selection by the patrons of the schools.

"15124. Rev. Mr. *Cowie.*—You do not mean a single set of books?—I do not mean a single set of books—several books in history, several books in geography, several dictionaries, so as to offer a selection; but I think that if each patron of a school was allowed to find a book for himself which was not in the list, it would only involve the Commissioners in a very troublesome correspondence and in endless disputes.

"15301. Mr. *Dease.*—So that that would leave it in the power of any religious body to prepare books that they thought would be unobjectionable, according to their views, and to ask the Commissioners to place them on their list?—To get the Commissioners to place them on their general list.

"15331. *Chairman.*—Supposing any religious body thought it desirable to have a secular book on any subject, say geography, history, arithmetic, or anything else of its own, should you object to that body propounding the book to the Commissioners for their approval?—Certainly not, but if I was advising the Commissioners I should say they would act very imprudently if they took a particular book for a particular school which they did not adopt for general use. I think there would be no objection to their placing a book upon their list at the instigation of any body to be used when applied for, but they would involve themselves in an overwhelming correspondence, and endless disputes if it was open to any person to say—'introduce this book for me for my school.'

"15332. My question had reference rather to books prepared for a particular religious body?—I think there would be no objection to introduce them."

And Mr. *S. De Vere,* who says :—

"20422. Mr. *Stokes.*—Do you think it desirable that no choice in the matter of books should be given to managers of schools?—Mr. *De Vere.*—Far from it. I should give a very extensive power of selection to the managers of schools. They might select this book or that book, or any two or three books, and they might select any reading books they pleased out of the educational series sanctioned by the Board, but they should not have the power of going beyond that series.

"20423. Would you desire that the Board should put forth a comprehensive list of books from which the patrons or managers of schools might choose such as they would prefer?—Yes, I think it would be very desirable."

Mr. Lingen's Opinion.

Mr. *Lingen* concludes from his experience that a stringent conscience clause in every aided school would be a sufficient protection against proselytism without further interference with the discretion of managers, and that if any control over school-books is exercised by the State, it should not extend beyond a *veto,* with appeal to the judicial and not the executive power. The following are his answers on this point :—[1]

A.—"4. *If it be essential to conciliate the good will of the ministers of religion, ought every school also to be subject to a stringent conscience clause, in order that the State funds may not be used for proselytizing purposes?*

"4. There can be no question that to make specific, or any religious instruction part of the school course, and not to add thereto a stringent conscience clause, may involve the unequal treatment of persons (not necessarily of churches) professing different religious creeds; and therefore, in schools supported wholly, or in part, by the State, may involve political injustice also, so long as the equal treatment of such persons is professed by the constitution. If I am a Roman Catholic parent, within reach of none but a Protestant school (or *vice versa*), without an effective conscience clause, it is very small comfort to tell me that Roman Catholic and Protestant promoters can obtain grants on equal terms. The parent's right calls for direct and ubiquitous protection. I refer to my answer to question B, 5.

"5. *With such a conscience clause, may the local managers be left to carry out the religious instruction in such way, and at such times as they think proper; or does your experience lead you to the conclusion that the State should lay down rules as to confining religious instruction to certain hours of the day?*

"5. My experience would lead me to say that a stringent conscience clause is sufficient, without further

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[1] Miscellaneous Papers, vol. viii.

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interference with the discretion of Managers. But then, I speak from experience of England, whose denominations are many, fairly equal in resources, and in the main, agreed about what Protestants consider essential. It might be very different in a country occupied by two hostile religious camps; with most of its property (lay, not clerical only) in the one, and most of its people in the other.

"6. *Would it be necessary, in your opinion, that the State should exercise any control over the books to be used in National schools, in order to prevent a conscience clause from becoming practically inoperative?*

"6. I refer to my last answer. I should regard such control only as a *pis-aller*, and not justifiable but by necessity. At most it should not extend beyond a *veto*. In this, and in all the cognate questions of the conscience clause, I regard it as vital that appeals should lie to the Judicial not to the Executive power of the State.

B.—"4. *Can such conscience clause afford such protection, if in the same schools there are employed in the giving of such secular instruction to all the children attending the same, books in which the peculiar religious tenets and dogmatic opinions of any particular denomination are expressly taught, or indirectly inculcated, to which the parents of some of the children attending such school, and receiving such peculiar instruction do not belong?*

"Books of secular instruction do not honestly fall within that description which expressly teach, or indirectly inculcate peculiar religious tenets. Books written by authors who are masters of the secular subject in question, and whose object is to teach it, are rarely open to such objection. Books which go beyond secular limits, become, in fact, religious books, and create the same occasion for a conscience clause as if they were so in name. No court, which had to enforce such a clause as is assumed throughout these answers, could suffer its intention to be defeated by fraud of this kind. History is the only secular subject that offers matter for doubt. But nothing could well be imagined more condemnatory of denominational education than that its scholars must not receive in common even so much of the history of their own country as children can understand. As to other secular subjects of elementary instruction, such as geography, grammar, drawing, music, the suggestion often made that a religiously-minded teacher cannot instruct children in them consistently with a conscience clause, in reality comes to this—either the intention to proselytize, or the desire to hide under preaching the want of more appropriate matter. In writing and arithmetic, the pretence becomes absurd. Akin to this question is the consideration that every effective conscience clause must provide, in positive terms, that the children of Dissenters shall be admitted to the school, and must not be confined to a negative provision that they may be withdrawn from such lessons as their parents object to on religious grounds. All lessons may be made objectionable on such grounds where there is the desire to do so.

"It is of great practical importance to bear constantly in mind that a well drawn conscience clause should prohibit nothing which the parties themselves do not differ over. It is inoperative until they differ."

The course advocated by the witnesses recommends itself by several considerations. It would liberate the Board, and the Government which nominates the Board, from the responsibility of prescribing school-books, and from the odium attaching to the discharge of such a function; it would save the public purse from the expense attending a revision of the school-books upon objections, solid or captious; it would, so far, treat the school managers in Ireland with the same confidence as is shown towards school managers in England and Scotland; it would render possible the introduction of history and historical geography into the school-course; it would tend to promote the intelligence of children by widening their information; it would raise the examination of monitors and teachers by leading to the substitution of subjects for particular books; it would remove an obstacle to the extension of public aid among all classes of primary schools; it would encourage the production, publication, and diffusion of the best school-books through the unrestricted agencies of private enterprise.

Safeguard.

On the other side lies the danger that objectionable books may be introduced into some schools, if the selection is left to the managers. Although it might be considered that the character of the school-managers, the force of public opinion, the power which resides in the Board of reducing or withholding grants in case of misconduct, and in the last resort, the law of the land, afford ample guarantees against abuse of this kind, yet upon the whole we are of opinion that the safer and more prudent course will be to obviate all risk of mischief, by requiring the managers to notify to the Board the names of such books as they propose to introduce into their schools, in order that the Commissioners may have an opportunity of exercising a veto upon any objectionable works previously to their use.

CONCLUSION.

We think that in future no preference should be given to the books of the Board, which henceforward should be printed and published in the same way as all other books; that all the examinations of the Board should be modified, so as to test acquaintance with subjects rather than particular books; that neither the Commissioners, nor any officers employed by them, should in future prepare or publish any elementary school-books.

SECTION II.—*Method of securing a Proper Supply of Books in the School.*

Rules of the Board.

We now come to the second division of this subject, viz., the means used to bring approved school-books everywhere into the hands of school children.

The following are the latest Rules of the Board (1868) respecting supplies of school-books and requisites:—

"PART V.—SUPPLIES of BOOKS, SCHOOL REQUISITES, and APPARATUS.

"I. NATURE and EXTENT of GRANTS, and CONDITIONS on which made.

"1. The Commissioners furnish gratuitously to each School a First Stock of School Requisites, in proportion

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to the attendance of Children. These Requisites are to be kept as a School Stock, for which the Master or Mistress is held responsible, and are on no account to be sold or taken out of the School.

"2. The funds of the Commissioners do not enable them to give a Free Stock sufficiently large for the entire wants of the School; and they therefore require that the local parties shall purchase a Stock of Books and other Requisites proportionate to the grant of Free Stock for the use of the School and for sale to the pupils. Any additional maps, stationery, slates, clocks, and other requisites, must also, as required from time to time, be purchased at reduced rates.

"A. *Free Stock.*

"The value of the grant of Free Stock is regulated by the average daily attendance of Pupils, as ascertained from the reports of the Inspectors. The Managers of Schools have the privilege of selecting their grants of Free Stock from the following List—being at liberty to choose such of them as they most approve of, and to omit any to which they object.

"B. *Requisites supplied at Reduced Prices.*

"1. When Books, &c., purchased from the Commissioners, at the reduced prices, are sold to the children attending a National School, it is directed that in no case shall any advance be made on these prices; and the District Inspectors have instructions to inquire into and report upon any infraction of this rule.

"II.—Regulations, &c., to be observed by Managers in regard to Grants of Books, &c.

"1. All applications for Books, School Requisites, and Apparatus, at reduced prices, must be addressed to the Secretaries, and be accompanied by a Money Order for the amount, in favour of James Kelly, or William Homan Newell, Esq., and payable in Dublin on demand.

"2. Half Notes, Cash, Postage Stamps, Orders or Cheques drawn on Country Banks, cannot be received in payment. If remitted, they will be returned at the risk of the sender.

"3. When a Post Office Order or Letter of Credit is transmitted, and the amount is under Ten Shillings, the cost of the remittance must be paid by the Person applying for the same; but if the sum exceeds Ten Shillings, the cost of the remittance will be allowed, and Requisites given for the *full amount* Paid.

"4 When the Teacher of an ordinary National School advances, from his own resources, the amount of an order for Requisites, and that such amount is not less than the sum of One Pound Five Shillings, an allowance of 20 per cent. will be made as commission on the order, if demanded.

"5. When a National School has had a grant, either as Free Stock or at reduced prices, of a Clock, or of any of the large Maps, another will not be supplied until *three* years shall have elapsed, unless in special cases, the circumstances of which are to be stated, when the grant will be sanctioned, if the reasons assigned be deemed satisfactory.

"6. Teachers are not permitted to include, in the applications for requisites, *Clocks* or *Maps* for their own private use. Managers should, therefore, caution Teachers that such irregularity, if reported, will subject them to a fine, or other serious mark of the Board's displeasure. *Books* for their own use may be purchased by the Teachers at the reduced prices, but then they should be careful to indicate the fact to the Manager, by writing the words 'for Teacher' after the name of the book in the List.

"7. The Patron or Manager should not sign any Application for Books, Requisites, or Apparatus, without first ascertaining that they are actually wanted for the School on behalf of which the application is made. The Inspectors are required to report to the Commissioners whenever it appears that an undue quantity of Requisites, &c., has been ordered for a National School.

"8. When there are separate Roll Numbers for Male and Female National Schools, the application should state for which of them the Books, &c., are required; and if for both, *two* forms should be used.

"9. Parcels of Books, &c., when so desired, will be forwarded, carriage free, to the Depot of the District in which the school for which they are required is situated, and the Inspectors will inform the Managers on what day they will be ready for delivery; or to the Depot of any other District if more convenient; but in the latter case, the Inspector, who may not know the Managers of any Schools not in his District, cannot be expected to give notice.

"10. Or the Parcel will be forwarded to the Railway station nearest to the Manager's residence. In this case the Manager must himself incur the risk of its safe delivery, and the expense of carriage.

"11. Parcels are sent free to any place within the civic boundaries of Dublin.

"12. When Parcels are forwarded to the Depot of a District it is *not* the duty of the Inspector to transmit the Parcel to the Manager's residence or to the School.

"13. On the day appointed by the Inspector for the delivery of parcels, the Manager is required to send a Messenger to the Depot with the order on the Inspector (with which the Manager will be furnished), and which order the Inspector is required to transmit to the Office as a proof of the delivery of the parcel.

"14. If a Parcel is to be sent by a Carrier, he must call at the Office in Dublin not sooner than two days after the Manager's directions shall have been received, and must produce the Manager's order to the Storekeeper here, for its delivery, on the form supplied for the purpose.

"15. The School Apparatus must, on no account, be taken out of the School for which it has been procured, and must be used solely for School purposes. If it, or any portion of it, should be removed from the School, or any improper use be made of it, the Commissioners will adopt such measures as the nature of the case may demand.

"16. The Commissioners do not supply Books, Requisites, or Apparatus to the public, or to Schools not connected with the Board of National Education.

"17. The amount of each grant must be inserted in the Daily Report Book of the School, and the Invoice of the Articles preserved for the examination of the Inspector, who will be required to report whether the Articles in the School correspond with the Invoice, and are in a good state of preservation."

Agency of Teachers.

Under the present system, the Board in first connecting itself with a school, grants to it a partial stock of requisites, but on all subsequent occasions endeavours to keep up the stock through the teachers, who are encouraged by an allowance of 20 per cent. to buy and pay in advance for the Board's books, and are punished by fine for any reported deficiency in the supply of them. Mr. *Macdonnell* describes the plan (142):—

Evidence.

"The teacher of the school generally purchases the quantity of stock required for the school; we give him a per-centage for his own advantage—a change that has taken place within the last three or four years; it is working very slowly. The teacher has a direct interest in supplying the schools with a stock of books; he gets twenty per cent. to himself. That has furnished a useful stimulus for the supplying to schools a sufficient stock over and above the free stock given by the Board at the first starting of the school."

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The profit obtained in this way by teachers is neither large nor free from risk. Mr. *Keenan* says:—

"1866. *Chairman.*—Does the discount each teacher receives on the sale of books amount to much?—Mr. *Keenan.*—In large convent schools, and in some of the large schools in Belfast, the 20 per cent. discount amounts in the year to sums varying from £1 to £5 or £6, or in some cases £8.

"1867. What should you imagine it to amount to in the case of a school of fifty children?—I should say to no more than 8*s.* a year, or 10*s.* at the most.

"1486. Dr. *Wilson.*—Do you know that, under these circumstances, and not knowing how often there may be a change, the children refuse to buy the new books?—I never heard of such a case.

"1487. Have not the teachers who had laid in a stock under the arrangement to which reference was made —for getting 20 per cent. discount—good cause for complaint?—If they had large stocks of the old books, and their managers made representations to the Board that loss might occur to the teachers, the Commissioners, I am perfectly convinced, would in every case take back the old books and furnish new ones to them."

The economical advantage of issuing books through teachers who pay for them when giving the order is evident, and the officers of the Board are said to be in favour of the plan, though Mr. *Keenan* doubts its policy. He says:—

"1199. Rev. Mr. *Cowie.*—Do you consider the plan now in operation, by which teachers sell books to the children and make a profit thereon, is advisable?—Mr. *Keenan.*—I am not altogether satisfied about the propriety of that arrangement. I am bound to say that, though there is on the whole, general satisfaction expressed with reference to it, and that a vast majority of the Inspectors and nearly all the authorities of the office are in favour of it, I am not myself perfectly sensible of its advantages."

And he further explains the reason of his doubt thus (1555):—

"Allowing the per-centage to some extent gives the teacher the position of a bookseller, and it is only when he considers himself in the capacity of a bookseller that he can think he has a right to look for profit. By giving him the 20 per cent. in the first instance, he gets the *habit* of making a profit—the very *habit* that might appear to justify him in imposing an extra charge. The per-centage system gives an interest to the teachers to *sell*—but it might possibly be attended with consequences which would indispose the pupils to *buy*.

"1556. Mr. *Dease.*—I infer from that answer that you think it desirable to take away the right of selling books altogether from the teachers?—No; I do not think it necessary or desirable to take away the right from the teachers of selling books to the pupils; but I would have them sell only as the agents of the Board, as a part of their ordinary duties, and at the rates fixed by the Commissioners."

While recommending that the Board should employ the teachers as agents for the sale of books, Mr. *Keenan* is aware of the complaints already urged on the ground of interference with trade:—

"1708. Professor *Sullivan.*—Is it not the fact that the action of the Board with regard to its books has destroyed altogether, or almost altogether, the sale of books throughout the country?—Mr. *Keenan.*—I think it has destroyed the production of *school-books* throughout Ireland. In National schools we have practically a monopoly of our own books, and so far therefore as your question relates to school-books, it has destroyed their sale.

"1709. Was it not the opinion of Mr. William Longman that the book trade in Ireland was ruined by the action of the National Board?—I have heard that he stated so."

Reasons for the present plan

The number of booksellers in Ireland is represented to be small, and whole districts are without the ordinary facilities for procuring books. Hence the maintenance by the Board of a school-book depot known of necessity to every National teacher in the country, and their willingness to issue from Dublin parcels of school-books and other requisites to any school upon the teacher's order, were convenient arrangements. The Board also for the sake of promoting the circulation of its books bears a loss upon every sale of them (*Keenan* 1205), which of course no private publisher would undertake to do. It may be urged on the other hand that means of communication with all parts of the island are much readier now than formerly, that every village obtains its package of groceries, and by the same means may obtain a parcel of books, that (if the Board withdrew from the field) private enterprise would lead to the opening of school-book depots in the chief towns of Ireland, and that publishers would take care to communicate to managers and teachers the terms on which school requisites might be procured from them.

not conclusive.

Its disadvantages.

The reports of our Assistant Commissioners show that the action of the Board has not benefited the schoolmaster.

Mr. *Coward* (E.) reports of the Cork district:—

Assistant Commissioners' Reports.

"253. The sale of books requires a notice here. The present regulation which makes the teachers responsible for a full supply of books, acts detrimentally to their salary. The teacher gets a supply of requisites for which he has to pay ready money, though at the large discount of 25 per cent., but owing to the unwillingness of the children to buy at all, or to their unwillingness to pay when they do buy, he remains out of his money while the books remain unsold, as they do frequently for months together, or loses it entirely by the credit system to which, for the reasons given above, or through good nature, he is driven. And, at any rate, the amounts come in in such driblets that they are not felt, while the sum which had to be paid in cash for requisites was large enough to be felt severely. This is particularly the case in small schools, where the books are more frequently given than sold. Let us take the case of a man who has no more than £30 a year, and who is discovered by the Inspector to have a deficient supply of requisites. According to the Board's regulations, its officer is obliged then and there to write an order for whatever amount of books he may deem necessary, which are sent down from Dublin to the nearest Model School, the amount being deducted from the man's salary, who is thus not only obliged to submit to the deduction from his salary, but has to wait, as I have said, for months before he gets back his money at all, the length

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of time he has to wait not being compensated by the 25 per cent. discount which is regarded as his profit. An Inspector told me, as we discussed this matter, that he would very much rather give a man the necessary money out of his own pocket than put the regulation in force in the majority of cases, so severely would it be felt."

In West Connaught Mr. *Jack* (L. 182) finds the plan of the Board unsuccessful:—

"In maps, tablet rails, and a few things of that sort, the Board used, once every three years, to supply obvious deficiencies, occasioned by natural tear and wear. This grant was called free stock, and ceased a little ago. They still give a grant of the kind to a school which is just starting on its career under their auspices. The teacher now buys the maps, &c., required for renewals (fewer of them of course), at about a third of the shop price, and they immediately become the property of the patron, an arrangement, the propriety of which it has been found extremely difficult to explain to him, but which is intimately connected with his whole relations to his patron and to the Board. He buys the books, slates, and copies, at the same reduced rate, paying the money beforehand. He is permitted, however, to re-sell them to the children at the price which they cost him. It was found that he lost a great deal of the money he had advanced in this way, in bad debts or in unbought books. A child who was too poor to buy one, often appealed too strongly, to the master's feelings, to be left alone in his class without it. A book, once given, and not paid for, was as good as lost. The Board accordingly now allows the master 25*s.* worth of books for 20*s.*, if his prepaid order amounts to as much. This commission appears to have been calculated fairly, and where it is obtained, the teacher is generally satisfied. On the other hand, out of a gross income of £5 a quarter it is not easy to set aside £1 in a lump sum, and not comfortable to have to wait its slow return in halfpennies, as the stock gets used up. Many of the teachers say that they count the money as good as lost once it has gone away; and where the order is not sufficient to entitle them to commission, as is the case most frequently, there is a certain amount of loss which is inevitable. The results, as is natural, are great discontent and a grievous dearth of books besides. How often have I had it explained to me that the master was waiting for next quarter's salary to enable him to send off his order. The Inspector would, no doubt, hear the same true story repeated next quarter when he came. The teacher coaxes the children to contribute the price of the books which are immediately wanted before he sends off to Dublin, but it is six weeks till they return; the date of their arrival is extremely uncertain, and as a rule the parents prefer to see their book before they part with the money for it. His next shift is to wait as long as his school necessities, his conscience and his Inspector will allow him, till there is a whole crowd of children urgently requiring books, so that a large proportion of the money he has laid out may be recouped to him at once, when the parcel arrives. It may, no doubt, be found difficult to issue a great number of small orders, to all parts of the country with perfect regularity, and the smaller and more numerous they are the greater is the per-centage in office time and trouble which the Board pays on them. No doubt the restriction of the commission to orders above £1 is meant to diminish this considerable tax. It is certain, however, that there is at present excessive delay in the issue of these orders; and, in many cases, I have been told that schools have had to wait for three or four months after their money had been duly forwarded. Of course, such a result is the more damaging where the master has kept back his remittance to the last possible moment, in the hope that the books may be bought up at once. A school, kept in the lowest permissible state of efficiency for a quarter before the money goes away, and held there for another quarter before its equivalent in books comes back, has wasted more of the public money contributed to its support than the entire amount of the order for 'sale stock.' The system of cheap books is probably, now at least, a necessity. Like many other things in Ireland, if it was not to be continued, it should never have been begun. The people, who get books for nothing, freely, from denominational schools, who never have much spare money at the best of times, and who are not particularly inclined to spend what they have on such luxuries, are pretty sure to be unwilling to pay three times as much as they are now induced with great difficulty to give. A bookless school rapidly sinks, of necessity, to the level of a hedge school. It would be difficult to find a better agent for the distribution of cheap books than the schoolmaster. Surely it is not impossible to discover some way in which these necessities of the situation may be met, without fining him for the trouble he must be compelled to take, or asking him to elect between starving his school, and starving his family. I think there can be no doubt that the limitation of the commission to orders above £1 is indefensible, as an arrangement for schools where two-thirds of the teachers have a total income of £5 a quarter; and if the limitation be necessary to the proper issue of the sale stock from the Dublin office, as it may be, the necessity points to some quite different system."

Mr. *Balmer* reports (M. 52):—

"The supply of 'sale stock' depends a good deal on the professional zeal of the teacher. An indifferent master too often neglects the necessary outlay to obtain a supply of books. The expense of carriage from the nearest depot or railway station—and railway stations are very few in Kerry—which has to be borne by the teachers, causes them to limit the number of their orders for books and apparatus as far as possible. The amount of each order is also limited by their fear lest another of the too many and embarrassing changes which have of late been made in the National Board's school-books should throw a large quantity of old and useless stock on their hands. The teachers can ill afford the pecuniary loss which the piles of old and useless sale stock in their store cupboards frequently indicate."

From these reports it would appear that the plan of the Board for distributing its books has not worked satisfactorily, and we have the less hesitation in recommending the change which must follow upon a surrender of the monopoly in supplying National schools.

The supply of school requisites stands on somewhat different grounds. It may fairly be a matter of inquiry by the National Board whether it will be desirable that the Board should continue for a time to maintain its central depot for the supply of apparatus, stationery, &c. which come under the term of school requisites.

The Teacher should not be responsible.

In reference to the due supply of books in a National school, we do not think that any pecuniary obligation fairly rests with the teacher. But it must be remembered that the only machinery for enforcing its regulations which the Board at present commands is the power to reduce or withhold grants; and since the whole grant to a school in operation now goes to the teachers, it follows that where voluntary co-operation fails, the teachers are the only persons upon whom the Board can exercise compulsion. If

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deficiency of books works a forfeiture of the grant, and the entire grant (if paid) would go to the teacher, it is the teacher who is under obligation to supply any deficiency in books.

Conclusion.

We propose a different system with the view of making it the interest of school managers to take care that the pupils are adequately furnished with school-books, slates, &c. With this object we recommend that a small annual grant calculated upon the average attendance of pupils during the preceding year be paid to the managers of every school, subject to the Inspector's report that the school has been properly supplied with books and other requisites during the year. The managers will be required to carry the amount of this grant to the credit of the school in their account books, and to show how it has been expended. We propose to leave some latitude to the managers, so long as the grant is laid out upon the educational appliances. Thus where parents purchase all the school-books required for their children's use, the managers will be free to spend the grant upon any other part of the school equipment, and by this means to effect a gradual improvement in the quantity and quality of all material aids to education within their school. But the book-grant payable to a school in any year, should be forfeited when the Inspector is unable to report to the Board that the supply of school-books and requisites has been maintained in sufficient quantity throughout the year.

Recommendations.

We conclude this chapter with a summary of the recommendations made in the course of it. We recommend—

1. **That in all Schools the use of any suitable School Books should be allowed without any privilege or preference for the Books of the Commissioners of National Education.**
2. **That the Examination of Schools and School Teachers should be so conducted as to leave free the use of any suitable Books to Managers or Teachers.**
3. **That the National Board, and its Officers, should refrain from preparing or publishing any School Books in future.**
4. **That the Books proposed to be used by Managers of Schools be notified to the Board previously to their use in Schools, and that none be used to which the Board objects.**
5. **That a grant of one shilling per annum on each scholar in average attendance be made to the Managers, when the Inspector reports that the School has been properly supplied with school-books and requisites during the year.**

CHAPTER X.—RELIGIOUS TEACHING.

Religious Teaching.

The greater part of the evidence taken before us has had reference to this subject: the chief discussion of the day among those who are interested in National education is whether or not the National system as at present administered should be maintained in its integrity. It is also referred to specially in Your Majesty's Commission, that we should inquire and report how far the rules of the National Board with regard to religious teaching may with safety be modified.

Question stated:

The question narrows itself to this point—whether the restrictions placed upon the time and place of religious instruction, upon religious observances and emblems and designations in or upon the National schools, need be retained, when the children are all of one religious denomination. It should be observed that since the revision of the rules in 1855 the Board has been stricter than before, and even than the Kildare-place Society, in objecting to religious emblems and names. Mr. O'Hara gives an instance in Cahir where an old school with a cross upon the gable, originally built with a grant from the Kildare-place Society, was for years accepted and is still accepted by the Board as a National school, while a new school closely adjoining was rejected by the Board on account of a less conspicuous cross built into the wall. This inconsistency springs from the change of rule in 1855.

Reasons for retaining restrictions.

Evidence.

"26726. Sir *R. Kane*.—Are you aware whether he (the parish priest of Cahir) was anxious the children should go into the convent school in preference to attending the school under lay teachers?—Mr. *O'Hara*.—I am aware he made two applications—his first application to place it in connexion with the National Board was refused on a ground he was not satisfied regarding, and he renewed the application. In fact, when he made the first application there was a stone cross built into the wall in front of the convent school; and, this being regarded by the National Board as a denominational emblem, they refused grants to the school. He being anxious to put his school in connexion with the Board, he compromised the matter with the Board. He got a large wooden board, on which he painted 'National School,' and he let this down over the cross in front of the house, and in this way the cross was not to be seen—the cross in this way was dimmed.

"26727. Mr. *Gibson*.—Was the cross upon the school-house?—The cross was a stone cross in front of the school-house on the wall, built in the wall, projecting about an inch from the surface of it. The Board refused a grant to the school on the ground that this was a denominational emblem in front of the school. The manager being anxious to put the school in connexion with the Board, adopted the only expedient possible, unless he pulled down the house—he had a board painted with National school on it, and let it over the cross. I should also mention that the old school—the National school, within twenty yards of this school

—has a cross upon it—not built into the wall, but standing over the house, on the top of the gable. There were crosses in both instances. The cross of the convent school was built into the front of the wall, and barely visible to a person who would look out for it. The cross in the other case was built on the gable of the school, which had been originally a school in connexion with the Kildare-place Society.

"26728. Mr. *Stokes.*—The Board objected to the cross in the one case, and not in the other?—The Board permitted it in one case, where it was very conspicuous, and objected to it in the other, where it was not. There was great dissatisfaction amongst the people, who objected to placing the school in connexion with the Board on such principles. The people of Cahir were dissatisfied with this. They thought the conduct of the Board in the case was meant as an insult or an indignity to the convent school.

"26730. Is the school a male or a female school?—There were two schools, a male and a female. The cross surmounting the gable stands there. The schools were originally built in connexion with the Kildare-place Society, who gave a grant. Then the Kildare-place Society ceasing operations, they put those schools in connexion with the Board, and the cross remained on the school. The male school was in the under story, and the female school on the upper story.

"26732. Mr. *Gibson.*—Was the fact of the cross being on the front of the new school mentioned in the Inspector's report when the school was taken into connexion?—I am not aware, but I presume it was not, for so far as I can understand the Board's rules did not prohibit it at that time.

"26733. Lord *Clonbrock.*—Can you say whether the cross was on the school when it was in connexion with the Kildare-place Society?—So I am informed.

"26734. Therefore it was no offence to the Kildare-place Society?—No offence, for it appears to be fixed into the building.

"26735, But it was an offence to the Board of National Education, and the school was neglected?—That was not the cause of the neglect. The Commissioners of National Education found the cross there, and did not mind it, but in the case of the new school having a cross not so conspicuous the Board objected.

"26736. It was an offence in the eyes of the Commissioners of National Education, but it had not been an offence to the Kildare-place Society—is that so?—That is the obvious inference.

"26737. Mr. *Gibson.*—You are aware that the National Board, as a rule, object to all denominational emblems on the exterior or interior of schools?—Yes; I am aware of that rule. When the Kildare-place Society placed the cross on their school I presume they did not regard it as a denominational emblem. It was not I reported on the case, but I presume there was no necessity for bringing it under the notice of the Board, inasmuch as, so far as I am informed, there was then no rule of the Board prohibiting the exhibition of a denominational emblem on the school.

"26738. At what time?—When the Board's operations commenced at first.

"26739. It was sometime after their operations commenced the Board made the rule in question?—So I am informed.

"26741. Sir *Robert Kane.*—Do you not consider the cross may be regarded as an emblem common to every form of Christianity, and above the mass of denominational emblems, and that therefore it may be fairly exempted from the rule of the Board?—That is my opinion. I presume that was the opinion of the Kildare-place Society, which consisted mainly of Protestants—at least the administrative part of it—when they allowed a cross over the Cahir schools.

"26742. Mr. *Gibson.*—Was it allowed because the schools would be more likely to be frequented by Catholics from their having a cross upon them than if there were no cross?—If that was the reason on which the Kildare-place Society acted they were more tolerant than the National Board are. *A fortiori* the National Board should act upon that principle as there was more likelihood of Catholics attending the National school than a Kildare-place Society school.

"26743. Is that your opinion?—Yes.

"26744. Sir *Robert Kane.*—Those children were induced to enter the school by the exhibition of that emblem, but their treatment in school might be different under the Kildare-place Society from what it would be under the National Board?—Yes; in the treatment of children the National Board respects conscience, the Kildare-place Society did not.

"26745. Mr. *Gibson.*—Are you aware that in Ireland the cross is almost exclusively appropriated to Catholics?—I am not aware it is almost exclusively.

"26746. Not so much now as it was some years ago. At the time the National Board commenced operations in 1832 was it not considered almost exclusively Catholic?—I do not think it was ever considered an exclusively Roman Catholic emblem in Ireland; so far as I can form an opinion it never was in Ireland, nor in any other country. In going through England I have frequently seen the cross in Protestant churches; I have seen crosses on Protestant churches in Ireland also.

"26747. You will see it in Scotland on Presbyterian places of worship—I have not been in Scotland. In England and Ireland I have seen crosses on Protestant churches, therefore I presume that in England and Ireland the cross is not considered a denominational emblem."

Similarly until 1855 a National school might be designated as "St. Peter's" or "St. Francis Xavier's" National school, and some of the older schools are still so named, but the same freedom is not allowed to a school newly taken into connexion.

The advocates of the rigid maintenance of the rule in all cases, rest their argument chiefly on this consideration, that every school supported at the public expense should be so conducted that a child of any denomination *may* attend it for secular instruction, without any risk of receiving religious impressions different from those which are approved by the child's parents. That even where no mixed attendance now exists, it is yet expedient to maintain the rule, in order permanently to secure this liberty.

Argument of the Board.

The Commissioners of National Education in their Report for 1867, have set forth their views on this much disputed question.

Having explained their method of estimating the extent to which united education prevails they proceed:—[1]

"27. Few can possibly deny the advantage of our leading rule, which entirely protects the pupils of National schools from the possibility of proselytism in the 3,821 mixed schools to which we have been adverting; but

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[1] Report of National Board for 1867, p. 18.

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the importance of the same rule in the operation of the 2,565 unmixed schools, may not, to some persons, be quite so apparent; and we shall therefore very briefly proceed to illustrate it.

"28. In the province of Munster there are 927 unmixed schools, of which 13 only are under Protestant teachers; and in the same province there are only 37 other schools in which a Protestant teacher, principal or assistant, is to be met with. It may fairly be asked, are the Protestants, scattered as they are in small numbers throughout the province, under the circumstances, to be debarred the privilege of attending with a safe conscience and an equal right, the 914 unmixed schools under Catholic teachers exclusively, because it meets the views of some people to ignore the rule which renders it impossible to tamper with the faith of a child?

"Then, if the rule were so framed as to meet the case of mixed schools only, a temptation would be presented to persons in favour of unmixed schools, to deter or disgust the minority from continuing to attend their schools. In the province of Munster there are 595 schools taught exclusively by Roman Catholics, in which 2,242 Protestants, or an average of only 3·7 to each school are in attendance; just as in Ulster there are 24,901 Roman Catholics attending 953 schools, or an average of 26·1 to each school, which are exclusively taught by Protestant teachers. And the conductors of these schools, in Munster and Ulster alike, are at present bound to receive, to nurture, and to protect these small minorities that resort to them.

"Finally, the existence of the protective rule in all schools, mixed or unmixed, establishes the right of a parent to select for the place of education of his child the school which is most convenient, or the school which has the best master in it, feeling at the same time that to whatever school he sends him he is secure from all assault upon his conscience.

"Those who wish that no restriction on the time of giving religious instruction, or that no protective rule should exist in unmixed schools, must admit that under such a system, a school, which at any time became an unmixed school, could never afterwards receive any pupils of a different religious persuasion. It would be considered an unreasonable thing to require the habits and the organization of a school to be altered to accommodate two or three pupils, who after deranging the entire school by a few days attendance, may shortly afterwards leave it to attend some other school. It cannot be doubted but that such unwelcome pupils would be treated as intruders, and strong measures adopted to force them to stay away.

"Indeed it may be considered certain that the protective rules cannot be enforced at all unless they are enforced in every case. It would generally be more convenient or more agreeable to the patron to be exempt from these rules; and that toleration which is now enjoyed by the minority who attend the National schools would cease to exist, if the attendance of the minority compelled the patron to observe rules from which he would otherwise have been free.

"This large amount of mixed attendance has not been caused by any pressure put upon the minority by the Commissioners, who have always given the most liberal interpretation to their rules in favour of any small minority desirous of establishing a school for themselves.

"To understand the probable effect of the abandonment of the protective rules on the education of the country, it is most important to consider the schools under Roman Catholic teachers which are attended by some Protestant pupils. The number of such schools is 2,649; the number of Protestant pupils instructed in them is 24,750, being an average of 9·3 such pupils for each such school. But as a separate school cannot be kept up for so small a number as nine children, this number of 24,750 Protestant children (not a trifling number if compared with the total number of Protestant children in Ireland) would be deprived of the means of education if the rules of the National system did not give them the opportunity of receiving instruction from Roman Catholic teachers without danger of interference with their own religious faith. It may be urged in reply that although the average may be only nine, yet the attendance on a few of the schools may be much more. This may be true, and would prove that the average attendance on the remaining schools was much less, and that in those schools in which the attendance was larger, and sufficient to support a school for the minority, the mixed school gave an education so far satisfactory to the minority that they did not feel it necessary to set up a separate school."

Objections by Scriptural school opponents.

The system adopted by the Board is objected to both by a large portion of the Established Church and by the Roman Catholic prelates.

The Established Church opponents never accepted the National system, and some of the most strenuous upholders of the opposition would not consent to any modification whatever of the principle which they think, should be universal—that all children who are able to read, should read the Bible daily in the schools, and that at all times when necessary the teacher should refer to the Word of God, for the reproof or instruction of the pupils, Rev. *Alexander Irwin* (9742–5, *et passim*); Mr. *J. S. Blacker* (16407–12).

Evidence.

Some Established Church prelates and clergy did accept the National system, and maintain now their predilection for it. But the Church Education Society with its 1423 schools, and the annual expenditure necessary to keep them up of about £48,500, is a standing protest against the fundamental principle, considered essential to the maintenance of united education, that religious instruction must be separated from secular instruction, and relegated to particular hours of the day.[1]

We are of opinion the members of the Established Church who hold these views, may be aided by the State in giving to their poor children a sound and useful education, on principles which they conscientiously believe to be of vital importance. They have never accepted the conditions that religious instruction should be confined to certain hours, and that at other times children of all religious denominations should be entitled to the secular benefits of the school without any attempt being made to teach them the highest truths, and consequently they are still outside the National system. It may be well to bear in mind that by recent legislation they will be placed in a position of much greater difficulty than formerly in carrying on their schools by purely voluntary effort.

Roman Catholic objections.

The more formidable opposition to the restrictions is, however, that which originates with the Roman Catholic spiritual authorities. Their plea is summed up thus: Education refers to man's whole life, here and hereafter, it must therefore be religious as well as

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[1] Returns of Church Education Society in Miscellaneous Papers, vol. viii.

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Evidence.

secular; all secular duties should be based on higher motives; it is impossible to separate one from the other; to relegate religious instruction to one period of the day, and to forbid it during the greater portion of the school-hours is to assign to it an inferior position, it produces indifferentism, Right Rev. Dr. *Dorrian* (9109), and is therefore injurious. A great number of the schools are frequented only by Roman Catholic children, and the restrictions in those cases are needless.

Evidence.

The Roman Catholic body as far as they adopt these views, are exposed to the charge of inconsistency in their attitude towards the National Board. They accepted the National system, and, December 31st, 1867, there were 4487 schools, under 1353 Roman Catholic lay and clerical patrons; the whole number of operation schools being 6520, or omitting the model and official schools, 6240; that is, in round numbers, two-thirds of the National schools in Ireland are under exclusive Roman Catholic management.[1] The convent schools which have so much of denominational character, have yet found it convenient to submit to the same rules of restriction, and have been admitted into the system: the views entertained by some supporters of the National system, being that this was a departure from its principles, *Berkeley* (11588). The Roman Catholic prelates now ask to be set free from certain conditions under which they accepted the aid of the State for the education of their poor children.

Evidence.

Their reply to this charge of inconsistency is—that before the establishment of the National Board, in 1824, the Roman Catholic bishops stated in petition to Parliament, and 1826, confirmed by resolution, their conviction that "literary and religious education are inseparably connected," and that "no system which separates them can be acceptable" Cardinal *Cullen* (26598); (*Macdonnell* 24058), that they accepted the National system on trial (Cardinal *Cullen* 27105), that the changes made from time to time in the rules of the Board brought about a change of feeling, as it was perceived that the original system as proposed by Mr. Stanley was being modified, Right Rev. Dr. *Keane* (15538), (15767–76); *Macdonnell* (24055–61, 62); Cardinal *Cullen* (27044–27599), and that they now find its results are unsatisfactory, Right Rev. Dr. *Dorrian* (9108); that the schools are practically denominational, Canon *Forde,* (23051, 23212), without the advantages of the denominational system (see our Assistant Commissioners' Reports, *infra,* pp. 87, 88); that if there are two schools accessible to children in places where there is a mixture of religious denomination there is no disadvantage, but a positive gain in allowing one to be a Roman Catholic, and the other a Protestant school, where the children of each persuasion can be fully and completely educated in the principles of their faith; that the concession as to religious teaching made to non-vested schools in 1840 was a surrender of the original principle (*Sheridan,* 5309–5316), for in a non-vested school the patron can now forbid the religious instruction in the school-house of children who do not belong to his persuasion; that the very general preference shown by all patrons for the non-vested system is a proof that the feeling of the country is towards denominational schools; that practically no religious instruction is given to the minority when the majority is of the same religion as the manager (*Keenan,* 995); that even in vested schools, where the clergy of all denominations have a right to attend to instruct the children of their flock, the right is seldom if ever claimed, and is, in fact, dormant (Cardinal *Cullen,* 27062–65), (*Macdonnell,* 11169); that the original idea of schools open to all religious teachers at fixed hours, or on days set apart for the purpose, is only maintained on paper; that the National system *as it is described* is more theoretical than actual; that practically the great majority of schools is denominational already (Right Rev. Dr. *Dorrian,* 9057, 9062), (Canon *Forde,* 22954); and that in them the prohibitions of the Board are entirely useless, and merely vexatious.

Statement of the extent of Mixed Education.

The extent to which mixed or united education prevails should now be considered.

By the returns furnished to us[2] it appears that in the year 1867 there were 2,320 "ordinary" National schools attended by Roman Catholic pupils *only,* with an average daily attendance of 124,438 out of 355,617 children on the rolls.

By provinces, they are thus distributed:—

	No. of Schools.	Average attendance for year 1867.	No. on Rolls.
Ulster, . . .	224	11,086	33,489
Munster, . . .	887	55,153	138,086
Leinster, . . .	728	36,722	112,048
Connaught, . . .	481	21,477	71,994

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[1] National Board Returns, sec. VIII., par. 2, p. 234.

[2] National Board Returns, sec. X., par. 1, p. 246. It is to be observed that no two Returns furnished by the National Board on this subject give the same result. Thus, the total number of *unmixed* schools of all kinds in connexion with the Board in 1867, was 2,412, according to the Board's Returns furnished to this Commission, Sect. X., par. 1; whereas in the Report for 1867 presented to Parliament, the number for the same year is set down at 2,565. The number given in the text is the smallest number anywhere returned.

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There were in the same year thirty National schools attended by Presbyterian pupils only, the average attendance being 1,079 out of 2,833 children on the rolls; and there were thirteen National schools attended exclusively by Established Church children, the average attendance being 305 out of 580 on the rolls.

To estimate the amount of unmixed attendance at school there should be added the 225 school-rooms of the Christian Brothers,[1] with their 26,871 pupils on the rolls, and all the 96 non-National convent schools, at which 13052 children were counted in attendance on June 25, 1868.

In the schools where there was a mixed attendance particulars are given of the extent of the mixture in subsequent tables,[2] from which it appears that—

		E.C.	R.C.	Presb.	Diss.
In 383	schools, there were on the rolls,	19,101	13,079	34,486	3,851
„ 1,088	„	20,573	71,942	42,841	—
„ 31	„	979	2,133	—	210
„ 57	„	1,992	—	4,821	922
„ 10	„	—	357	621	50
„ 1,910	„	14,056	249,223	—	—
„ 74	„	1,362	—	5,494	—
„ 9	„	373	—	—	189
„ 187	„	—	19,394	5,305	—
„ 11	„	—	1,460	—	92
„ 12	„	—	—	1,345	116

All these returns are exclusive of model schools, workhouse schools, gaol schools, and lunatic asylum schools.

Again, of the mixed schools there are—[3]

450	where the Protestant minority consists of .	1
376	„ „	2
280	„ „	3
62	where the Roman Catholic minority consists of	1
58	„ „	2
58	„ „	3
or, 1,284	schools in which the minority is not more than	3

Now, number on the rolls is generally three times the average attendance in National Schools, therefore it may be concluded that of the 3,821 mixed schools there are 1,284 which have an average attendance of less than one child whose religion is different from that of the rest of the scholars.

Yet, again, of the 3,821 mixed schools, there are

1,912	where the Protestant minority on the rolls	does not exceed 9
312	„ Roman Catholic „	

or 2,224 schools where the average attendance of minority children does not reach 3.

An analysis of the numbers in a different form is given by Mr. *Kavanagh*,[4] and by

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[1] Returns, in Miscellaneous Papers, vol. viii.

[2] National Board Returns, sec. X., par. 2, p. 248.

[3] *Ibid.*, par. 3, p. 254. But see also *ibid*, pp. 252–3, for a Return of the *actual attendances* in June, 1867, of such minorities in the Mixed National Schools. See also above, pp. 269–274, for Statistical Analysis of Mixed Schools, compiled from Board's Returns.

[4] "Mr. *Kavanagh*.—I have a table before me of mixed and unmixed schools in 1867.

Evidence.

"23477. *Chairman*.—Is that compiled by yourself?—Compiled by myself, from the Report of the National Board, for the year 1867. This is an analysis of 6,382 schools, grouped in five categories of mixed and unmixed schools.

MIXED AND UNMIXED NATIONAL SCHOOLS, 1867.

Class or Group.	Schools in operation.		Creed of Teachers.	Creed of Pupils on Roll.								
				Catholics.			Protestants.			Total.		
	Number.	Per cent.		Number.	Per cent.	Average per School	Number.	Per cent.	Average per School.	Number.	Per cent.	Average per School.
1	2,365	37·1	Catholic, . .	360,887	49·0	152·6	–	–	–	360,887	39·5	152·6
2	2,649	41·5	„ . .	333,565	45·2	125·9	24,814	14·2	9·4	358,379	39·3	135·3
3	132	2·0	Mixed, . .	13,228	1·8	100·2	14,825	8·4	112·3	28,053	3·1	212·5
4	197	3·1	Protestant, . .	–	–	–	19,867	11·3	100·8	19,867	2·1	100·8
5	1,039	16·3	„ . .	29,481	4·0	28·3	115,864	66·1	111·5	145,345	15·9	140·
	6,382	100·	Totals and averages,	737,161	100·	113·9	175,370	100·	27·4	912,531	100·	143·

"In the first group there are 2,365 schools under Roman Catholic teachers, being only 37·1 per cent. of all the National schools in Ireland. These 2,365 schools are attended by 360,887 children, all of whom are

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the National Board.[1] We think these facts of importance, to show the extent to which mixed education really prevails in Ireland under the National system.

Roman Catholics. That number forms 49 per cent. of the 737,161 Catholics attending all the schools, which on an average is 152·6 Catholics to every one of these 2,365 unmixed schools, these forming 39·5 per cent. of all the children on the rolls, of the whole of the 6,382 National schools. In 2,649 other schools, under Catholic teachers only, or 41·5 per cent. of the whole of the schools, there are 333,565 Catholic children, being 45·2 per cent. of the whole of the Catholic children, and an average of 125·9 Catholic pupils in each school, mixed with 24,814 Protestants, 14·2 of all the Protestants attending the schools, or 9·4 Protestants in each school, making a total of that sort of mixture of 358,379 Catholics and Protestants, or 39·3 per cent. of all the children in the National schools in Ireland. The next group of schools we come to are the schools under mixed teachers, of which there are only 132, or 2·0 per cent. of the whole, attended by 13,228 Roman Catholic children, or 1·8 of all the Roman Catholic children, mixed with 14,825 Protestants, or 8·4 per cent. of all the Protestants, making a total of 28,053 Protestants and Catholics, or 3·1 per cent. of the whole attendance in National schools. Now, we come to the first group of Protestant schools, those under an exclusively Protestant staff, 197, or 3·1 of all the schools, attended by 19,867 Protestants only, and no Roman Catholic, or 11·3 per cent. of all the Protestants in attendance, or 2·1 per cent. of all the children in all the schools. Lastly, we come to the fifth category—schools also under a Protestant staff only, 1,039 schools, or 16·3 per cent. of the whole, attended by 29,481 Roman Catholics, or 4 per cent. of all the Roman Catholics, or an average of 28·3 per cent. Roman Catholics to each of those schools, mixed with 115,864 Protestants, 111·5 in each school, or 66·1 per cent. of all the Protestants in the schools, making a total of 145,345 children, Protestant and Catholic, in those schools, or 15·9 per cent. of all the children attending the schools, being a grand total of 6,382 schools, classed into these five categories, attended by 737,161 Roman Catholics, and 175,370 Protestants.

"23478. Mr. *Sullivan.*—All these numbers represent roll numbers?—Yes, roll numbers, the total number on the roll for 1867.

"23479. Have you any further statement that you wish to read with regard to the existence of the religious rules?—No, not at present. No defence, whatever, can be put forward by statesmen, or by educationists, for applying the restrictions of a mixed system of education to the first and fourth categories, namely, 2,365 Catholic schools, attended by Catholics exclusively, and 197 Protestant schools, attended by Protestants exclusively, these two classes of schools having about 43 per cent. of all the pupils in them. It can hardly be defended, the minority being so small in the 2,649 other Catholic schools, with small minorities of *nine* Protestants on the roll, that the rule can be legitimately applied to restrict the religious instruction of all the other children—while the same principle, as to extreme minorities, is, *mutatis mutandis*, applied to 1,039 Protestant schools, with extreme Catholic minorities. Omitting all these, then, the only schools you have to legislate for are 132 mixed schools, chiefly model, workhouse, gaol, and lunatic asylum schools."

[1] The National Board calculates the amount of mixed attendance in this manner. (*Report*, 1867, pp. 11, 12, 13.)

Schools with mixed religious attendance.

"V.—18. The following table shows the per-centage of schools from which returns have been received, exhibiting a mixed attendance of Protestant and Roman Catholic pupils, for the years 1863, 1864, 1865, 1866, and 1867:—

	1863.	1864.	1865.	1866.	1867.
Ulster, . .	81·6	80 9	81·6	83 3	83·9
Munster, . .	32·8	32·0	33 1	37·6	40·5
Leinster, . .	40·8	40·4	41·6	47·6	48·0
Connaught, . .	45·1	45·0	44·5	48·1	50·5
Total, .	54·6	54·1	54·7	58·4	59 8

"19. In previous years this information referred to the last quarter of each year only. We are now able to present the information for the *entire* of the years 1866 and 1867.

"20. In the following table we give the Religious Denominations of 912,745 of the Pupils on the Rolls of National Schools, for the year 1867:—

[N.B.—The returns of the Managers fail to state the Religious Denominations in the case of 453 Pupils.]

PROVINCES.	Religious Denominations.				Total Number of Pupils returned for Year ended Dec. 31, 1867.
	Established Church.	Roman Catholic.	Presbyterian.	Other Persuasions.	
Ulster, ...	50,430	164,425	100,862	5,549	321,266
Munster, ...	4,888	234,719	560	556	240,723
Leinster, ...	6,393	194,507	831	303	202,034
Connaught, . . .	4,435	143,616	515	156	148,722
Total, . . .	66,146	737,267	102,768	6,564	912,745
Per-centage, . .	7·25	80·77	11·25	0·73	—

Average number of pupils in *mixed* schools.

"21. The following analysis shows the *average* number of Protestant and Roman Catholic Pupils in each of the mixed schools:—

A.—Under PROTESTANT Teachers.

	MIXED SCHOOLS.	Protestant Pupils.	R. C. Pupils.
Ulster, . .	953	117·6	26·1
Munster, . .	18	42·6	46·3
Leinster, . .	33	44·5	42·9
Connaught, . .	35	41·3	65·7
Total, . .	1,039	111·4	28·3

The subject may be again illustrated in another way.

In the 6,386 schools of the National Board, there are said to be on the Rolls[1] (for year 1867)—

737,267	Roman Catholics.
175,478	Protestants.
912,745	

In the 1,423 schools of the Church Education Society for the year 1867 there are said to be on the Rolls[2]

44,378	Established Church.
12,300	Protestant Dissenters.
6,871	Roman Catholics.
63,549	

From this it appears that under the system of the Church Education Society, where no protection is given to the minority, there is a larger proportion of attendants of a religious denomination different to that of the managers than in the National schools; in other words, the Scriptural schools of the Established Church contain a larger proportionate mixture of children than the undenominational schools of the Board. See Bishop of *Ossory* (20522). In the same way at Tralee, the Christian Brothers' school, avowedly denominational, contains the sons of some Protestant parents who are afraid to trust their daughters to the National convent school. *Balmer,* M. 321.

The English Denominational System impossible in Ireland.

In Great Britain the large amount contributed by private benevolence towards the support of primary schools, estimated at one-third of the total cost, gives a *prima facie* plea for conceding a denominational system, pure and simple, to the wishes of managers who provide so important a part of the expense. That it is impossible to exact the same condition in Ireland is affirmed by all our witnesses; we therefore cannot report in favour of the demand for a denominational system on the same plan as it now exists in England.

Evidence, and partial but conditional relaxation of Rules recommended.

Since, however, eighty per cent. of the children on the rolls of National schools are of one religious persuasion, and since the spiritual guides of that portion of the population are unanimous, Right Rev. Dr. *Keane* (15840), Canon *Forde* (23035–23052), Cardinal *Cullen* (26598), as is admitted by Mr. *Whittle* (24116), in demanding a relaxation of the restrictive rules; and since we find the Church Education Society's 1,423 schools, the Christian Brothers' schools, and many non-National convent schools are all doing the work of secular instruction which the State requires, without aid from the common funds voted by Parliament for the education of the poor in Ireland, we have come to the conclusion that, under proper conditions, it will be wise to relax in certain cases the application of the present rules, in order to conciliate, if possible, all these agencies to a National system.

Judge *Warren* brought before us[3] a "Scheme for National Education in Ireland," of which the fundamental principle is that "secular education should be provided,

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B.—Under ROMAN CATHOLIC and PROTESTANT Teachers conjointly.

	MIXED SCHOOLS.	Protestant Pupils.	R. C. Pupils.
Ulster, . .	66	153·6	55·0
Munster, . .	19	108·5	158·2
Leinster, . .	38	55·1	157·4
Connaught, . .	9	58·8	68·3
Total, . .	132	112·3	100·2

C.—Under ROMAN CATHOLIC Teachers.

	MIXED SCHOOLS.	Protestant Pupils.	R. C. Pupils.
Ulster, . .	959	17·8	106·7
Munster, . .	595	3·7	150·2
Leinster, . .	627	4·6	118·5
Connaught, . .	468	5·4	144·4
Total, . .	2,649	9·3	125·9

"22. The following summary shows how the Protestant pupils in mixed National schools are distributed:—

"115,768 mixing with 29,450 Roman Catholic pupils in 1,039 schools, taught exclusively by Protestant teachers; giving to each school an average of 111·4 Protestant, and 28·3 Roman Catholic pupils.

"14,825 mixing with 13,228 Roman Catholic pupils in 132 schools, taught conjointly by Protestant and Roman Catholic teachers; giving to each school an average of 112·3 Protestants, and 100·2 Roman Catholic pupils.

"24,750 mixing with 333,631 Roman Catholic pupils in 2,649 schools, taught exclusively by Roman Catholic teachers; giving to each school an average of 9·3 Protestant, and 125·9 Roman Catholic pupils.

[1] Report of National Board for 1867, p. 18.

[2] See Returns in Miscellaneous Papers, vol. viii.

[3] Evidence, p. 653.

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directed, controlled, and enforced by the State, and religious education should be provided and directed by the patron, clerical or lay, of each school, aided by the State."

His plan is founded on the principle which the Bishop of *Ossory* explained to us:—

> "20536. *Chairman.*—Can you suggest any modification of the National system which would enable the supporters of the Church Education Society to join it?—Bishop of *Ossory.*—Well, I did publicly suggest a modification of the system, as I believe it may be so called, a good while since, which gave rise to a good deal of discussion; and it is the only modification that it occurs to me would get over the practical difficulty that exists in Ireland.
>
> "20537. Would you be good enough to state the principal points of it?—It is very simple. It is this:—that the State should, through the National Board or any other body by which it administers the funds that Parliament votes for primary education in this country, give assistance to all schools in which the secular education that it approves of is given, and in which there is evidence, through its own Inspectors, that it has been honestly carried out. There might be various tests proposed for that. I suppose it might pay a capitation allowance for those who attained a certain point in the scale and so forth; but those are all details. But the principle would be with me that this State aid should be given to all schools as a return for what the State only concerns itself apparently in now—that is, as a return for the substantial progress in secular education; and that with respect to the rules for the religious instruction of the school, the patron should be left to devise them and carry them out.
>
> "20541. Does your proposition amount to this, that assuming the Church Education Society's schools to remain on their present footing, the State should give them aid in proportion to the efficiency of their secular teaching?—I went even further than that, for I suggested that it might be in the form of a capitation allowance for those who attained a certain proficiency in the system, whatever it were, that was adopted by the State, or by its educational organ, whatever that might be. But I at the same time stated that that was one of the details. The general principle was, that there should be aid given for *secular* education. I did not mean to prescribe the course of education which should be given, or the extent to which it should be given in a school to entitle it to aid. Both those points were to be determined by the State itself, and should be the object of the inquiry of the State Inspectors to ascertain in every particular case that the required extent was given; and that being ascertained, a certain amount of aid should be given. The main point was that the State was not to interfere with the religious education given in the schools, not that I think—to protect myself from misapprehension—that plan the most wholesome or the best; but suggest it because it occurs to me that it is the only mode of getting over the very difficult and disadvantageous position in which education stands in this country.
>
> "20542. Would that system involve the abandonment, on the part of the State, of the present stipulation that Roman Catholics should be able to receive the secular without the religious instruction?—Most certainly it would.
>
> "20543. Would it practically be to adopt the Church Education schools on their present footing, examining them merely as to their secular teaching, and concerning itself with paying for that alone?—Exactly. When I say that, of course I do not mean to cut the State or its educational organ off from an inquiry into the conduct of the school, or anything connected with it, which might render it a proper subject for punishment in the way of reduction of the allowance, or taking its allowance away entirely, or striking it off the list, but merely that the aim of the State should be to obtain and pay for secular education. That is, I say that this ought to be the aim of the State, not according to what I conceive to be the duties of the State, but according to what its present position is.
>
> "20544. Would that be to recognise denominational schools as regards the secular instruction they conveyed?—I do not like to adopt the word denominational, because it is used in different senses in connexion with education; and in one at least of these, I should decidedly object to it. But if by denominational schools your lordship means schools in which there are scholars of only one religious denomination, the State does adopt to a very great extent, indeed, such schools, and supports them too; and the result of the plan suggested probably, in some cases, would be to confine the scholars to one religious denomination. It is very possible that that would be the result; and in that event, in carrying out the view that I ventured to throw out, would adopt denominational schools in that sense.
>
> "20545. Would your system contemplate giving exactly the same liberty to schools under Roman Catholic management, and assisting them simply according to the goodness of their secular teaching?—Well, that is a point in which, as I said, I feel that I have not any direct concern. But I may say, that I suggest the plan with the full knowledge that that must be the necessary consequence of the adoption of it.
>
> "20546. That the same liberty should be given to schools under Roman Catholic management as to schools under Church Education management?—Under the management of all denominations. I am perfectly aware of inconveniences and disadvantages resulting from such a system; but it is only suggested as a plan for getting out of a great difficulty, and I have never heard of any that promises to do it so well. That is all that I wish to say in its favour."

And Judge *Warren* describes it himself in these words:—

> "The mode which suggested itself to me, as it has to many others, and is familiar to many who hear me, is this—that the State should devise and prescribe to all schools in connexion with it, and who receive aid from it, a certain system of secular education, the best that in their judgment can be devised, considering the circumstances and wants of this country; that it should require all schools with which it forms an engagement to carry out this system; that it should ascertain that it is carried out *bona fide* in those schools, by a system of inspection, yearly, half-yearly, or quarterly; and further, by making the allowance that comes from the State to the master, depend, either in whole or in part, upon the report of those inspectors as to the progress made in this secular system."

It is maintained by supporters of the Board as well as by opponents that the administration of the present system has tended practically towards denominationalism.

Bishop of *Down and Connor*:—

> "19722. Lord *Clonbrock.*—Do we not find that in that part of Ireland where mixed education prevails most extensively—that is where Protestants and Catholics are brought up together in the schools—religious animosity prevails more in afterlife than probably anywhere else?—Bishop of *Down.*—I am hardly prepared to admit that.
>
> "19723. Is it not so a good deal in the North, that there is more antagonism there, or certainly quite as much as in other places?—But there are other elements working in the North, political elements and party feelings, quite extern from any school instruction.

"19724. But, at all events, mixed education does not seem to have moderated that, because a generation has grown up, and children who have been educated under the mixed system have grown to be men?—I am sorry to say mixed education is not so general as it has been. I think the present system is drifting fast into the purely denominational.

"19725. So it is in our western part; it is denominational simply because there are few Protestants to be mixed. And do you not think that one advantage of the present system is that it may be denominational where a denominational system is more required, and it may be mixed where the advantages of having a mixed system are apparent in any particular portion of the country?—That is only so far denominational because there happens to be one creed predominating that attends the school, but it is not supported as a denominational school. The country does not recognise it as denominational, but supports it as a system of united education.

"19726. Under the present system, I believe that the Board are in the habit very frequently of granting, at the request of another patron, a separate school, though, in fact, the one school in the neighbourhood would be sufficient, supposing united education was preferred there?—I am sorry to say the Board have done and do such things, and I think it is an encouragement on the part of the Board to a denominational system."

Right Rev. Dr. *Dorrian*:—

"8756. Is the education there satisfactory?—Dr. *Dorrian.*—I think it is just the same as in the common schools in the country. I should state, with regard to the common schools, that I think there is a great deal of what is laudable, and what is beneficial and advantageous in them, and that they have done a great deal of good, and are doing a great deal of good, and would do still more if the books were of the proper standard, and if the children were allowed to receive information by the senses as well as by the intellect, and if religion and the religious element were not excluded. Hence we look upon the common schools in the country as denominational schools, for they are mostly all that. There are Presbyterian schools and Protestant schools into which a Catholic never enters, and on the other hand there are Catholic schools under the Board into which Protestants would not enter. Practically speaking, they are really unmixed schools.

Rev. *J. M'Menamin* (R.C.):—

"21903. *Chairman.*—Have you ever been connected with districts of the country where Protestants are in the majority and where Roman Catholics are in the minority, and so unable to maintain schools of their own?—Mr. *M'Menamin.*—No, I was not. I officiated for fourteen years in the parish of Kilbarron, at Ballyshannon; I was afterwards, for six years, the administrator under the late Dr. M'Gettigan, in the parish of Letterkenny. Subsequently, for about six years, I was parish priest of the united parishes of Raphoe and Convoy—there the population is very much mixed. About a year and a-half ago I was transferred to my present parish of Stranorlar, which is just lying alongside the parish of Convoy. In all these places the different religious denominations had schools of their own, and there is less of admixture in the schools of my present parish than there was in any of the others. I should say that I find every year that the Protestants, especially the Presbyterians, are uniting themselves with the Board more than they did formerly, and are getting up schools of their own, and under their own management, and are endeavouring to draw their own children to their own schools, as far as practicable. And thus the system is gradually becoming more denominational.

"21904. And as far as your experience goes do you consider that the schools are gradually acquiring in many places a more denominational character?—Decidedly. That is my experience in all parts of the country,

Mr. *Whittle* (R.C.):—

"24162. Rev. Mr. *Cowie.*—I find from your description of the schools, and as we have heard it from the chief parts of the country, that three-fourths of the schools are at present in the hands of the parish priests, and that so far the schools, though called united, are denominational to a great extent, practically though not nominally?—Mr. *Whittle.*—I believe that is so from the circumstance of the population being divided so much according to religion in various districts. I still think that the control exercised by the State in this way through their Inspectors, and through the action of the Board is very beneficial."

Rev. *J. S. Porter* (Presb.):—

"18057. *Chairman.*—Is your body generally favourable to the system as administered by the National Board?—Mr. *Porter.*—I should distinguish, my lord, with regard to that question. We are favourable to the principle of united education, and so far as the system of the National Board is a system of united education we are extremely favourable to it; but we rather think that the National Board, or the system under its management, has been drifting into denominationalism, and so far as that is the case, I think that most both of the ministers and laity of the religious body to which I belong are opposed to it.

"18087. Dr. *Wilson.*—You have stated that you are favourable generally to united education, but that you are of opinion that the system has been drifting into denominationalism. So far as the Board is concerned, would you state the reasons that induced you to express in general terms that opinion?—Well, I may state to the Commission what I have already stated elsewhere. I will take a passage out of a paper, which was drawn up by the Resident Commissioner, in reply to a communication from certain of the Roman Catholic prelates. Now, this paper was not adopted by the Board; but I do not understand that any of the statements in it were contradicted by the Board. As far as I can judge from the proceedings which were laid before Parliament, it was simply a paper which the Commissioners did not think it necessary to adopt or to send forward as their official reply. The Resident Commissioner, who undoubtedly has as good means of becoming acquainted with the working of the system as any other living man, speaking of the model schools says:—'Had anything approaching to compulsion or dishonest inducement been held out to procure the attendance of Roman Catholic pupils at these (that is, the model) schools, much might have been said against them. But, so far from this being the case, the Commissioners have never refused to endow, in the immediate neighbourhood of a model school, a well-conducted rival school under Roman Catholic management, though well aware that it had been established for the express purpose of drawing away from the model school the Roman Catholic children attending it. And for so doing the Board has incurred the severe censure of many of its warmest Protestant supporters.' This is taken from the Parliamentary Paper 473 for the Session of 1867, third page.

"18088. I did not wish to interrupt you in your answer; but you expressed your own opinion that the system was drifting into denominationalism, so far as the Board is concerned. Now, you have given Mr. Macdonnell's opinion; I want to hear your own?—Well, there is a fact stated by Mr. Macdonnell which shows to me that the Board has been endowing denominational schools, with the view to put down those schools in which united education is most fully exemplified.

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"18089. Have you read the context of that letter of Mr. Macdonnell's—the immediate context in which he puts forward those views which you have just now expressed? Would you have the goodness to take into connexion with it the immediate context?—I have read the context; I cannot say that I have it with me now; but I am sure there is nothing in the context to contradict the fact which is there expressly stated. But that is not the only point on which I rest my opinion. I consider that a great number of the non-vested schools are practically denominational schools. They are generally built in close connexion with churches, chapels, or meeting-houses; they are usually managed by the clergymen of those churches, chapels, or meeting-houses. The religious system favoured by those ministers is the only one that is allowed to be taught in those schools, and they are known in their respective neighbourhoods as the church school, the chapel school, &c. These are therefore practically denominational schools, for they are attended by scarcely any but by the members of the communions in connexion with which those churches or chapels are founded; and if they are attended by any others, it is usually from the want of other schools in the neighbourhood to which the children could be sent. I may illustrate, a little further, the encouragement given by the Board to those denominational schools. I take the following from the Inspector's report on the Antrim district, for the year 1865. He says—

"'Two new schools were received into connexion early in the year. They are situated in the town of Larne, are in the same building, and are on the grounds of the Roman Catholic chapel. The house is a good one, and the teachers are of a superior class; but before their opening, there was ample school accommodation in the town, and there was an efficient staff of teachers. The new schools are exclusively attended by Roman Catholics, and their establishment has practically given a denominational character to the other schools, which have been by them deprived of their Roman Catholic pupils.'

"This is from the Appendix to the Thirty-second Report of the Commissioners, Vol. I., page 205. That is a practice which has been going on throughout Ireland in various towns and places. Schools have been unnecessarily multiplied, in order to give to each denomination its own school, the practical result of which is, that the children, as far as depends on the Commissioners, are drawn away from the schools which they formerly attended in common, and are now kept almost as distinct from one another as if they lived on opposite sides of an arm of the sea. I may allude further to the encouragement that has been given to the convent schools, which are, and can be nothing else, but denominational. The ladies who teach in those convent schools, in many of them teach very well; in others, not quite so well; but in many of those convent schools the teaching is exceedingly good. But it is purely denominational, for the ladies attend there in the habits of their respective orders, with their crosses and crucifixes displayed, and the whole aspect of the place intimates decidedly that it has a connexion with one particular Church. I may refer to the answer that was given by the Lady Superior of the Wexford convent, when the Inspector paid his visit to her (it is in the special reports moved for by Mr. Monsell, and ordered by the House of Commons to be printed, on the 20th of June, 1864), and wanted to lead this lady to say that her school was a non-denominational one. The Inspector was Mr. Duggan, District Inspector. In his report upon the New Ross convent school No. 2, belonging to the Order of Mercy, he says—

"'Some, however, have observed to me that these and similar schools are denominational. The Superioress herself pointed out to me her robe and dress and crucifix, saying, "What is this but denominational"'?

"This is in the 49th page of the returns upon the convent schools. The Inspector goes on to say—

"'My answer is, there is no denominational teaching; the children use the same books, and receive the same kind of instruction as their Protestant fellows in purely mixed schools; and there is nothing taught which in the remotest degree tends to array one denomination against another.'

"The Inspector seems to consider that a sufficient answer to the Lady Superioress's remark. In my opinion it was not.

"18090. Now you have stated that amongst the circumstances that have led to the tendency to denominationalism is the fact that schools are built on sites connected with chapels, and other religious places of worship?—Yes.

"18091. Are you not aware that in the early history of the Board, Protestant landlords in many parts of Ireland, especially in the North of Ireland, actually refused to allow any National school whatever to be built on their property; and that the only places, at least the only places available, were places connected with the sites of chapels, and that in that way a great number of those schools originated which you now complain of?—I know that has been stated, and by an authority which I cannot question, the late Archbishop Whately.

"18092. Do you believe it is a fact?—I know that in some cases it is a fact.

"18093. And do you think that so far as that circumstance goes the Board had anything to do with drifting into denominationalism?—I think that under circumstances of necessity the Board are not to be blamed; but what I complain of is, that where no such necessity exists, it has often been done."

Rev. *J. Tobias*, Wesleyan:—

"22748. Rev. Dr. *Wilson.*—Should we understand you to say that you did not, even when you joined the Board of Education, approve of the system in all its parts?—Mr. *Tobias.*—Yes, I am quite free to say that.

"22749. What are the parts to which you specially refer, of which you did not approve?—Its strong tendency, as we believed and believe still, to denominationalism.

"22750. In what way did that tendency, in your opinion, manifest itself?—To take our own case, which is, I suppose, the best one—at least the one with which I am best acquainted—that they allow us to become the patrons of schools; and I cannot see how a school can have an honest, conscientious, earnest man of any denomination as its patron without that school becoming more or less denominational in its working.

"22751. In other words, is it your opinion that the Commissioners of National Education have been administering the National system denominationally?—They have been driven to that, I believe."

Judge *Longfield*, though against a denominational system, thinks that all the better educated men would prefer it (24368–9); with him Dr. *M'Ivor* agrees (13890).

Rev. *F. Petticrew* gives a contrary opinion:—

"16514. Rev. Dr. *Wilson.*—If it should be said that practically the system of education in this country has to some extent become denominational, what should you say?—Mr. *Petticrew.*—That it is not true. The word "denominational" is sometimes used in an ambiguous way in this controversy. Some persons are in the habit of calling a school denominational if it be chiefly or solely attended by one denomination. That, in my opinion, does not constitute a denominational school. If sectarian teaching is *enforced* upon all, then it is a denominational school, whether one, two, three, or more denominations are present.

"16515. You have refered to some districts of the North of Ireland where the Protestants are in a minority, and to other districts where there are scarcely any Roman Catholics. Would it be desirable in those districts

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to make the schools denominational?—I think it would be extremely unadvisable and unjust to the minorities. It is very often taken for granted, when this subject is spoken of, that there are only the three leading denominations to be considered, but there are minor sects scattered more or less over the country. They suffer no inconvenience whatever at present, even though they be out-numbered as a thousand to one, but under a sectarian system they could scarcely be provided for.

"16516. Do you regard the non-vested schools as denominational?—No. The non-vested schools connected with the Board—if the rules of the Board are carried out—cannot in any case be denominational. If you call it denominational at all, you mean denominational *with a conscience clause*; and a conscience clause is the very essence of the system."

Board's defence.

When the opponents of the Board raised against the Commissioners the outcry that they maintained a "Godless" system of education, their answer was, that they had introduced books of combined religious teaching, and books of moral teaching in which a large amount of religious teaching was also conveyed; and they maintained that this object had always from the very first been before them. But while this tended to conciliate those who had on the Protestant side alleged the "Godlessness," it is not surprising that the Roman Catholics, always jealous of the interference of the State or of their rich Protestant neighbours with their faith, and keenly sensitive on this point, should have had misgivings as to the prudence of their first adherence to the system. Moreover, they profess to find indications (Cardinal *Cullen*) that while they were being told there should be every protection against proselytism—an active member of the Board was actually exulting in the mischief he was doing to their Church. However this may be, it is beyond question that a handle was unfortunately given to suspicion and distrust by the introduction at various times of books of a religious character, and by the conviction expressed by some that the whole system was of a religious character—Dr. *M'Ivor* (13839–43), and as they became convinced themselves that it was impossible strictly to separate religious and secular instruction—Major *O'Reilly* (14982).

Assistant Commissioners' Reports.

The Assistant Commissioners report on this subject in various ways.

Mr. *King* (Dublin District) says that practically there is no mixed education in his district (D. 50); that Protestants, though nominally in favour of mixed education, are in reality opposed to it (51); that the Roman Catholic clergy dislike it, and the popular opinion can only be estimated by the fact, that as far as the parents have any feeling in the matter, they agree with their clergy (52).

Mr. *Coward* (Cork District) reports in favour of the adoption of a denominational system in Ireland on the grounds of expediency (E. 173), though he withholds his opinion on the abstract question (209). He gives an account of the inclinations of different sections of the community in (E. 173–189). Schools are practically denominational (173, 174). The National (united) system has failed in Cork (175, 176). There is no mixture of religions in schools under Roman Catholic management (176–180), nor in schools under Established Church clergy, nor any mixture of Roman Catholics with Protestants in schools under Presbyterian management (181). He found no proof of proselytizing in Church Education schools (183). The majority desire the denominational system (184). The Roman Catholics are nearly unanimous (185). The clergy and laity of the Established Church agree, with some exceptions (186, 187–208). The Presbyterians oppose denominational education, but act inconsistently (188–207). He states arguments in favour of denominational system in (E. 190, 191). In (E. 204) he gives the Bishop of Cork's opinion; in (206) Lord Bandon's; in (208) Dr. Webster's. In (207) he quotes the opinions of Presbyterian clergymen against the denominational system.

Mr. *Richmond* (Belfast District) is strongly against a denominational plan (F. 540–544). He says the present system is semi-denominational (547). Convent schools are denominational, and should be treated as such (552); on the same terms assistance might be offered to Church Education schools, and Christian Brothers' schools (554), which would not endanger the National system (557).

Mr. *Sidgreaves* (Londonderry District) sums up his experience, without stating his own opinion in (G. 94–105). He says the Presbyterians are thoroughly for the present united system (94), the Roman Catholics against it, and the clergy of the Established Church are divided (95–100). At present the system is practically denominational in towns and large villages (103); that religious animosities are not checked by present system is affirmed by some (104) and denied by others (105). In (106) is given a table showing the degree of mixture in the schools in this district.

Mr. *Laurie* (Limerick District) says the feelings of parents towards the National schools are favourable (H. 13, 14), though both Roman Catholic and Established Church would prefer their own schools (15). He concludes from the smallness of the minorities that the present plan is unobjectionable on the score of expediency and economy (18). The objections of Roman Catholic and Protestant clergy to the mixed system are stated and answered (22–25), and are shown to be inconsistent (26). The argument for a denominational plan, drawn from English practice, is stated, and shown to be inconclusive (40).

Mr. *Renouf* (Waterford District) is against a denominational system (I. 43). Mixed

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education prevails to a very small extent (45), but a denominational system would be unjust to these small minorities (47, 48), and the effect would be otherwise injurious, (49, 50).

Mr. *Cumin* (North-Western District, Donegal) is also against the denominational system. He says the present system is to a large extent denominational (K. 46, 47). The practice of the Board is to aid rival schools (48, 49). It is destructive and expensive (51). The Board acts most inconsistently (52). The people are indifferent about the creed of the teacher of their children, but the clergy are not indifferent (54). The Board has abandoned its principles (57). Convent schools should be treated as denominational schools (58, 59). How this should be done: in every convenient locality "there should be one National school; if more schools are required, they might be denominational with a conscience clause" (67–72).

Mr. *Jack* had in his district (West Connaught) the Irish Church Mission schools which are avowedly proselytizing schools, and separate schools maintained by Presbyterians—National and non-National—which "prove an extremely strong tendency to denominational action" (136–153). Their presence influences the opinions and action of other school patrons and managers. He says the parents of the children show no strong feeling against mixed education (309–317). Seventy-six out of 120 National schools which he visited were unmixed, and in the remainder the Protestant minorities were very small (313–315), and therefore required the protecting prohibitions of the Board (315, 316). The people would object to "secular" schools (318). In (321–327) he gives an account of Archbishop M'Hale's opposition to the National system—also that of other Roman Catholic clergy. In (327–333) he sums up the objections they make to united education, and he connects their demand for a denominational system with political objects (340–343). He argues against any modified system in (344–346). The majority of teachers are against a denominational system (366). Several instances of violent action of priests in reference to National school teachers under Protestant patrons are given, with copious detail (339–444). "West Connaught, by itself, would vote at present for denominationalism" (447).

Mr. *Balmer* (Killarney District) says "no important amount of mixed education" exists in Kerry (M. 78); the National system has wholly failed to secure it (75); the Church Education system does more in the way of producing it (79), but this is due to special causes (83); that parents want good education may account for their children frequenting a particular school, without the religious element exercising any important influence (81–84); Roman Catholic priests approved of National system, "from experience of its practically denominational operation" (89). Theories little attended to by any managers (91). Testimony of Archdeacon O'Sullivan in favour of mixed education, a solitary instance (92). Clergy of Established Church divided in opinion, but dislike the National Board (94–106). Never found any "entire approval" of National system. Its practical operation is approved by many because it is denominational; its professed purpose is approved by others, though they condemn it for failure to bring about mixed education (107).

Mr. *Harvey* (Central District) (N. 122) gives a statistical summary of the degree to which mixed education prevails. In (123) he concludes "the success of National schools in producing it is not great," "most of the schools of all kinds are denominational." The denominational character of National schools arises from the encouragement given by the Board to minorities to set up schools for themselves (124), this is chiefly in towns (125, 126); and from the fact of the whole population being Roman Catholic, as in the country (127). Mixed education undesirable in Church Education schools and in Christian Brothers' schools, which are avowedly sectarian (128, 129), and in convent schools (130). In National schools the result of mixed education is beneficial (131, 132). To allow schools to be denominational would be unjust to the minority (133). With the "National" system he was amazed, the very name of National seemed a misnomer, he would call it not National at all, but denominational with a conscience clause (150).

Conclusions—Universal and absolute conscience clause desirable.

It is to be regretted that the rule as to religious instruction proposed by Mr. O'Hagan and the Marquis of Kildare, which was approved on 3rd July, 1866, as a modification of the previous rule, was not adopted without the proviso upon which the Irish Government then insisted. See Historical Sketch (*supra* p. 188).[1]

"1866.—RULES and REGULATIONS as approved of 3rd July, 1866.[2]

"*No pupil who is registered by its parents or guardians as a Protestant is* to be permitted to remain in attendance during the time of religious instruction in case the teacher giving such instruction is a Roman Catholic; and *no pupil who is registered by its parents or guardians as a Roman Catholic* is to be permitted to remain in attendance during the time of religious instruction in case the teacher giving such instruction is not a Roman Catholic. And further, no pupil is to be permitted to remain in attendance during the time of any religious instruction to which its parents or guardians object.

"Provided, however, that in case any parent or guardian shall express his desire that his child should receive any particular religious instruction, and shall record such desire in a book to be provided in the school, when necessary for that purpose, this prohibition shall not apply to the time during which such religious instruction only is given. The entry in the book shall be signed with the name or mark of the parent or guardian, and the book shall be submitted to the Inspector so often as he visits the school."

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[1] National Board's Returns, sec. I., par. 11, p. 29.

[2] *Ibid.*, sec. XI., par. 6, p. 277.

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The correspondence relating to this change of rule is given in the House of Commons Paper, 407, of 1866, and in Returns from National Board, p. 29.

Single schools must be strictly undenominational.

We are of opinion that in all places where there is only one school which can reasonably expect support from the State, that school must be open to children of all denominations, and the secular instruction should be separated from the religious, so that every child in the place can have the benefit of secular instruction without any danger of his receiving religious instruction to which his parent may conscientiously object. We think it reasonable that in a mixed school the teacher, or if there be more than one, the principal teacher, should be of the same religion as the majority of the pupils, and that the assistant, where a second teacher is employed, should be of the religion of the minority.

Evidence.

Mr. *Kavanagh* (11071–*last sentence*); Rt. Rev. Dr. *Dorrian* (9154–9159); Rt. Rev. Dr. *Keane* (15549–15556); and Cardinal *Cullen* (26591), (27164–5), who are all opponents of the National system, consent to this regulation.

In order that due protection should be afforded to the minority in places containing only one school, we deem it necessary that the reading books, and especially those on history, should not be of a denominational character, and that no religious emblems should be exhibited. Cardinal *Cullen* (27231–27240).

Rule may be relaxed where there is choice of two or more schools.

And finally, where there are several schools reasonably accessible to children of different denominations, we think, that such schools may be recognised as denominational schools, if they have been established a sufficient time to show that there is a fair prospect of their continuance, and that the managers are really in earnest in their endeavours to provide a complete education.

RECOMMENDATIONS.

We therefore recommend:—

I. That in places where there is only one school, religious instruction shall be confined to fixed hours.

(*a.*) No child registered as a Protestant shall be present when religious instruction is given by a Roman Catholic.

No child registered as a Roman Catholic shall be present when religious instruction is given by a person who is not a Roman Catholic.

(*b.*) No child shall be allowed to join in, or to be present at, any religious observances to which the child's parents or guardians may object.

(*c.*) The school-books shall be such as have been allowed by the Commissioners of National Education for use in a mixed school.

(*d.*) No religious emblems should be exhibited during school hours.

II. That the Inspector shall not examine into the religious teaching or instruction in any school, but he shall ascertain whether the rules in Section I. are duly observed.

III. That when there have been in operation in any school district, or within any City or Town, for three years, two or more schools, of which one is under Protestant, and one under Roman Catholic management, having an average attendance of not less than twenty-five children, the National Board may, upon application from the Patron or Manager, adopt any such school, and award aid without requiring any regulation as to religion other than the following:—

1. Such schools, recognised as separate schools for a particular religious denomination, shall be subject to the prohibitions *a* and *b* of Section I.

2. The recognition shall be terminable upon a twelve months' notice.

That applications from schools to be placed on the list of Denominational Schools, aided by the National Board, shall be considered at a meeting of the Board at which the major part of the Commissioners shall be present; and when the applications are approved they shall be scheduled and laid before both Houses of Parliament, as it is proposed should be done in the case of change of Rules.

We further recommend—

That schools may, if the Managers petition for it, be admitted to the benefit of inspection, without receiving any subsidy.

That in all cases (under Section I.) the minority being free to retire, and the teachers being bound to put them out when religious instruction is given to the majority, the managers shall be bound to provide proper shelter for the children who are of a different religious denomination from the teacher.

PART IV.—TEACHERS.

NATIONAL TEACHERS.

General Account.

CHAPTER I.—TEACHERS IN NATIONAL SCHOOLS.

SECTION 1.—GENERAL ACCOUNT OF NATIONAL TEACHERS.

The National Board had in its service[1] at the end of 1868, 6,171 principal teachers, 2,079 assistant teachers, and 370 junior literary and industrial assistants, making in the whole, 8,620,[2] of whom 3,457 had been trained. They also had at the same date in their service 358 workmistresses and teachers of the higher industrial branches.

"The following Table shows the Number of Teachers of each Grade :—[3]

Classification.

Class.	Principals.		Assistants.		Junior Assistants.	Work-mistresses and Industrial Teachers.
	Males.	Females.	Males.	Females.		
1^1, . . .	109	58	3	2	–	–
1^2, . . .	139	91	3	4	–	–
1^3, . . .	257	135	18	24	–	–
2^1, . . .	634	343	32	69	–	–
2^2, . . .	661	349	39	108	–	–
3^1, . . .	1,427	625	228	568	–	–
3^2, . . .	580	271	124	341	–	–
Probationers, .	348	144	223	293	370	–
Total, .	4,155	2,016	670	1,409	370	358
	6,171		2,079			

"The number of Teachers in receipt of Good Service Salary at end of year 1868, was 553 ; of whom 396 were males, and 157 females.

"The following Table exhibits the number in each Class, andtermof Service completed since first classed:—[4]

Length of service.

Class.	Males.			Females.		
	8 Years.	12 Years.	17 Years.	8 Years.	12 Years.	17 Years.
III^1, ...	13	13	20	1	2	4
II^2, . . .	1	15	27	1	9	6
II^1, . . .	6	40	48	4	12	12
I^3, . . .	3	21	62	6	11	14
I^2, . . .	2	20	43	4	9	27
I^1, . . .	2	17	43	3	13	19
Total, .	27	126	243	19	56	82
	396			157		
	553					

The "Rules and Regulations" supply information as to the present rate of payment in each class, and subdivision of class. See Part IV., § I., II., III., IV. ; § VI., A to E ; and the gratuities in § VII. In this chapter we shall confine our remarks to the teachers in ordinary National schools—omitting for the present reference to convent, monastic, model, and agricultural schools, in connexion with the National Board.

It appears that classified teachers, whether employed as principals or assistants, are divided into seven grades, with salaries varying from £52 to £18 for males, and from £42 to £16 for females.

Below this comes the class of probationers. A probationer is any unclassified teacher, or any one put in the office of teacher to carry on the school till a suitable classified teacher can be procured.

It is satisfactory to find that the number of probationers employed as principal teachers is small, only 348 out of 4,155 males ; only 144 out of 2,016 females.

On the other hand, it is very unsatisfactory to see that more than half the remainder among male principal teachers are only in the third class (2,007 out of 3,807), and nearly one-half of the remainder among female principal teachers are only in the third class (896 out of 1,872).

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[1] National Board Report, 1868, p. 19.

[2] "This number is exclusive of the Teachers in 19 Prison Schools, 4 Lunatic Asylum Schools, and 145 Workhouse Schools, in connexion with us ; and also, of the Lay Teachers in Convent Schools—the former not being paid by the Board, and the latter being paid according to the average daily attendance in their respective schools."

[3] See above, page 240, for a Table compiled from the Board's Returns, giving number of teachers for 1867.

[4] See above, pages 245, 6, for Tables compiled from Board's Returns, which exhibit number of teachers of each grade of each class, classified according to length of service.

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On the value to the State of the services of probationers we have the following testimony :—

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Assistant Commissioners Reports on Probationers

Mr. *King* does not give any opinion—probably because so few of the teachers in the schools he visited were probationers. "Out of 89 principal teachers of schools which I visited four only were probationers."

Mr. *Richmond* gives a decided opinion that third class teachers ought not to be recognised as principal teachers, which will *a fortiori* apply to the employment of probationers in such situations.

"186. I never found a highly developed school under a third class teacher, and such schools are as a rule feeble and unsatisfactory ; in many instances natural promptitude and a habit of order go far to redeem a weak school from unmixed condemnation, and I could name several schools under third class teachers which on this account are in a far more healthy state than others which are under less methodical, even if more gifted, principals. But it may be safely asserted that, with rare exceptions, third class teachers in the position of principals are failures.

"187. The schools I examined are nearly equally apportioned among teachers of each class. My notes on this point are not quite perfect, but with respect to seventy different departments which I examined I find the following distribution :—

(1.) 20 are under first class teachers.
(2.) 21 „ second „
(3.) 24 „ third „
5 „ probationers.

On an estimate not very precise, but generally true, I should characterize 13 out of the 20 under first class teachers as good schools, and 7 as either inferior or bad. Of the 21 under second class teachers, 10 good and 11 inferior or bad ; of the 29 under third class teachers and probationers, 8 or 9 satisfactory (though not of a high character) and the rest, 20 or 21 in number, very poor.

"188. A rule which would render the appointment of a third class teacher to a post as principal of a school impossible would be of most salutary effect in raising the character of National Schools ; but this can only be made possible by means of important modifications in the terms of employment offered by the Board. A large number of small country schools offer little or no inducement beyond the class salary, and unless compensation be offered in another form for the loss of fees, none but third class teachers will accept such posts.

"189. What, however, is quite unnecessary, but not unusual, is that third class teachers are found in charge of large and important town schools, which could command the services of better men."

Mr. *Laurie* (H.) :—

"80. If, however, the Board is powerless to aid the schoolmaster directly, it is reasonable to expect that it will at least refrain from interposing obstacles in his way, and more especially such as are calculated to deteriorate the present staff of trained or classed teachers, if not to extinguish them altogether. In this light I venture to regard the existing provision of 'probationers,' by means of which the patron is enabled to supply vacancies without inconvenience and with persons of unapproved qualifications. Such *substitutes*—for the most part grossly incompetent—are, it is true, required to submit to a *literary* examination within the year ; but neither does this furnish any guarantee of capacity to teach or to conduct a school, nor if they fail—having inferentially damaged the school meanwhile—is the patron precluded from supplying their place with others of corresponding qualifications. The operation of this permissive rule, by paving the way for the inroads of unqualified men on the *bonâ fide* profession, becomes tantamount to a tampering with the market supply, and produces an overwhelming amount of discontent which is, of course, felt with peculiar keenness by those in want of situations."

And he recommends, H. 86, "the abolition of the so called probationary system, and the limitation of appointments to teachers already classed."

Mr. *Jack* (L.) :—

"215.—There are eight distinct grades—the lowest of all being the probationer. He appears to present himself to the District Inspector, and to pass a test very much at that officer's discretion, but amounting substantially to a Third Book class examination, and then, if he is above seventeen, he may be admitted to take charge of a school. There is always a plentiful supply of schools, which nobody but probationers can be got to fill. Of the 6,000 principal teachers, 500, and 902 of the 2,200 assistants and junior assistants under the Board, offer no better guarantee of their fitness to teach. The number of probationers in my district was exceptionally large and corresponded nearly with the number of inefficiently taught National schools.

"216.—The probationer who does not pass, has a second chance given him a year later (if the Inspectors permit, as they seem usually to do), and no more, according to the rules of the Board. These rules, however, cannot be very strictly carried out, as I found one probationer in a remote school who had continued in that rudimentary condition for six years.

"417.—A teacher can be had on reasonable terms. A lad of 17, or a girl of 16, who knows as much plain work as a fairly taught child of 11, will be accepted as probationer, will cost the managers nothing at all, and last for at least two years."

The memorial of the Ulster teachers speaks against the employment of probationers (*Evidence*, 18268).

With these opinions we agree ; and we recommend :—

No recognition of Probationers

That the recognition of probationers as principal teachers should cease.

This need not cause a total withdrawal of Government aid from a school which is temporarily without a classified teacher, for the payment on "results" might still be given ; but there should not be payment of "salary" to any but classified teachers.

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We think that the subdivision of classes need not co-exist with the plan of paying for results of examination; and we recommend:—

Fewer classes of teachers recommended.

That there should be only three classes of teachers, without subdivisions.

Evidence.

Mr. *O'Callaghan*, National school teacher, is examined:—

"20064. Mr. *Sullivan.*—What is the opinion of the teachers with regard to the subjects of examination for classification?—Mr. *O'Callaghan.*—They think that they are greatly clogged by so many subdivisions of the classes—that it is very disheartening to go through all the grades. It is a very difficult programme.

"20065. Do they think there are too many subjects for examination?—Well, really, I am not prepared to answer that question. I am not aware what their feelings are in that respect. The only thing I heard them speaking about is the number of grades for classification.

"20066. They would prefer to return to the old system of a fewer number of grades?—Yes.

"20067. How many grades do you think would be best?—I think if there was one in each of second and third, and two in the first, it would suit. I am giving my own opinion.

"20068. Do you know what the opinion of the teachers would be on that subject?—I think they would agree with me generally on that."

Efficiency of N. S. teachers.

Of the efficiency of teachers, the general opinion formed by witnesses not connected with the National system is favourable; but there is also abundant testimony to the general desire for their improvement. Considering the smallness in many cases of the emoluments, it is not surprising that men whose abilities can command higher remuneration do not adopt the calling of a National school teacher.

Better pay and better accommodation, both for children and teacher, would probably secure the services of those who now would hesitate to give them.

Evidence.

Mr. *O'Carroll*, Inspector (4272), says that the teachers are qualified, but do not exert themselves sufficiently. And from his subsequent answers it would appear that, on being appointed to the South Dublin District, he found a lamentable deficiency in the schools, which, however, had subsequently improved (4280).

And, again, he complains that teachers did not give sufficient attention.

"4409. Mr. *Dease.*—Do you think the teachers of the third class better now than what they were when you first became an Inspector?—Mr. *O'Carroll.*—I think they are much better now. They know the business better, but they don't pay the attention they ought. I am talking of the ordinary schools now."

Mr. *O'Hara*, Inspector, speaks unfavourably of the qualifications of teachers:—

"26818. Rev. Dr. *Wilson.*—You have said you were formerly stationed in Ballina as the centre of a district?—Mr. *O'Hara.*—Yes.

"26819. What is your opinion of the teachers of National schools in that district, as to qualifications, schoolmastership, and so on?—The qualifications are exceedingly low—so low that I think about one half of them ought not be in the public service at all as teachers.

"26820. Can you account for that?—Yes. There are several ways of accounting for it. One cause is the low curriculum of the Board, the low standard of qualification adopted by the Board for probationers and lower-class teachers. Another cause is the small local support given to schools. Another cause is the prohibition against training, which prevents teachers from improving themselves—improving their classification as they might. Another cause is, I believe—and that is common to most districts along with Ballina—the multiplication of schools beyond the requirements of the service. I hold there are too many schools.

"26821. Does your observation apply both to Ballina and Clonmel?—To both, but to a much greater extent to Ballina than to Clonmel. It applies in common with Ballina, to all other districts in the west and north-west of Ireland. In Ballina the teachers are driven to the temptations of falsifying school accounts to entitle them to their salaries. That is common to Ballina district, and to the north and north-west of Ireland."

Assistant Commissioners' Reports.

Mr. *Jack* (L. 206) reports of the Ballina District:—

"The teacher's condition here is altogether less satisfactory than in any other locality which I visited. Of the entire number—say 100, to allow for a few assistants—one is in the first class, sixteen in the second class, all the rest are third class, or probationers. There are only two who have proper teachers' houses, though there are six instances besides where the house (not being the teachers' own property) is rent free. There are scarcely any local contributions, and the deficiency is not made up by any excess of school fees. The eighty-three teachers (five in six of the whole number) who are third class or probationers may be considered to have an average income of £16 from the Board, and £1 10*s.* from fees, and many of them (about one in three) have to pay rent for their school-houses out of this income, or at least to keep them in repair."

Mr. *Sheridan*, Inspector, speaks favourably of third class teachers—

Evidence.

"4795. *Chairman.*—Do you consider that, according to the present classification, a teacher who is second of third, is a satisfactory teacher in point of attainments?—Mr. *Sheridan.*—I know a great many efficient teachers who have never been able to get out of third class."

But he mentions that there is a want of well qualified teachers:—

"5076. Rev. Dr. *Wilson.*—With regard to ordinary schools, do you regard them generally as fairly supplied with teaching power?—Mr. *Sheridan.*—I do not, generally speaking. But the monitorial system gives an easy way of supplementing the teaching power.

"5077. Are the larger ordinary schools properly supplied with qualified teachers?—It is difficult to get practically qualified teachers.

"5078. Then you have few properly qualified assistant teachers?—There are a great many schools which require assistants and cannot get them.

"5079. What is that difficulty owing to?—It is owing to a great many things. One cause is that the pay of an assistant teacher is not sufficient to maintain him, unless he happens to be a native of the locality and

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resides with his parents. Another thing is that there has been a certain discouragement to teachers latterly, as they do not consider themselves sufficiently paid, and there is not the same wish as formerly on the part of young persons to adopt the profession of teacher; they seek other employments. Emigration, too, has had a good deal to do with it. A large number of the young men of the country have gone to America, some of whom would have become teachers had they remained."

After noticing these points which naturally come from those who inspect their schools, we may quote the opinions entertained by those who represent different classes unconnected with the Board, as to the general estimation in which the teachers are held.

Right Rev. Dr. *Keane*:—

Evidence.

"15670—They are a laborious, hardworking, and on the whole a well conducted body of men."

Rev. *F. Petticrew*:—

"16629. *Professor Sullivan.*—Do you consider that the teachers generally, with whom you are acquainted, have a tendency to be very conscientious or not?—Mr. *Petticrew.*—The teachers, as far as I have come in contact with them, have been very fair, honest, conscientious servants. Of course they are not all so, just as in any other department you will find a difference.

"16630. But as a body you consider them meritorious and deserving men?—I certainly do, and I think they are not remunerated at all in proportion to the services they render to the State."

Canon *Forde*:—

"22966. Rev. Dr. *Wilson.*—Speaking of the teachers whom you know, do you regard them as efficient?—Canon *Forde.*—Well, my teachers are some of them members of religious communities and some of them are secular teachers.

"22967. May I ask first are all the female teachers of your school religious?—No.

"22968. Exclusive of them what is your opinion of the lay teachers male and female as to efficiency?—I always try to get the best I can, and I must say I have no fault to find with them—they do their business very well.

"22969. Where do you get the male teachers?—Two of them I may say I did not get at all; I found them in the parish before me. Two more came since I came to the parish; I advertised for them. One of the gentlemen that I got, when he came to me to Blackrock school, was not at all in connexion with the Board. I believe he had been more or less in training in past time, but had severed his connexion with them. I find him a very efficient teacher.

"22970. What is their classification?—Do you speak of the teachers I engaged myself, or all of them.

"22971. All of them?—One of my teachers is first of first class, another of them is I think the same. He is certainly first class; I do not know whether he is second or first of first—I scarcely think he is first because I don't think his salary is more than £44 a year, and I believe first of first class obtains a higher salary than that, but I know he has been studying and improved his classification since he came to me. The other teacher has a lower classification—I fancy he is either third of first, or first of second.

"22972. Then your teachers are all high class teachers?—All high class, except one teacher whom I got six or eight months ago, and found highly efficient and successful. When he came to me I think he was first of third class, and that he became second class afterwards. He is now first of second.

"22973. Which do you prefer, high or low class teachers?—Well, all my teachers are very efficient, and I must say I don't object to my low class teacher any more than to the higher class. A good deal depends on the previous condition of the school and on the class of pupils that attend it. If a school has for a long time enjoyed a teacher of high classification, who takes an interest in his work and advances the boys, I think it would be an injury to such a school to take away the high class teacher and give them one of a lower qualification; whereas a school which has for some time been in a backward state and from other circumstances not so efficiently carried on as other schools—the master for instance being changed frequently, looking perhaps for a better place on account of the smallness of the population not furnishing a sufficient salary or for other reasons—I think under such circumstances a lower class teacher, if otherwise competent and industrious, would perhaps be more efficient than one of a higher qualification."

Assistant Commissioners Reports.

Of the efficiency of the teachers, the Assistant Commissioners say:—

Mr. *King* (D.):—

"38. A comparison of the state of schools under teachers of various classes was the only available means of estimating the value of the classification as an indication of the efficiency of teachers. The test is not very accurate, since many local circumstances beyond the teacher's control may assist or hinder his efforts. However, the schools which appeared to be especially well managed, and in which the scholars had made the greatest progress, were under the care of teachers who had obtained a high class, and the inferior schools were generally conducted by teachers with a low class."

Mr. *Coward* (E.):—

"226. As regards men, it cannot be denied that the teachers of the first class are superior, individually, to those of lower grades. But I do not think that personal superiority affects the condition of the schools taught by the different classes of masters to any great extent. I believe that, on the whole, making due allowance for surrounding circumstances, the teachers of the highest grades are not so much more efficient as they are thought to be. As to the moral superiority which I looked for in the schools which had the advantage of teachers of the highest grade, I could see no difference between them and others which had not the same advantage. There was the same absence of habits of order and self-restraint; the same presence of unchecked copying and prompting; the same whispering and talking; the same uncontrolled deportment; in short, all the indications of the absence of that influence which is called moral.

"227. Female teachers differ very greatly in efficiency, but their variations have no relation whatever to their classification. I found the best instructed school taught by a mistress who ranked only in the third class. It was the Castle Martyr female school. By referring to the tables.—pp. 140–144, in which I have

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given the results of my examination of the different classes of schools, comparison can at once be made between it and the Sundayswell female school, Cork, taught by a mistress of the first class, or, the Midleton Poor Law Female National School, taught by a mistress of the second class. I have no doubt as to which of the schools would come out best.

"266. As regards the intelligence generally, and the natural ability and adequate knowledge of the teachers as a body no question can be raised, nor respecting their attentiveness to their duties. But as regards those things which constitute real efficiency, namely, an acquaintance with the science of teaching as expressed by the word education, a moral superiority, as well as an intellectual one, to their scholars and their scholars' parents, systematic maintenance of discipline and order, the possession of good manners, neatness in person and dress, and a good position in public esteem, and lastly, an absence of any physical defects, the supply of efficient teachers cannot be considered as satisfactory. With respect to their powers as educators of youth, my report on the instructions and discipline of the schools will give some idea."

Reports of Assistant Commissioners.

Mr. *Richmond* (F.): —

"184. (1). The National teachers generally struck me as being quite as intelligent a body as we have any right to expect, considering the emoluments offered to them. I frequently heard the complaint made that the teachers are half educated or less than half educated men, and that their little knowledge, besides hindering the progress of popular education, leads them to take an exaggerated view of their own importance and deserts; consequently that a good deal of their dissatisfaction with their position and remuneration is in excess of what their real merits will justify. I entirely concur in the view that one of the first steps requisite for the improvement of education in Ireland is to raise the average standard of competency in the teachers, but none the less does it appear to me that the average standard already attained is quite as high as it is possible to reach without an advance in the attractions offered. It is vain to look for the services of an able man on 10*s.* or 15*s.* a week. In the neighbourhood of a great mercantile town like Belfast especially, there are endless opportunities for an enterprising man to earn a better living than that which any but a few of the best schools, combined with a high class salary, can hold out to him. A copying clerk or accountant can easily make £100 a year in a house of business, and unless a teacher is particularly fortunate he will never get so much in a school. Many of the more active teachers are continually being drawn off from the service of the National Board by the superior advantages of commercial life. Hence a large number of them are merely the disappointed residuum which has failed to provide for itself in some other line of life. This state of things explains a great deal of the discontent and also the inferior competency complained of. Still as the whole matter is one which depends upon market value, the National Board secures a fair return for its outlay. I believe it secures something more than a fair return, for the official position in connexion with the State, the easy hours of work, which leave the teacher free after three o'clock, and the sense of authority which a teacher exercises in school, are not without their attractions, and combine to retain many who might otherwise be tempted by the greater emoluments to be obtained in less dignified, more laborious, and more subordinate posts in other lines of life. Certainly I met many National teachers whose capabilities appeared to me to be very cheaply valued, if measured by the rate of the remuneration they receive."

Mr. *Sidgreaves* (G.): —

"59. Fourteen teachers of the National schools that I examined were in the first class, and of those two only—both female teachers—were in the first division of that class. The rest of the teachers, as will be seen from my analysis, are pretty evenly divided between the second and third classes. I think there is no doubt that in point of general efficiency the teachers of the first class are, as a rule, superior to the others, and that the second class are in a perceptible degree superior to the third, but this rule, like most others, must be taken with exceptions.

"62. On the whole I found the teachers very fairly qualified for their duties; they appeared as a rule very intelligent, and quite competent for the work they had in hand; indeed considering the smallness of the pay and the monotony of the occupation, it surprised me that the Board had managed to get together so efficient a class of teachers as they had."

Mr. *Laurie* (H.) :—

"114. I have to report that while the teachers were always (unless when the dwelling-house adjoined the premises) found by me at their post, and engaged in active work, they seemed pervaded with the notion that their chief business was the care of the highest class. Indeed I feel convinced that this is a rule with remarkably few exceptions. In this respect the resemblance to the state of matters in English schools anterior to the introduction of the *Revised Code* (which enforces attention to the school as a whole, or to the classes alternately) is tolerably complete. It is true that a good teacher animated with genuine professional instinct, may devote much of his time to his highest class with impunity, and even with advantage; but, in the majority of cases, the working of the entire school machinery is apt to suffer, and the majority of the pupils are in danger of being altogether neglected. At all events I am certain that the prime law of school management, displayed in a head-teacher's faculty of having his eye everywhere, and of knowing what is going on at various places, at one and the same time, does not, to a satisfactory extent, obtain in the Irish schools visited by me.

"115. Nor can I conscientiously say that the samples I had of special teaching approximated, either in matter or form, to the almost stereotyped English model. On the one hand it was bookish and mechanical, and painfully monotonous; on the other, it lacked ease and grace, and, I may add, that kind of self-possession which is the surest guarantee that the subject has been throughly mastered.

"116. I am happy to be able to speak more favourably of the classification, discipline, and, above all, the reciprocal 'understanding' that seemed to subsist between the pupils and their teachers."

Mr. *Balmer* (M.) :—

"377. Teachers of National schools are generally regarded by all classes of society as a hardworking, and well-conducted body of persons, whose conscientious discharge of important and useful duties is most inadequately recompensed. Of their loyalty, at least in Kerry, I never heard a suspicion uttered; and all notion of their political disaffection seems to have died out even amongst the constabulary. Of their moral character favourable reports were continully given by their clergy and others; although occasional, but rare, breaches of social morality bring dishonour upon a class whose superior education and official position tend to lift its members

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above the grade from which they are mostly sprung. At least one Roman Catholic magistrate mentioned occasional instances of drunkenness among National teachers being brought before the bench, but such instances are confessedly very rare.

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"378. Of their competence as teachers I am on the whole inclined to have a favourable opinion. Differences of course continually presented themselves, but these differences appeared to be the effects of individual character and natural ability, rather than of general causes underlying the system of their education or appointment."

Mr. *Harvey* (N.):—

"21. I come next to the teachers and scholars in ordinary National schools. The teachers may be divided into two groups—trained and untrained. Were I called upon to characterize these two groups, I should describe the trained teachers as good, and the untrained as indifferent, and sometimes bad. It would hardly be fair, however, to speak in this way without reservation. Amongst the trained teachers I met several whom I could not rank above fair, and among the untrained there were some who by natural aptitude were good. In my district the numbers in the two classes were nearly equally divided."

The general tone of these reports justifies the opinion that, on the whole, the National Board's classified teachers are fairly efficient.

Grievances of N. S. teachers.

We carefully inquired of witnesses before us, and, by means of our Assistant Commissioners, of teachers and others in the separate districts, what were the grievances of the National school teachers; and we will consider them *seriatim*. It is needless to refer to witnesses for establishing the following points—abundant proof will be found in the evidence and in the Reports of the Assistant Commissioners. They comprise—

1. Insufficient pay.
2. Want of residences.
3. Arbitrary power of dismissal by Managers.
4. Want of a retiring pension.

Evidence.

Mr. *M'Donough*, representing the teachers of Leinster, produced a memorial from the teachers, which only relates to (1) and (4).

Mr. *Matthews* produced a memorial from teachers of Ulster, which mentions all four points, with the addition of—

5. Objections to probationers.
6. Desire for higher qualification in third class.
7. School buildings should be improved.
8. School requisites should be supplied by the State.

These are matters of importance, more or less personal to the teachers.

(3) and (5) we have already disposed of—the others will receive attention under other heads.

Mr. *Gallagher*, representing the teachers of Connaught, mentions (1), (2), and (4):—

"19152. *Chairman.*—What was the point which the masters you represent here specially desired you should call our attention to?—Mr. *Gallagher.*—Principally three things, which they consider grievances.

"19153. Will you name them?—The three things—one is the insufficiency of the present scale of salaries; the second is the want of pensions for old teachers; and the third point is the amount of rent which they have to pay, some for their school-houses only, and some for their school-houses and residences."

Mr. *O'Callaghan*, representing the teachers of Munster, read a memorial from the teachers, which relates chiefly to (1) and (4).

The absence of the complaint (3), which is dwelt upon at great length in the Reports of Assistant Commissioners, is supposed, as we have already stated under the head "*Managers*," to have been brought about by hints from Managers to School Teachers' Associations, that the Managers would object to the statement of this grievance.—18430, 18421, 18425, 19248-9, 19834, 19855-7. (*Newell*, 24,922.)

SECTION 2.—SALARIES OF NATIONAL TEACHERS.

SALARIES insufficient.

After a careful discussion of this matter, we have concluded that the teachers ought to be paid more liberally; but we are also of opinion that the whole increase should not come from the Parliamentary fund. Considering the very small contributions which the districts now make, we think the Government may reasonably call for increased local aid. If a rate were levied on the same basis as the poor rate, collected in the same manner, by the same officers, this rate, distributed according to a fixed rule among the schools inspected by the National Board, would form one source of increase of pay for the teachers. As an example of one mode in which this might be available, the average attendance in all National schools, and other schools which might come in under an enlarged system, being taken at 400,000, a grant to each school of 2*s.* 6*d.* per head,

Rate suggested.

according to average attendance, would require £50,000, and this would be raised by a rate of 1*d*. in the pound.[1]

Salaries.

As for Scotland, fees should be universal.

In the Scotch Education Bill, 1869, the maximum rate proposed to be levied was 3*d*.

If school fees are paid for all children of 1*d*. per week for at least 40 weeks, the Poor Law Guardians paying for the very poor, this would produce, on the average, upwards of £65,000 a year. If for 48 weeks, this would produce £80,000 a-year.

Payments by pupils, subscriptions, and endowments in 1867 amounted to £52,000, only £8,000 of which arises from subscriptions (*see* p. 31).

Even assuming that the rate would cause the disappearance of all subscriptions, we should have an annual sum of £115,000, instead of somewhat less than £52,000. The endowments would be unchanged, and they constitute a large part of the £12,000 returned as subscriptions and local endowments. In other words, the annual sum available would be increased by more than £63,000.

The rate being directed by law to be distributed among State inspected schools, according to the certified average attendance, no undue favour or preference could be shown by the local authorities in its distribution. We have referred to this already in the Chapter on *Maintenance of Schools.*

This principle also being conceded—that *all* children shall pay school fees, and that very poor children shall be paid for by the Guardians—which we have already considered in the Chapter on *School Fees*—we should have two sources whence increase to teachers' pay can be derived without coming to Parliament for increased grants.

Additional payment for results.

We recommend that, a certain fixed salary being secured to each class of teacher, there should be a payment, on examination of children, for every "pass" in certain subjects. So that the means of the managers for paying the teachers would be (1) *fixed*—the class salary allowed by the Board; (2) *variable*—the capitation fees due for the "passes" at the last general inspection of the school; school pence, and the payment out of the rate according to average attendance. These three called *variable*, would be liable to fluctuation from year to year, according to the popularity and success of the teacher. In this we are obliged to recapitulate the recommendations of preceding chapters—but it is necessary to show that the first complaint of the teachers has received due attention at our hands, and that it is possible to suggest a remedy. A barren expression of sympathy with the poorly paid teachers, or even a resolution to recommend that their pay be increased, without, at the same time pointing out the principles of the method we recommend for adoption, would be useless. But, having shown what are the means for carrying out the suggestion in general terms, we now record our conclusion:—

That the pay of National school Teachers is insufficient to secure the best candidates and to retain the best teachers in the profession, and that it should be raised.

The National Board has not been unmindful of the necessity for increase in teachers salaries. While we think the position of the school teacher should be improved in this respect as in others, it is but just to point out that the Commissioners have recognised from time to time the claims which diligent service required. In 1838, they fixed[2] the salary at from £10 to £30 a year, with annual gratuities to the most deserving, and required that further income be secured by local subscription or school fees to such amount in each case as they may direct. In 1843, they changed the scale and omitted the part about gratuities.[3] The salaries now vary from £8 to £20 for male teachers, and from £8 to £15 for women. They required that the payments made by children should not be diminished in consequence of increase of salary awarded to the teacher. In 1848, the scale is altered again;[4] it now varies from £14 to £30 for men, from £12 to £24 for women, according to scale of classification, besides payments for probationers, assistants, sewing mistresses, and others, and premiums for order, cleanliness, &c.

In 1850, the scale of salary[5] for men is from £15 to £35; for women, from £13 to £24.

In 1853, the scale of salary[6] for men varies from £11 to £36; for women, from £10 to £25, including probationers.

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[1] From *Thom's Statistics of Ireland*, pp. 73–77, it appears that—

Annual Value of Property under Assessment in 1867, in Counties,	£13,064,116
" " in Parliamentary Boroughs,	1,625,289
	£14,689,405

As some Boroughs did not make Returns, this is below the real amount. A Rate of 1*d*. in the pound on this would be £61,205, so that an estimate of £50,000 for 1*d*. rate on all property under assessment is well within the mark.

[2] Appendix, *Code* 4, III. 4.

[3] *Code* 5, V. 6, 10.

[4] *Code* 7, V. 6, & 21, 22.

[5] *Code* 8, V. § 2, 1.

[6] *Code* 9, V. § 2, 1.

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Salaries.

In 1855, it was raised[1] so as to vary from £14 to £46 for men; from £12 to £36 for women, including probationers.

In 1863, the scale[2] is from £15 to £52 for men, and from £14 to £42 for women; and supplemental or good service salaries on a scale varying from £3 to £13 for men, and from £2 to £11 for women, are introduced.

In 1866, no alteration is made in scale of salaries.[3]

Mr. *Macdonnell's* opinion is in agreement with our resolution (331), (24002); Dr. *Newell* (24832–7), Mr. *Hunter* (3198), (3200), Mr. *O'Carroll* (4410), Mr. *Sheridan* (4786), (5197), Right Rev. Dr. *Dorrian* (8762), Major *O'Reilly* (15020), Right Rev. Dr. *Keane* (15670), Rev. *J. S. Porter* (18071), Mr. *Stephen De Vere* (20204), Dean *Warburton* (20874), Rev. J. *M'Menamin* (21948), and Cardinal *Cullen* (26615).

We therefore are of opinion:—

RECOMMENDATIONS.

1. That it would be desirable to introduce, as an element in the remuneration of Teachers, payment for results as shown by examination of individual children in elementary subjects:[4] but
   That the classification salaries of existing Teachers should not be made subject to deduction as long as they retain their classification.

2. **That Teachers once approved should rise to higher classification by good service only; subject to the following exception:—**
   A classified Teacher may present himself at any period not less than five years, or more than ten years, after the first examination, for a second examination.
3. **That the following scale of class salaries should be adopted:—**

	Males.	Females.
	£	£
I.	38	30
II.	30	24
III.	24	20

4. **That Schools taught by unclassed Teachers should have inspection and payment by results, provided that they conform to the Rules of the Board.**
5. **That the principles of payment by results and of rise in classification by good service, having been adopted, the necessity of supplementing ordinary salary by good service salary no longer exists.**
6. **That a Teacher now in receipt of a good service salary, should continue to receive it so long as his school continues in a satisfactory state.**
7. **That all premiums for "order, cleanliness, and general proficiency" should cease; the grant for "results" from the National Board being subject to deduction for deficiencies in these respects. No teacher should be eligible for promotion by good service where defects in these respects exist.**
8. That where "local aid" falls below one-third of the amount of the Board's grant the Board's payments should be proportionately diminished, unless after report of Head and District Inspectors the Board judge an exception necessary.[5]
9. That income arising from permanent endowments should not be included under the term "local aid" for the purpose of securing the full amount of Government aid.[5]
10. **That money due from the National Board should be paid promptly.**
11. **That it should form part of the duty of Teachers of Schools in which Monitors are employed, to give them separate instruction out of ordinary school hours; the Teachers should be specifically remunerated for this.**

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[1] Appendix, *Code* 10, Part III., § VI., 1.

[2] *Code* 11, Part IV., § IV., 1.

[3] For Analytical Tables of present Average Salaries, &c., of Teachers, see *supra*, pp. 255–6.

[4] See above, p. 293.

[5] See above, p. 342, Recommendations 4 and 5.

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SECTION III.—NATIONAL TEACHERS' RESIDENCES.

Residences.

The want of residences for school teachers is also a reasonable cause of discontent. All the witnesses who gave evidence on this point were agreed—and we concur in their opinion—that it is desirable residences should be provided for the teachers of National schools. It is a matter for consideration how this should be done. It is clearly not according to precedent for the National Board to spend money in buildings where the land is not public property; and the disinclination shown to vest schools in the Board would probably be extended to the vesting of residences. The rule, however, which has been adopted of refusing grants for residences is not imposed on the Board by any superior authority.

Recommended.

Evidence.

Mr. *Macdonnell* states :—

"415. *Chairman.*—Was the rule of the Commissioners that they would not make any grants in aid of the building of residences a condition imposed upon them by the Government or the Legislature, or is it a rule of their own making?—Mr. *Macdonnell.*—It was a rule, I conceive, of their own making. At the time it was made there was such a demand for schools that perhaps they thought it unwise to grant any money upon the building of residences when there was such a necessity for establishing schools. I don't think there was any other reason but that. I am quite sure the Board would always have been very happy to assist in building residences if Government had been anxious they should do so, and had given the money.

"416. Has the reduced money pressure upon the Commissioners for the building of schools left more money at their disposal for the maintenance of schools, or do the expenses of repairs now amount to as much as in earlier years the expense of building schools amounted to?—I am not aware, but it is quite plain that there must be now a considerable expense in keeping the existing vested houses in repair, which could not have occurred in earlier years, when there was nothing to do but build.

"417. Has the question ever come before the Board as to the policy of giving aid towards the erection of teachers' residences?—No; I am not aware that it has. I think it would be a very desirable policy.

"418. Are there any cases in which houses of residence are conveyed to the Commissioners in perpetuity?—Not that I am aware of.

"419. I think you stated it would be desirable a teacher should have a house and garden as a residence either rented or free?—Very desirable, especially free."

Major *O'Reilly*, M.P., thinks that the cost might be very fairly laid upon the locality.

"15026. Mr. *Dease.*—Would it not improve the status of the teacher to provide him with a free house in all cases if it were possible?—Major *O'Reilly.*—I think a free house and garden provided would do more to improve the position of the teachers in the agricultural districts of Ireland than anything else; and I think every encouragement that could be given to meet it would be most desirable to give. For that purpose I think it would be most desirable that loans be procurable from the Board of Works for the purpose of building such houses on trust, of course, to hold them for the teachers of the school as the school is held; and if any educational rate is allowed to be levied that it might be devoted to that; and I do believe that in many parishes in Ireland, even where it would not be possible to get the ratepayers to consent to a permanent rate for the maintenance of their school from year to year, they would consent to pay a rate for the erection of a house and the purchase of a piece of land to give to the schoolmaster."

Mr. *Stephen De Vere,* who objects altogether to the proposal of an education rate (20205–7), thinks the Government should pay the rent of a teacher's residence in addition to present salary (20202). He points out the great advantages which would result from giving a residence.

"20205. *Chairman.*—Considering the smallness of local contributions in the way of subscriptions, of which you have already spoken, do you think it would be desirable that some contribution should be required from the locality by way of local rate?—Mr. *De Vere.*—No; I should entirely object to that.

"20206. Why?—I think in the first place that it would make the education unpopular. I think if there was an education rate the people would grumble at it; and instead of looking upon it as a boon, they would look upon it as a millstone tied round their necks. People do not like taxation.

"20207. If it were collected like the poor-rate, and fell partly on the owner and partly on the occupier, do you think it would be unpopular with the small occupier whose children might derive aid from the school?—I think it would be unpopular, and I think it would be rightly unpopular. I think that the true principle of giving support to a State system of education is that it should be done out of the general funds of the State; and as the taxpayer in Ireland contributes to the assistance that is given to the maintenance and the support of education in England, I think that the taxpayer of England ought to contribute to the support of education in Ireland; and looking as I do upon the duty—I mean the duty incumbent upon the State—to maintain a due system of educating the people, I think that that ought to be done out of the general funds of the country, and not by local taxation.

"20202. *Chairman.*—Do you consider that the comfort of having a residence near the school, and the advantage of a little plot of ground as garden ground, is to the teacher more than the mere pecuniary value of the house and garden?—Mr. *De Vere.*—It is a great deal more to the teacher—I mean to the pocket of the teacher—because he may make more out of that residence and the land attached to it, than he would make by receiving the rent of it into his pocket; infinitely more. But the benefit to the teacher will not stop there. It makes the teacher a fixed person. He is more circumspect in his conduct. He will do more to try to advance himself in the good opinion of those who are around him, and he will take more care to avoid bad company, and to avoid bad habits, because he knows that it would be the entire upsetting of his position in life, having once a fixed position."

Rev. *J. M'Menamin,* R.C. Priest of the parish of Stranorlar, in co. Donegal, who is manager of 6 schools, approves of the plan of giving teachers residences (21948–21950).

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Connected with this is a proposal which has been made for attaching a small garden or a portion of land to the teacher's residence.

Residences.

Teachers generally, as might be expected, would be glad to have land; *O'Callaghan* (20087–9); *Macdonough* 17878–9).

Some of the Board's Inspectors are of opinion that residences should not be too near the school, suspecting that the teacher will not be constantly in the school-room as he ought, if his own dwelling is close at hand; *Sheridan* (5011–3); *Mahony* (17024). Mr. *O'Carroll* thinks it ought to be near but not communicating (4344).

Mr. *Mahony* considers that the possession of land leads teachers to neglect their schools:—

> "17026. Earl of *Dunraven*.—Should you suppose it desirable that residences should be provided for them near to their school-houses?—Mr. *Mahony*.—Yes; but not in immediate connexion with them. It should be at a quarter of a mile or less.
>
> "17027. Is there a practical disadvantage in their residing immediately adjoining their schools?—Yes. Female teachers will leave, to look after their domestic business; and it is a great temptation to make them leave the school. Some teachers have land, and it is a temptation to them to leave the school to go to attend to their farm.
>
> "17055. Mr. *Sullivan*.—You said land was a temptation to a teacher to take him out of school?—Yes; I speak generally with regard to all Ireland—every part I have been acquainted with. I say, as a general rule, when a teacher has land he neglects the school; though I have found exceptional cases, where men having land were the most efficient teachers I was ever acquainted with."
>
> "17066. Earl of *Dunraven*.—In what mode do you say the teachers having land interferes with his duties?—He devotes time to his farm that might be devoted to school. Perhaps he sends boys to work for him.
>
> "17067. Do you consider that he devotes a portion of the regular school hours?—I am afraid that very often he does."

Major *O'Reilly*, M.P., does not think that the possession of land would lead to neglect of school business:—

> "15032. The Earl of *Dunraven*.—Does not the fact of the man's having so large a farm as twenty acres interfere with his attention to the school business?—Major *O'Reilly*.—I do not think it does, my lord. I speak of twenty statute acres, not Irish. It is immediately adjoining his school. It is laid out as a model farm in certain small divisions, and of course he is obliged to employ a labourer occasionally on it, and as school ends at three o'clock, he has plenty of time to go and see that the work is done."

Assistant Commissioners' Reports.

The teachers in Church Education schools, and Parochial schools, generally have residences. Mr. *King*, D. 45. In D. 41, he says:—

> "When, as is generally the case, no residence for the teacher is attached to the school, I found that the teacher did not wish for it, but would prefer an increase of salary. It was stated to me as a reason, that if the teachers lived close to the school or church, the manager might have an opportunity of compelling him to undertake additional labour."

Mr. *Coward* (E. 248) says:—

> "No National teachers are supplied with house-room. The teachers of schools in connexion with the Established Church are more frequently supplied with house-room."

(E. 273):—

> "It would be a good thing if houses were provided for the teachers. It would give them an air of greater respectability if they were always provided with decent houses, and not obliged, in country places, to reside in places little better than cabins."

Mr. *Renouf* says (I. 19):—

> "Of these 59 teachers, 18 have their residence free, 3 others are wives of schoolmasters, having their residence free; 8 of the teachers live with their parents; another is the wife of a schoolmaster, who has not his residence free. The cost of residence varies greatly, according to the locality and other circumstances. Some teachers are married, and have large families. The lowest return made to me for cost of residence is four pence per week (at Dunhill, in the county of Waterford), the highest is £15 per annum. Between these two extremes returns have been made of 1*s.* and 2*s.* weekly, or of £1, £2 10*s.*, £3, £4 10*s.*, £5, £5 10*s.*, £6 6*s.*, £8, and £10 10*s.* per annum."

Mr. *Cumin*, K. 41:—

> "Again, no system of education can be efficient unless the teachers enjoy a reasonable amount of independence, and unless they are provided with adequate salaries, and comfortable homes. But in every one of these particulars the Irish system fails."

Mr. *Jack* (L. 189, 190) dwells at length on the subject:—

> "I have pointed out that 11 of the 33 teachers on the higher plane, and 8 of the 74 teachers on the lower, have residences provided for them, rent free. That such a residence may one day be built is another of the National teacher's aspirations. It is not only that his income might thereby be raised, but that he might be settled among the people respectably; might be at hand to talk to them after school-hours; might, in fact, take root in the soil of the little village community. If a residence attached to or connected with a school-room were worth so much money added to the salary and no more, it would be unnecessary to discuss the question separately.

NATIONAL TEACHERS.

Residences.

"At present thirty-seven National schools in Mayo, or one in seven, are returned to the Board as having residences free. My returns (19 in 106, or one in five and a half) are a little more favourable. The remainder, six out of seven, are unprovided with them. What is the result? I recall three teachers who, finding no other suitable lodgings, reside in the local public-house. There may be many more such cases, for it was only occasionally that I asked or was told where or how they lodged. A few rent small farms of five acres or less rather, as they told me, sometimes, for the sake of the house that goes with the holding, than for any other reason. But there are not a great many who have money enough to do so, and my experience was that when they did, with exceptions, of course, the farm became their first care, and the school their second. Such a farm is generally worked, partly by the teacher and his family, and partly by elder scholars, who give an equivalent in three or four days' work for the master, in lieu of school wages. The great majority of the male teachers, however, walk to and from the nearest town daily, if it is anything under five miles away."

Assistant Commissioners' Reports.

L. 198 :—

"In the West, it would cost about £50 to build a comfortable boarded house of two rooms, and if the State were to offer that in consideration of a site and a bit of garden ground, say half an acre, the interest would be less than £2 a year, and the house would be worth more than double the amount to the teacher, even in money. There is no way in which the Government could improve the status, the loyalty, the efficiency of the Irish teacher so materially, at so little cost, as by the abolition of the rule that the Commissioners do not sanction grants towards the expense of erecting residences for the teachers."

Mr. *Balmer* reports (M. 394) :—

"The feelings and wishes of teachers in respect of residences are various. Many would like to have residences attached to the school, and complain much of the hardships which they undergo by having to walk many miles to school in bad weather, and then being forced to remain in their damp clothes, there being no private apartment in which to change them, during school hours. Others again who have small plots of land, prefer having their houses adjoining their holdings, and would consider compulsory residence in a house annexed to the school to be a harsh interference with their liberty. One or two witnesses (including a National Inspector) expressed an opinion that residences should be provided, but that they should be about half a mile from the school. In some cases where teachers had residences adjoining the school the contiguity of their houses frequently tempted them to leave the school-room."

Mr. *Harvey* (N. 138) :—

"138. The want of residences for the teachers in National schools struck me very much, and the cost entailed upon them in consequence was felt to be, and was, a great grievance. In this respect the schoolmasters connected with the Church Education Society and the Board of Erasmus Smith were advantageously situated as compared with those under Government."

Number of residences.

The return made by the National Board shows that there are 1,430 schools to which free residences are attached. The following is a *summary* :—[1]

Number of principal male teachers married,	1,902	
Number of assistant male teachers married,	21	
Number of principal female teachers married,	637	
Number of assistant female teachers married,	226	
		2,786
Number of principal male teachers single,	2,054	
Number of assistant male teachers single,	583	
Number of principal female teachers single,	1,263	
Number of assistant female teachers single,	1,328	
		5,228
Total,		8,014

This number is exclusive of convent, as well as of model and other official schools.

Number of teachers whose residences are less than one mile,	5,656
Number one mile and less than two,	1,245
Number two miles and less than three,	778
Number three miles and above,	619
Total,	8,298

This number is exclusive of convent and model schools.

Number of principal male teachers who are householders,	2,270
Number of assistant male teachers who are householders,	33
Number of principal male teachers who are lodgers,	1,792
Number of assistant male teachers who are lodgers,	481
Total,	4,576

This number is exclusive of convent and model schools.

Number of schools that have free residences,	1,430

The number of school residences, 1,430, must not be compared with 8,014 or 8,298, the number of teachers, but with 5,265, the number of schools in operation in 1867.

This shows that improvement is much needed at present in this respect—we are of opinion :—

RECOMMENDATIONS.

1. **That it is desirable that in connexion with each school there should be a residence for the principal Teacher.**
2. **That it should be rent free, and should be kept in ordinary repair, such as glazing, whitewashing, by the Teacher; substantial repairs should be at the expense of the locality.**

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[1] National Board Returns (p. 349), sec. XII., par. 7.

NATIONAL TEACHERS.

3. That loans under the Land Improvement Act (29 and 30 Vic., cap. 40, sec. 5), should be authorized for providing teachers' houses.
4. That when a suitable house, or house and garden, is provided for a teacher at the expense of the locality, and is certified to be in good order by the Inspector, it should be considered as equivalent to local aid, for the current year, to the amount of its fair value.

SECTION IV.—POWER OF DISMISSAL BY MANAGERS.

LIABILITY TO DISMISSAL without notice.

The complaint that the managers have an arbitrary power of dismissal we have already considered under the head "*Managers.*"

We are of opinion that—

RECOMMENDATION.

That the power of appointing and dismissing the Teachers should be in the hands of the Local Managers.

That in all cases where a classified Teacher is employed the Manager should be required, as a condition of State aid to the school, to enter into an agreement with the Teacher (in a form to be provided by the Board), specifying his duties and emoluments, and containing a proviso that the engagement is terminable on three months' notice given either by Teacher or Manager.

That the Manager should have power, giving notice in writing to the Board, of dismissing summarily a Teacher for immorality or other sufficient cause.

That should such dismissal not be approved by the Board, the Teacher should be entitled to three months' salary.

That if local inquiry be necessary, it should be conducted by an officer sent specially for the purpose, and not by the Inspector of the District.

That this officer should have power, where the Board thinks it necessary, to examine witnesses on oath.

SECTION V.—WANT OF RETIRING PENSIONS.

RETIRING PENSIONS.

We are of opinion that it is inexpedient to recognise Teachers as civil servants, and as under the provisions of the "Superannuation Act." It seems to us to be contrary to public policy that the instructors of the people should be servants of the Government, and we are convinced that it would be useless to make any proposal which would involve a position so entirely at variance with our national traditions.

At the same time it must be admitted that it is inexpedient to leave the case as it now stands. If teachers remain after they are disabled by age; if their dread of the workhouse, as the last refuge in their old age, makes them carry on school when they are no longer competent, there is a loss to the state. The present method by which the National system endeavours to meet the difficulty is thus explained :—[1]

RETIRING GRATUITIES.

In particular cases the Commissioners have the privilege of granting gratuities of reasonable amount to deserving teachers of long standing in their service, when from old age and infirmity they are obliged to retire.

This rule is the theory; the practice is described by Mr. *Macdonnell* :—

Evidence.

"365. Rev. Mr. *Cowie.*—You say that to retain teachers the chief thing, of course, would be to increase salaries, and also that the provision of a house and garden would be a material inducement. Do you grant any retiring pensions after length of service?—Mr. *Macdonnell.*—No. We are allowed by the Treasury to give a small sum, in the following manner—when a teacher, incapacitated by old age or sickness, is unable to remain any longer as a teacher, we give him an amount equal to one year's salary for every ten years he has served, and in that way we are able to enable a great number of persons who are broken in health or by old age to retire. Supposing a person has been thirty years in our service, he would get three years' salary, and supposing he was in a high class, that would be a considerable sum of money.

"366. Have you ever considered whether it would be a good plan to adopt what is done in the Indian service, to put by a small per-centage of pay each year to provide a retiring allowance?—That would be very desirable, if the salary enjoyed by the teacher were such as to enable him to live comfortably after the deduction took place."

And Mr. *Keenan* :—

"1758. Rev. Mr. *Cowie.*—Have your teachers formed any benevolent societies amongst themselves to provide retiring pensions or allowances?—Mr. *Keenan.*—I have not heard that any such society has ever been organized by them. The Commissioners have an arrangement by which retiring allowances, not pensions, are granted.

"1759. That is a gratuity?—A gratuity.

"1760. Not an annual allowance or pension?—Not an annual pension.

"1761. Have the Commissioners ever had under their consideration whether it would be advisable to encourage such benevolent societies amongst the teachers?—The proposition has never come before the Commissioners in the form your question suggests, as to whether it would be desirable to encourage the teachers to organize such societies; but the Commissioners have, from time to time, been considering the propriety of granting pensions, instead of, as at present, merely awarding retiring gratuities.

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[1] Rules and Regulations, part IV., sec. VII. (H.)

Pensions.

"1762. Has no decision been arrived at on the point?—No decision has been arrived at, but the general opinion is in favour of pensions, on two grounds—first, as a more serviceable arrangement for the teachers, and secondly, a more economic one for the public.

"1763. How do you make that out?—as to its economy?—Because the teachers, sensible that pensions are not available, and knowing, at the same time, that there is provision for a retiring allowance, manage, even in extreme cases of shattered health, to continue teaching to the very last moment their debilitated energies enable them to discharge their duties. Then they make application for the retiring allowance, and, in most cases, that application is made and granted only a few months before death. If, however, a teacher could obtain a pension, it would be only for the term of his life, and the accumulation of its successive payments would, in almost every case, be considerably less than the amount of the retiring gratuity. The scale on which the retiring gratuity is calculated is, that for every ten years' service one year's pay is rewarded, and so on in proportion for a broken period of ten years.

"1764. Would not that be equivalent to a system of stoppages on the part of the Government, to be given at the end of the period of service?—Such an interpretation might possibly be put upon the arrangement, which, however, is not a satisfactory one to the teachers.

"1765. Do you think that the present salaries allowed to the teachers would enable them reasonably to provide for some retiring allowance for themselves?—I do not. I think the salaries are quite too small to warrant us in hoping that the teachers themselves could safely contribute to a benevolent society, or be able to establish a sufficiently strong organization to carry out the object.

"1766. Have you not found it a great inconvenience for the teachers to remain after it would be advisable that they should leave?—My former answer as to the economy of a pension compared with a retiring allowance covers your question.

"1767. Have you ever considered that any reasonable increase in the salary of the teachers might be made through the country, which being done, you might require them to subscribe to a common fund providing for retiring allowances?—I am not sure about the wisdom of any such arrangement for Ireland. It was never the habit of public servants in Ireland to contribute very generally in that form to a common fund providing for retiring allowances. Neither the clerks in the education office nor the Inspectors throughout the country were ever called on to contribute in that form."

"1849. Mr. *Stokes.*—Do you think post-office savings banks and the new system of Government annuities would enable the teacher to provide for his old age?—Well, as I observed to the Rev. Mr. Cowie, the salaries and incomes generally of our teachers are so small that I believe it to be at present out of the question to hope that any appreciable savings could be effected by them. For this reason they do not, and cannot, take advantage of the post-office savings banks, or of the new system of Government annuities."

Major *O'Reilly*, M.P., is under examination:—

"15021. Mr. *Dease.*—You are aware, probably, that the teachers consider it a great grievance that after a number of years' service there is no retiring allowance for them—do you think it would tend to improve their position, and so make them more contented, and more likely to continue their services to education in this country, were they to receive a retiring pension?—Major *O'Reilly.*—I have no doubt it would tend to make them more contented, but I can't say how it could possibly be done; for they are not the servants of the State, but the servants of an individual—a patron or a manager. A difficulty would constantly arise as to when they should get a retiring allowance—whether or not it should be, say, at the end of thirty years' service. That would depend much on whether, during the entire of that period, the teacher could find some patron who would be content to employ him as a master.

"15022. Rev. Dr. *Wilson.*—Is it the patron or the State who pays the teacher?—The State to a great extent. Of course you are aware he is paid from other sources also.

"15023. In twenty-nine cases out of thirty does the patron pay anything towards the support of a teacher?—He does not, as far as my knowledge extends.

"15024. Mr. *Dease.*—Would it be possible, if it were thought desirable and just to increase the salary of the teachers, to retain a portion of any increased salary so as to form a fund for granting retiring pensions—that is, for providing a sum for teachers after long service?—For the reasons I have already given, I don't think it would be possible, for retiring pensions would be calculated probably on the number of years' service, and a man who had contributed very considerably might lose the advantage of his contributions because he had not found another patron to employ him; but also I think the experience of a great many instances where that system of holding back part of the salary for the purpose of forming a retiring allowance has been tried has shown it to be very unpopular. I think the general rule is, that people whose salary is held back grumble as much as if they were not to get a retiring allowance, and think it is very hard.

"15025. The *Chairman.*—Has not that system been entirely abandoned with respect to the civil service superannuation, from the constant discontent that it excited?—Without being able to say positively, I know that your lordship is quite right that it has been abandoned, and that instance it was which led me to give the answer."

Evidence.

And Mr. *Hunter*—

"3596. Rev. Dr. *Wilson.*—I am anxious to have your view with regard to retiring pensions?—Mr. *Hunter.*—I have given some attention to that subject. I referred to it in one of my annual reports some years ago.

"3597. Is there any allowance or grant given to aged teachers at present?—There is a sum paid to every teacher on being permitted to retire from the service on certificate he is unfit for longer discharging the duty of teacher.

"3598. And that he has been a well-deserving man?—That is generally supposed to enter into the calculation; but merit is not invariably a necessity.

"3599. Then, is there no general rule under which each teacher may regard himself as placed, and so entitled to the pension or allowance at the end of his service?—There is no general rule, except that, being unfit for further service, he must have been ten years in the service of the Board. No retiring allowance is paid for any service under ten years.

"3600. Have you formed any opinion in reference to this matter generally?—I am perfectly clear that it would save money and produce a most excellent result amongst the teachers generally, if, instead of such a payment, a system of pension was introduced. The moral effect on the teachers would be, I believe, much better, and would tend to make our system more popular amongst teachers in this respect than it is at present. One objection to our present system of payments, in an economic point of view, which will be easily understood, is this, that when a teacher becomes suddenly ill, a medical certificate is sent up that he is unfit for the discharge of his duty and a retiring allowance is claimed. Probably that teacher is at the point of death. By a system of pensions, money would be saved in such a case; whereas, by our present system, we, perhaps, pay £200 to a man who won't live more than twelve months.

"3601. Then you prefer a system of pensions?—Yes. That is the opinion, I believe, of all the Inspectors who have turned their attention to the matter."

It is needless to quote the evidence of teachers on this subject. It is obvious that they will all wish for superannuation allowances or pensions from the State.

Retiring allowances.

The number of teachers who have received retiring allowances from the Board under their limited plan, is given by their officers during the last five years:—[1]

		£	s.	d.
In 1863,	2 got retiring allowance by death,[2] 8 for old age, 16 from sickness or infirmity, these latter after an average service of 14 years and a half,	2,092	16	8
In 1864,	6 from old age, after average service of 22 years, 22 from sickness and infirmity, after average service of 12 years 7 months,	2,355	5	0
In 1865,	1 got retiring allowance by death,[2] after service of 25 years and a half, 17 from old age, after average service of 23 years, 36 from sickness and infirmity, after average service of 15 years 9 months,	3,436	2	6
In 1866,	1 from sickness and by death, after service of 15 years, 12 from old age, after a service of 24 years, 29 from sickness or infirmity, after a service of 15 years,	3,375	17	8
In 1867,	1 from death, after service of 9 years, 19 from old age, after service of 24 years, 45 from sickness or infirmity, after service of 16 years,	5,517	0	0
In 1868,	The corresponding sum expended was,	4,379	14	2

Purchase of annuities recommended

We are of opinion that, when the position of the schoolmaster is improved, according to our recommendations, he ought to be able to make some provision towards the purchase of a deferred annuity; and we would encourage that prudent disposition by assistance either from the central or local funds in this way:—

Teachers might be assisted by Government or local aid in paying premiums for Post Office deferred Annuities on attaining a certain age, combined with a certain length of service. The case of existing Teachers might require special consideration.

Another plan has been under consideration which saves office work. If a teacher has purchased a deferred annuity of given amount, which falls due in a certain year; if he has then served ten years, the Board should purchase for him an additional annuity of half the amount; if he has served twenty years, the Board should purchase for him an annuity of equal value; and if thirty years, of one and half times the value. This would be done without any record in the office except the length of service; and the additional annuity could be purchased at the office granting the teacher's annuity, by a lump sum paid down.

SECTION VI.—OTHER COMPLAINTS.

Good Service salaries.

Depression.

Good service salaries will cease under a system of payment by results, and of rise in classification by good service; and the complaints on this head may be omitted. The same may be said of the custom of depressing teachers. Under the plan we propose for paying grants in aid of teachers' salary, the school of an inefficient teacher will lose by the annual examination, as that of the diligent and successful teacher will gain. The payment will adjust itself to his energy and his skill, and the complaints (not always unfounded) which are now made under this head will collapse.

There are besides these chief points prominently brought under our notice some other unjust burdens upon teachers, which we proceed to describe.

Rent and Repairs of School Houses.

Repairs and rent of schoolhouses should be at the charge of the manager, yet they not unfrequently fall on the teacher.

There are 137 cases[3] where the school is the private property of the teacher; 496 where the teacher pays the rent (including 37 of which the rent is merely nominal, and 27 in which the teacher pays only part of the rent), and 1,258 schools kept in repair by the teacher (including 210 where the teacher only keeps the houses partly in repair).

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[1] National Board Returns (p. 380), sec. XII. par. 9.

[2] "The apparently anomalous entries (under the column headed 'Death') of retiring gratuities awarded, refer to cases in which the Commissioners of National Education had ordered the withdrawal of salary (from a prospective date), and had sanctioned the award of retiring gratuities, but meanwhile the teachers died, and the retiring gratuities were paid to their representatives or next of kin. Also cases in which the teachers died before their applications for retiring allowance had been finally dealt with by the Board, but gratuities were awarded, nevertheless to their representatives, on grounds of equity, and under the special circumstances considered.

"(*Signed*), JAMES KELLY.
W. H. NEWELL."

[3] National Board Returns (p. 348), sec. XII., par. 6.

NATIONAL TEACHERS.

Complaints.

Evidence.

The number of schools for which the teacher pays rent is in another place[1] returned as 463; and the number which are private property of the teacher, 167.

Mr. *Macdonnell*:—

"587. Mr. *Stokes*.—In case of a schoolhouse reported to be falling out of repair, how does the Board proceed?—Mr. *Macdonnell*.—It constantly happens that when a school falls into disrepair we withdraw the salary. We say that unless the school is put into repair the manager and teacher must be prepared for a withdrawal of the grant; and if they do not place it in repair after that notice, we have been in the habit of withdrawing the salary; that is the most effectual way of enforcing, in most cases, the execution of repairs.

"588. You punish the teacher for the fault of the manager?—That, unfortunately, is necessary."

"709. Rev. Dr. *Wilson*.—Have any or many complaints come to you from teachers about this?—The complaints that have come are not from the teachers, but from the Inspectors; and it is one of the crying evils connected with education in Ireland, at the present moment, that a great number of poor teachers under the National Board are expected to pay the rents of their schoolhouses."

Mr. *Keenan*:—

"1491. Rev. Dr. *Wilson*.—With regard to the repairs of schoolhouses, may I ask, have complaints come to you from, or in reference to, teachers being left to make these repairs of schools?—Mr. *Keenan*.—The Inspectors constantly represent that the teachers are subject to great hardship from being themselves driven to execute repairs.

"1492. Does your answer apply to all parts of the country?—Pretty generally."

Dr. *Newell*:—

"24816. Mr. *Dease*.—We have had cases mentioned to us where the teachers stated they paid the rent of the schools?—Dr. *Newell*.—It is very generally done.

"24817. Is that under the cognizance of the Board?—In every instance.

Mr. *Gallagher*:—

"19154. *Chairman*.—Have you any residence attached to your school?—Mr. *Gallagher*.—Yes; my schoolhouse and residence are in one house in fact. The house is a two-storied one; one floor is occupied by the school, and the other I occupy for my residence. The house is thirty feet long, by eighteen feet broad, and for that I pay a rent, out of my own salary, of £8 per year. I have that house only for the past four years. Before that I had two houses—one for my residence, and the other for my school; for each I paid £3 a year rent; then I had repairs to make from time to time, which, I calculated, cost another £1; so I may put it down that I have paid for the last twenty-one years a yearly sum of £8 for rent.

"19155. Is the landlord to whom you pay rent the manager or patron of the school you teach?—No; he is neither; he is a very humble man—a man in an humble rank in life, who just built this house on a piece of ground he had near the village, thinking he would get a good rent for it as a shop. He was disappointed in setting it that way, and then he let it to me."

Mr. *Matthews*:—

"18310. *Chairman*. Are there many cases within your own knowledge where masters are made to pay the rent of their schoolhouses?—Mr. *Matthews*.—Yes; I have known several cases. When I was teaching at Moville, before I went to Strabane, there was a schoolmistress paying £5 a year for rent. In the town where I now teach, Strabane, there is a very respectable man, Mr. M'Gowan, who has saved some money and purchased some houses, and he keeps the school-room in his own house; and he supplies a school to the neighbourhood, and is very badly treated in return for it. I have also a whole list by me of men who pay rent, and can give you numerous instances if you so wish.

"18311. Rev. Dr. *Wilson*.—Can you state the number of cases, and within what districts?—I have got a list of five in the county of Donegal, seven in Tyrone, and I have got one in Fermanagh; and I am sure there are a great many other cases which I have not been able to make out; but these being in my immediate neighbourhood I have got.

"18312. *Chairman*.—Will you read your list?—(Reads:)—

"Strabane, M'Gowan—rent, repairs, &c.

"1. Miss Doherty, Moville, £5; Cronaboy female, £3; Tullymore, £2 10*s*.—Ardara schools: Ballybofey school pays £4 7*s*. 6*d*.; manager threatened to dismiss him for telling Inspector.

"2. Tyrone—Beragh, Tattykeeran, Redangan, Drumlester, Curr school, repaired by Mr. Foster; previously rent free; owner of ground, and a member of committee, afterwards came to teacher to demand rent. Beragh pays manager £2 12*s*. for 'dirty hovel;' M'Fadden, Drumnaboy N. s., Castlederg, £4 10*s*. to manager.

"3. Fermanagh—Teacher of Drumharvey pays £3 10*s*."

Teachers should not keep shops.

When this grievance has been abated, we think the teachers should not be allowed to follow other occupations, which tend to take their attention away from the school. They should be required to devote themselves to their proper business, and not to engage in pursuits which will tend to diminish their efficiency as school teachers.

Dr. *Newell*:—

Evidence.

"24814. Rev. Mr. *Cowie*.—I think I understood from you that the smallest salary a man could receive from the Board was £15 a year? Now, in the case of a teacher receiving £15 a year from you, would you forbid him to exercise any trade?—Dr. *Newell*.—I should have said £10 a year. It is two-thirds of a probationer's salary, set down, the Commissioners' salary being £17.

"24815. In such a case as that would a man be allowed to carry on a trade or keep a shop, or do anything of that kind?—The Commissioners would not interfere with his keeping a shop or exercising the occupation of a tradesman, if it did not interfere with the business of keeping a school, unless the shop was a public-house. The Commissioners do not allow a teacher to keep a public-house."

If the suggestions we make in this report are adopted, we think the position of National school teacher will be one in which reasonable remuneration is given for the services rendered. The clever teachers will not be tempted to seek situations where the largest salary is given for the least work, but they will be induced to seek the larger and more important schools, because in them the remuneration will be according to their

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[1] National Board Returns (p. 225), sec. VII., par. 10.

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scholastic ability. They will have proper residences. They will be secured from displacement without notice. They may make provision for old age, which will be encouraged and supplemented by the State. They will be protected from the competition of probationers. They will not have to provide for repair of their schools, or for the supply of school requisites. All their real and proved grievances will have been considered.

Frequency of Payment.

That payment of their incomes should be made more frequently than once in three months does not seem to us reasonable.

Mr. *Keenan* :—

Evidence.

"1086. *Chairman.*—Has any application been made to the office, or representation by teachers, as to making the payments monthly?—Mr. *Keenan*—Such representations have been made frequently by teachers and managers, but I am not certain as to whether the Board has ever formally considered the proposal. It would, however, be premature to discuss that question pending the explanation I hope to have an opportunity of offering you, and to which I referred on the last day, as to payment by results.

"1087. But admitting the present system of salaries to continue?—I myself believe that it is not an impracticable project; but others quite as competent as I to offer an opinion on the matter think that to reduce the payments to a monthly recurrence would involve the office in such a multiplicity of detail and work as to produce embarrassment and confusion."

See also (1246, 1247). *Sheridan* (4770, 4771).

This, however, is more a matter of official convenience than of principle, and we do not wish to report against monthly payments, if the work of the office is not thereby unduly increased, and consequent expense thrown upon the department (see *Claridge* 3898-3902. 3914, 3940).

As we desire to see the office of manager made more responsible and important, and as we set great value on the principle of having a person of known position and permanence as the local correspondent of the Board for educational purposes, we cannot recommend that his office should be ignored, by proposing that the Board should correspond with the teacher in any other way than it does at present—viz., through the local manager.

CHAPTER II.—TEACHERS IN CONVENT SCHOOLS.

CONVENT SCHOOLS.

The convent schools which receive aid from the National Board are taught by nuns and monitors.

They are paid according to a per-centage on the average attendance.[1]

"F.—*Schools connected with Convents and Monasteries.*

"1. In Schools of this description, salary is paid according to a per-centage on the average daily attendance :—

Average Attendance.		Salary. £	Average Attendance.		Salary. £	s.
30 to 50	Increase at £20 per cent.	10	301 to 325	Increase at £17 per cent.	64	5
51 „ 75		15	326 „ 350		68	10
76 „ 100		20	351 „ 375		72	15
101 „ 125		25	376 „ 400		77	0
126 „ 150		30	401 „ 425		81	5
151 „ 175		35	426 „ 450		85	10
176 „ 200		40	451 „ 475		89	15
201 „ 225		45	476 „ 500		94	0
226 „ 250		50	501 „ 525		98	5
251 „ 275		55	526 „ 550		102	10
276 „ 300		60	551 „ 575		106	15
			576 „ 600		111	0

601 upwards, increase at £15 per cent.

"2. As the amount of salary to Schools of this class will in all cases depend upon the average daily attendance of pupils, Managers are to be prepared for augmentation or diminution accordingly, at the expiration of each quarter.

"3. Schools of this class are entitled to the services of Paid Monitors.

"4. For Evening Schools, an allowance is made at the rate of £10 for every hundred pupils in average attendance."

The National Board does not pay any class salary to the nuns; but the salaries of monitors are paid by it as in other schools; and the usual payment is made to the "conductors" of the school for training monitors. Workmistresses also are paid by the Board in some convents; but the workmistress must not be one of the nuns (Regulations viii. 2, of 1855),[2] who are peculiarly well fitted to discharge the duty. A few (6) convent or monastic schools are returned as under the supervision of the community, but taught by lay teachers, who receive class salary.[3]

In the revised rules in regard to convent and monastic schools in 1855 it was determined that—[4]

"The members of the community may themselves discharge the office of teachers with or without the aid of such other persons as they may see fit to employ. The salaries of the assistants to be defrayed by the community.

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[1] National Board Report for 1867, p. 591; and Board's Returns (p. 483), sec. XIV., par. 10.

[2] See Appendix.

[3] National Board Returns (p. 382) sec. XIV., pars. 1 and 2.

[4] National Board Returns (p. 482), sec. XIV., par. 10.

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> "The amount of 'salary' awarded to convent schools is regulated by the average number of children in daily attendance, according to a scale laid down by the Commissioners.
>
> "The Commissioners will grant aid to one school only in connexion with the same convent."

The number of convent and monastic schools receiving aid from the National Board under these regulations[1] (December 31, 1867) was 140—four of which were schools for boys under the Presentation Brothers, and two for boys under the Brothers of St. Patrick.

From 31st December, 1867, to 31st December, 1869, eight new convent schools were added, and one struck off, leaving the total number at the last date 147; but it should be observed that the word "school" as applied by the Board to the schools of religious bodies signifies an institution and not (as in all other cases) a single school-room or department.

In these schools there were 54 workmistresses and industrial teachers, and 928 monitors and monitresses paid by the National Board. The total number of children on their rolls for the year 1867 was 73,344, the number on the rolls on 31st December, 1867, was 50,684, of whom 66 were Protestants of different denominations. The average daily attendance for 1867 was 31,542; these schools, therefore, are unusually large.

Qualifications of nuns to teach.

The good qualities of convent schools (pp. 283–4) are evidently due to the religious and moral influence of the nuns. That there should be some deficiency in secular instruction is not at all surprising. It is most unreasonable to conclude that a person who has a religious vocation will be necessarily fitted to teach secular subjects.

Assistant Commissioners' Reports.

Mr. *Coward* (E. 53):—

> "First of all the teachers are not really teachers in the strict sense of the word; they have never been trained to teach; they have never in the majority of cases prepared themselves for it, nor given any proof of their capacity. There is too much of the feeling that the religious habit and profession brings with it the power, as it does the willingness, to teach others."

Mr. *Renouf* (I. 32):—

> "I shall perhaps be asked whether the 'religious' who have not passed an examination are not quite as efficient teachers as those who have been examined. My examinations of the convent schools certainly do not prove this. It is often argued that because many of the ladies who teach in the convent schools belong to good families, and have themselves received a highly refined education, they are more likely to teach well than persons in the condition of ordinary National school teachers. I cannot think that any persons acquainted with the practical working of schools can possibly favour such a delusion. Teaching is an art which, like all others, requires to be learnt, and the most zealous dilettanteism under the most favourable circumstances is as little likely to be successful in this art as in that of baking. One or two of the very best teachers in my English district are nuns; but their success is not owing in any way to the accident of their being 'religious,' or better born than their fellow-teachers, some of whom are quite as successful, but to natural abilities and good training, besides complete devotion to their work."

Examination necessary.

Piety and devotion are admirable qualifications for guiding the minds of young people in the highest aspect of education, but do not make up for the want of professional training, and of technical instruction in the art of teaching. The object of the State is to secure good secular instruction for all children; and to attain this object, with which alone the State professes to deal, it is necessary that the teachers in all schools which are supported from public funds should be competent secular teachers.

RECOMMENDATIONS.

We recommend that

All teachers, religious as well as lay, should give proof of their competence to teach before they are entitled to class salary.

There is no difficulty in England in this matter—there are every year nuns offering themselves for examination to become certificated teachers; and we see no reason why the nuns who undertake in Ireland to teach reading, writing, arithmetic, grammar, and geography, should not pass the same examination as lay teachers, be classified, and be paid for their work in the same way that other teachers are paid.

Arrangements should be made for examining nuns who belong to the enclosed orders in their own houses.

Others could very well attend at convenient centres, as many nuns do now in England. Having shown themselves competent to teach, they will be at liberty, as others are, to employ their salaries in any way that they think beneficial.

Evidence.

Rev. *J. M'Menamin* says:—

> "22186. Mr. *Sullivan.*—But is there not this element of classification entering into the question; would there be any objection, in your mind, to the principle of the nuns and religious orders making an examination and claiming their salaries in the same way as lay teachers do?—Mr. *M'Menamin*—I think the nuns would not like, as a rule, to be subject to an examination of that kind, at least except in their own convents. I know there are some orders of nuns who are not at liberty to leave their convents for any purposes unless under extraordinary circumstances, and by a special dispensation.
>
> "22187. Now that university examinations are carried out by peripatetic Commissions, suppose the difficulty about leaving the convents was got over, and the examinations conducted by written papers in the convents themselves, would that obviate the difficulty in any way?—I don't suppose the nuns would object to that, at least they would not have the same amount of difficulty.

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[1] National Board Returns (pp. 418–435).

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"22188. Would not that greatly simplify the matter by getting rid of the whole question about religious orders, and putting all upon the one basis, so that the State should not have to inquire whether the teachers were nuns or not?—I think so. I think the question for the State would be simply to look to the work done, and how it was done.

"22189. Is it not always desirable to have as few rules with regard to classification of persons who are to act as teachers, as possible?—So far as that goes I think so.

"22190. Suppose there was a minister of education, would he not be bound to carry out his rules irrespective of exceptional cases—rules that he would propose, for example, in the House of Commons, should he not make them equally applicable to all teachers, irrespective of their other functions in life?—I don't know what the duties of a minister of education would be; I think we have nothing of the kind in this country.

"22191. I mention him as an example, but the question is the same, whoever the person may be who performs the functions of such an office. In Ireland it is the Chief Secretary who discharges the duty in the House of Commons. Would it not be desirable, no matter by whom the matter was being dealt with, that all differences between monks and nuns, and lay persons, with regard to the discharge of the duties of teachers under the State should be got rid of as far as possible?—I think so."

And Canon *Forde*:—

"23239. Sir *Robert Kane*.—If the State paid a contribution to the salary of the master or mistress, what guarantee should the State take for the proper capacity of that person?—Canon *Forde*.—I should say that it is their business to fix the guarantee. The ordinary straightforward way of deciding on the qualities of a person is by examination.

"23240. Should you see any insuperable difficulty in testing in that way the teaching powers of the members of religious orders, in case they were extensively made use of for the function of teaching at the expense of the State?—Well, in general, I do not see any insuperable difficulty. A great deal would depend on the manner in which the tests would be applied, and the parties who would apply them. For instance, I would see greater difficulty in applying the tests of capacity to a community of religious ladies than to a community of religious brothers. I see a great deal more difficulty also with regard to religious ladies in applying tests by way of oral examination than by way of written examination. At the same time all these things would be matters of detail, and I am sure that with a disposition on the part of the external controlling educating body, on the part of the State, to make everything as little objectionable as possible to the parties they would have to test, and, on the other hand, with the wish of the religious bodies to make themselves as useful as possible in prosecuting the work of education, a satisfactory adjustment would be arrived at.

"23241. You do not see any difficulty in principle which would stand in the way of that arrangement?—No; I do not.

That the nuns in England pass through the same examination as other teachers, is stated by Mr. *Allies*, the Secretary of the *Catholic Poor School Committee*:—

Evidence.

"25548. Mr. *Dease*.—What is the course pursued in the examination of nuns, for certificates of their fitness to be teachers?—Mr. *Allies*.—They meet with exactly the same examination as the other candidates for certificates. They attend the same examination, and receive the same papers.

"25549. Could you tell the Commissioners what is the course pursued in the examination of teachers for certificates?—Teachers are examined for certificates at the Christmas examination, once in the year. They go to the training school where the examination is held. They receive papers for a certain number of days, twice a day, from the Inspectors of schools. These papers are sent to the Privy Council, immediately after they are answered, and the award is based upon the results of these papers.

"25550. The examination continues for some days?—Yes.

"25551. Where are the examinations held generally?—At the training school.

"25552. Where would the nuns go to be examined for certificates?—The nuns would go to Liverpool, and the sisters of Notre Dame, in case they are nuns, receive them into their house during the examination. They have a large house there, therefore, during the examination, the nuns would be in the convent of Notre Dame, at Liverpool. I should also say, that in case the nuns wished to go elsewhere, they would have the same rights as other candidates; that is, candidates may be examined at training schools of a different denomination nearer to them than their own, in order to save a long journey. Suppose there were, for instance, nuns in Edinburgh, they would say,—'It is a hardship to us to be obliged to go to Liverpool. Can we be examined at the Protestant training school in Edinburgh?' That has been allowed with regard to other candidates. Of course, it might be, with regard to the nuns. If nuns had a house in Edinburgh or Glasgow, and wished to avoid the journey to Liverpool, they might attend for examination at a Protestant or Dissenting training school near to them, and receive the same examination as the other teachers. The Inspector in that case would not be a Catholic, but a Protestant. As the papers all go up to London, it does not so much matter. It is at the option of the teachers to do that if they like.

"25553. Have you heard of any objection having been made by any orders of nuns in England, to undergoing the examination?—With regard to that, a great number of different orders have received the examination, that is considering the public service they would render in being certificated teachers, they have accepted the condition of the examination. I suppose, in no case can it be agreeable to a religieuse to come to an examination held by seculars, but one order after another has accepted it. I think there are some who still stand out against it. There are no nuns, who, as a matter of principle, say they cannot do it. The fact that some have accepted it would determine that question; but I have no doubt that, by far the greater number of the orders have accepted it as a penance, as a thing done for the greater glory of God. It is not the thing they would choose.

"25554. Are they examined in the same room with the non-religious teachers? Is there a *viva-voce* examination?—Yes, there is the reading.

"25555. Is there a passage in your last report bearing on the question of the examination of nuns?—There are two passages respecting it, both of which I should like to read. There is the following passage:—

"'In addition to the teachers—male and female—who have been trained and sent forth to teach, a considerable number of masters and mistresses have qualified themselves for teaching in schools under Government inspection, by passing an examination for the certificate. Especially it is to be noted, that a great number of our female religious have done this. Among our certificated mistresses are comprehended nuns of almost every rule. Nor is there anything in the examination to deter any competent teacher from approaching it.'

"25556. Is there any other passage bearing upon that subject?—There is a passage bearing upon the good produced. It is as follows:—

"'Thus, the Catholic body has, at a very slight cost indeed of annual maintenance procured the training of a large supply of female teachers to the present time. St. Leonard's having contributed upwards of 100 trained teachers, retired

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from this service at the end of 1863. The Liverpool Training School since 1856 has sent out 357 trained schoolmistresses, of whom 274 are now engaged as teachers in Great Britain and the Colonies. Hammersmith since its establishment in 1854, has received into training 195 men, of whom about 134 are known to be acting as masters of elementary schools in Great Britain. Thus, a number of about 600 men and women have been trained as teachers in normal schools since the Committee begun its work. They have obtained from general public examinations, held by the authority of Government, honourable certificates of efficiency. No one who does not dispute the very elementary proposition, that there is an art of teaching which it is important to communicate to those who are to be themselves teachers, will doubt that the efficiency of teaching in elementary Catholic schools has been greatly improved by the creation of such a body; while the National standard of secular education, set by the Privy Council minutes, has been attained, the Church has been at the fullest liberty, without let or hindrance, to leaven that education with her own divine principles. There has been no conscience clause, no forbidding of pious usages, nor of the whole exhibition of Catholic worship in the order of the school; the teachers, the Inspectors, and the managers, have been exclusively Catholic. It is presumed that no age or country has witnessed a system of more perfect liberty than this has been; the basis of which was laid by the long-continued conferences of the Committee with the Committee of Council, and its charter, expressed in the minutes of Council, of 18th December, 1847.' "

And Canon *Toole* :—

"21371. Rev Dr. *Wilson.*—Should I understand you to say that the ladies connected with convents here, whose schools are under the Board of National Education, labour under a hardship, if, in producing a certain result, though not examined as other teachers, they should not have certain benefits?—Canon *Toole.*—I don't think I said that, as I understand you to put the question. My answer, if I remember rightly was, that if I considered the ladies connected with the convents did their work as efficiently as other teachers and were the recognised and preferred teachers by the parents of the children, that it was an injustice towards them to deprive them of that remuneration for the support of their schools which others would receive.

"21372. In your answer do you take for granted the religious ladies are the only parties giving instruction in these schools?—That is what I understand to be the case in their schools. I know in some few I have seen in Ireland the schools are attached to and in the convents.

"21373. Are you aware the ladies vary in their attendance in these schools, and with a considerable number attending to give instruction from day to day none may be present more than an hour or two in the day?—I don't know that. I am speaking of it as I would of our English schools, all other things being equal. I hold that the Government of a country like ours, where there are such various forms of religious belief, should leave us to our own affairs, and not regard our mode of acting, provided we do not act in a way injuriously to the State, and provided we do act beneficially for the State as much as others do.

"21374. Mr. *Stokes.*—In England is it not required of religious persons holding certificates and teaching schools, to be as constantly present and employed in their schools as other certificated teachers?—There is no distinction whatever. A nun holding a certificate in England must attend her school to the moment, as well as any other teacher; she may have the same fault found with her, and the same consequences must follow."

Change of plan explained.

Cardinal *Cullen* wishes them to be on the same footing as other teachers, but he would dispense with examination for certificate (27462–4), and pay only by results. This system might co-exist with the national system, as it is already proposed to modify it; or be adopted as an intermediate step till all could be brought under one uniform practice. Payment by results only might be given where the teachers did not comply with the general rule of examination and subsequent classification. The schools would then be aided in the same way as an ordinary National school will be provisionally aided when there is no certificated teacher. And such a plan might enable the Board to take Church Education Schools into connexion, as we shall explain on a future page. But this should only be considered a temporary and imperfect arrangement—it is clearly in our judgment the best system when all schools are treated alike, and all have the same subsidy from the State for the equivalent public service rendered. Under our proposals, all teachers who are classified will have a class salary guaranteed, the managers of the school will be able to add to this from school fees and local contributions (voluntary or by rate), and the Board will make a payment for each child who has passed the proper examination. The convent schools may be absorbed into this general system, if the teaching sisters gain certificates of competence by examination. They will receive the same class salary, the same capitation grant, and the same local contribution; and as the State merely pays for results of secular instruction, the treatment of the convent schools would be the same as of all other schools; *but* as a preliminary to this mode of subsidy it would be essential that the teaching sisters should gain admission to the classes of National teachers recognised by the State and subsidized from public funds.

Granted that in the first application of this rule persons of mature age might be reasonably disinclined to undergo examination—we think that the intermediate stage of receiving aid from the State by results only might fairly be submitted to—and as the religious community receives accession of younger members, these latter might qualify themselves for the class salary, even if, as Mr. Allies suggests, examination is looked upon as a "penance." See also *Coward* (E. 54, 55.)

Classified teachers who have already joined religious communities or may hereafter join them should receive their class salary, and this arrangement will facilitate the transition from one system to another.

Denominational character of Convent schools.

In discussing the position of teachers of convent schools, these considerations are fairly brought in, though we anticipate subsequent recommendations, because the position of convent schools in the National system is somewhat anomalous.

Right Rev. Dr. *Dorrian* (9057) :—

Evidence.

"9057. Rev. Dr. *Wilson.*—I think you acknowledged that convent schools are denominational schools, practically?—Dr. *Dorrian.*—Practically they are. They are obliged to have them open to all, however, according to the rules of the Board."

Mr. *Coward* (E. 37) :—

"Now, while it is quite true, generally, that the National schools are the most numerous, and provide most largely for the educational wants of the country, it must not be forgotten that education, to a great extent, is furnished by the religious orders which, in all the provincial towns which I visited, absorb entirely female education, while in Cork, although as yet unable to accomplish as much as that, they have more than half of the young Catholic population in their schools. The greater number of those schools, it is true, are in connexion with the Board of Education, and therefore count as National schools, but it must be owned to be the National system in a modified form, not indeed modified by any relaxation of their rules, but as regards the teachers, and the principle of extending aid to them."

Mr. *Richmond* (F. 435) :—

"It is sufficiently obvious that the difference between a convent school and an ordinary National school is something more than a difference of degree; the character and object in life of their teachers, and the special regulations which the National Board find it necessary to lay down for them, mark the difference as one of kind. It is essential to the due appreciation of the educational system at present established in Ireland that this distinction should not be lost sight of, and that the idea of regarding convent schools as in any sense non-sectarian should be entirely discarded. It is unnecessary to explain *why* no Protestant children are to be found within the walls of convent schools; the very name explains the fact, and it is idle to suppose that any device of checks and precautions, however perfect, will render these schools a means of promoting the professed ends of the National Board. It is better to acknowledge at once the existence of a great anomaly, by which a system founded for the promotion of united secular instruction for Protestants and Roman Catholics alike, has extended its aid, under certain conditions, to schools which neither are nor can ever be *en rapport* with the fundamental principles upon which that system is established."

F. 552 :—

"The convent schools which I saw are indeed all in receipt of State aid, and subject to the regulations and restrictions of the National system; but, as I have endeavoured to show, their position in the system is altogether anomalous and unnatural. They writhe under the fetters which the National Board imposes upon them, because in their case these fetters answer no practical purpose. Within the walls of a convent regulations for the protection of Protestant consciences are useless, and therefore vexatious. Moreover, as I have already implied, the convent schools do not belong in their origin to the State system."

Mr. *Cumin* (K. 58) :—

"Nominally, they are National schools, because they comply with the rules of the Board, but to my mind they are thoroughly denominational. That they are denominational in the eyes of the people, and of the excellent ladies who conduct them, admits not of a shadow of doubt."

Mr. *Balmer* (M. 127–129) :—

"127. Most persons outside the Roman Catholic pale, with whom I conversed on the subject, even those whose liberalism exceeded their Protestantism, entertain some suspicion of convent schools. Without charging the sisters with violation of the rules respecting religious instruction imposed by the National Board, they believe that the nuns acquire and exercise a spiritual sway over the minds of their pupils, which is unknown in other female schools; and, of this sway, it is supposed, the Roman Catholic clergy avail themselves, either as preparatory or supplemental to their own, by inducing the parents to send their daughters to convent schools, in cases where otherwise they would do little or nothing to promote education. In opposition to this view, which my experience makes me believe to be tacitly held by many who do not openly avow it, I would observe that no facts to warrant a suspicion of this kind were ever alleged to me with sufficient definiteness to place them on a higher level than that of hearsay evidence. Nevertheless, I believe it is highly probable that the religious do, in part by their superior manners and education, acquire a hold over the minds of their pupils, which gives them almost unconsciously an ascendancy in religious as well as secular matters. But that the clergy avail themselves of this ascendancy, and are more anxious, merely on religious grounds, that education should be in the hands of religious than of lay teachers (or, as some Protestants would say, are less opposed to it on that condition), is, I think, a view not warranted by, if even it is not opposed to, evident facts. In a county like Kerry where the Roman Catholic element bears so large a ratio to the whole population, proselytism on that side of the religious arena has not, nor could have, an object or a place. From a secular standpoint it appears that the value of a single convent would fall short of the cost of obloquy and illwill which would accompany the gain. Besides this, the most important part of the direct religious instruction, received by children during their school career, is given them in the few weeks preceding their confirmation; and in order to impart this they are withdrawn to the neighbouring chapel no less from convent than from other schools. Again, the statistics relating to the towns, where Christian Brothers' or monks' schools are open for the boys whose sisters are under the care of nuns, will not bear out the opinion which I am venturing to dispute. The same suspicions are entertained respecting schools conducted by Presentation monks as are shown respecting convent schools, and in Christian Brothers' schools, where the National Board's fetters on religious instruction are unknown, the whole course and method of instruction are deeply tinctured, it may almost be said are saturated, with religion. Yet it does not appear from the figures that the clergy avail themselves of these supposed nurseries of their creed on behalf of the boys in a degree equal with or greater than that in which they avail themselves of the convents on behalf of the girls. Dingle may be an exception; but the exception is solitary and not remarkable in its degree. As both the convent and the Christian Brothers' schools were closed at the time of my visit to that town, I cannot judge whether the character of the instruction in the one school as compared with that in the other proves more attractive to the boys than to the girls.

"128. In regard to the moral as distinct from the religious influences of convents, it seems not improbable that the spectacle of women who, as in the case of the Presentation nuns and the Poor Clares, have taken perpetual vows of enclosure and devote themselves exclusively to the work of education, has an attractive power which, by its singularity, places the convent schools in a position of superiority over ordinary National schools. The ordinary National teachers, both male and female, bear a high character for morality, and in most cases, for assiduity. But vows of enclosure probably convey to the minds of the mass of the people, an idea of devotedness to their undertaking, on the part of the nuns, greater than is ascribed to the most moral and most assiduous of ordinary teachers, greater even than is ascribed to Presentation monks and Christian Brothers, whose vows, though no less perpetual, are not sealed with the outward and visible (or rather invisible) sign of lifelong and voluntary imprisonment.

"129. The refinement of manners which naturally characterizes ladies by birth and education, is one of

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the most striking features presented on entering a convent school after leaving a school of any other description; this refinement, when coupled with feminine gentleness, which is heightened by love for a work undertaken rather as a religious duty than as a professional occupation, constitutes, as far as I was able to trace, one of the chief elements in the attractive forces of convent schools."

Mr. *Harvey*, (N. 130, 131) :—

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"130. In one class of the National schools, also it seemed to me that mixed education did not work well, and was not in fact either desirable or beneficial; I mean the convent schools. Although every precaution is used by the Inspectors, and there is every intention to act fairly on the part of the nuns themselves, and although the school books used are unobjectionable, there are yet fatal objections to a mixed system of education being worked by persons professedly religious. The associations connected with the teachers and the place, the solemnity with which the ordinary school work is interrupted at the hour of noon, and the care with which the handful of Protestant children are warned to withdraw, are calculated to invest the proceedings with a kind of mystery, and as a natural result to make the children who are excluded desire to participate in the services of the others.

"131. It is probably owing to this very danger, and because the parents fear it for their children, that there are comparatively few convent schools in which united education prevails and that they are in fact denominational."

Now, even if a class of denominational schools is recognised by the State, a question which we shall have to discuss in a subsequent chapter, it is certain that to secure good secular instruction it is necessary that all teachers should be competent; and we think that none should receive a personal salary from the State unless they give proof of their competence by passing a creditable examination. We therefore recommend :—

RECOMMENDATIONS.

That the Teachers in Convent schools should be examined and classed like other teachers.

That the National Board should make suitable arrangements for conducting the examination of members of religious bodies who desire to be classed as Teachers.

That henceforth the distinction between Convent schools and ordinary schools should cease.

We have now more particularly to speak of the schools under persons who are called "monks." This is a misnomer. The religious brotherhoods who teach schools in Ireland are either Christian Brothers, Brethren of St. Patrick, Presentation Brothers (*Kavanagh*, 10956); Oblates of St. Mary, Josephians (*O'Carroll*, 4065); Marists (*Cumin*, K. 31). It is remarkable that the Government and the Board should have received schools of Christian Brothers at one time and should still assist schools under Presentation Brothers and Brothers of St. Patrick as such, knowing that the Emancipation Act (10 Geo. IV., c. 7, § xxxiii.–xxxvi.), holds every brother admitted from that time into a religious community guilty of a misdemeanor, and liable to the penalty of banishment and transportation.

It would have been a more equal and prudent method if all teachers, lay and religious, male and female, had been required to qualify themselves and gain classification by examination; if no distinction had been made between any of them, and no notice whatever taken of their religious habit. We think that the Board ought to return to the more liberal policy which was adopted at the beginning of their career, and aid all schools equally, whether taught by monks or nuns or by lay teachers.

The following quotations refer to the exclusion of monks' schools from public aid.

Mr. *Macdonnell* :—

Evidence.

"248. *Chairman.*—Will you look to Part IV. on Teachers—'No members of a religious order will be recognised as teachers of a National school: this does not apply to teachers of convent or monastery schools'—does the latter part of the rule apply to convent and monastery schools that were in connexion with the Board when this rule was made?—Mr. *Macdonnell.*—No, my lord: it applies to all convent schools that choose to place themselves under the Board, and which are adopted by it. It applies to a few monastery schools that, having been taken into connexion with the Board long before this rule was passed, continue to be under the Board. So long as this rule lasts we cannot give aid to any monastery schools beyond those that were in connexion at the time the rule was passed.

"249. Can you take into connexion any new convent school?—Yes, and very frequently do. The number of convent schools is, I think, now 140—it has increased from time to time. There were, I think, eighteen monks' schools about the year '36; there are now only four remaining. At first all monks' schools were taken into connexion just in the same way as the female convent schools were taken—without any objection to the one more than to the other—but a rule was passed in '55 which prevents the multiplication of monks' schools.

"250. Do I understand that the words in this rule, the words 'members of a religious order,' are not held to include nuns?—It was to guard against the possibity of any person supposing that the expression 'members of any religious order' may apply to nuns, that the rule went on to say that 'this does not apply to teachers of convent schools,' that is to say, it is not to prevent nuns having schools under us, but it is to prevent the addition of any monastery schools beyond the few that existed at that time.

"251. Then this phrase, 'members of any religious order' relates only to males?—Yes.

"627. When the rule was passed that no convent or monastic schools should be admitted into communion with the Board, was it passed by the unanimous vote of the Board?—I don't think there was any vote on the subject. It was soon after the inquiry in the House of Lords consequent on the retirement of Archbishop Whately from the Board—the change with regard to convent and monastic schools took place very soon afterwards."

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Evidence.

Mr. *Sheridan* :—

"5413. Professor *Sullivan.*—In speaking about the monastic schools how many were in your district of Cork?—Mr. *Sheridan*—Two monastic National schools in Cork, and two in Kerry. There was another monastic school, which was built for the purpose of being made a National school, and the Commissioners refused to receive it.

"5414. In what part of the city is that?—That is situated in the very worst—the most backward part of the city of Cork; in a place where formerly all the criminals were executed in Cork.

"5415. Gallows-green?—It was called Gallows-green. The monks who built the school-house managed to change the name into the more euphonious one of Greenmount. They built the school at an enormous expense, having got the site from the Treasury on the sole condition that the school should be made a National school. When they had expended their money in building a magnificent school-house, and proceeded to fulfil the conditions on which they had got the site, the Commissioners turned round on them, and said they would not have the school. They hold the site therefore and the building erected on it, on a condition which it has not been possible for them to fulfil, in consequence of that rule of the Board which will not allow of the Commissioners accepting a monks' school as a National school.

"5416. The other schools are on Douglas-street and on the Western-road?—Yes."

"5828. Mr. *Stokes.*—You mentioned a case in Cork in which the Commissioners refused to accept an institution because it was taught by monks or brothers?—Yes.

"5829. Had you seen anything to call for their exclusion from State aid?—None whatever. The rules and regulations of the Commissioners are observed faithfully in the monks' schools, and monks' schools are as much open to children of all denominations as any other school. I may add that the monks' schools I am acquainted with are fully as efficient as any other class."

Mr. *Keenan* :—

"1825. Mr. *Stokes.*—The third report of the Commissioners states that when Lord Stanley was Chief Secretary for Ireland he thought it desirable that we should grant aid to schools in connexion with nunneries, monasteries, or other religious bodies, and we have done so. Is this still the practice of the Board?—Mr. *Keenan*—It is still the practice of the Board to give aid to convent schools, under certain restrictions.

"1826. Has the Board no rule excluding schools in connexion with monasteries from receiving assistance?—I am sorry to say such a rule is on our code.

"1827. How does the Board define a monastery?—I cannot venture to give you their definition, but the class of schools excluded by that rule are schools conducted by monks—by members of any religious brotherhood.

"1828. How do you ascertain of any man that he is a monk?—It is very easy to ascertain, in Ireland whether a man is a monk or not; for if he be a monk he usually wears a monk's attire, and invariably lives in a monastery, and the public are generally aware of his position.

"1829. You don't hold that a cowl does not make a monk?—No; there is no occasion here for any misgiving.

"1830. Are there any Protestant monks in Ireland?—Not that I am acquainted with.

"1831. There are Protestant monks in different parts of England, and supposing some of them were to be introduced into Ireland and established schools here, would those schools be excluded by the rule of the Board from receiving grants?—I am sorry to say they would.

"1832. Within your experience, have you found anything in the schools of the monks connected with the Board calculated to deprive them of recognition and support?—Certainly not."

Judge *Longfield* :—

"24212. *Chairman.*—Were you a member of the Board when the rule was passed that no more monastic schools should be admitted?—Judge *Longfield*—No; that was passed long before I became a member.

"24213. Are you aware what the reasons were which induced the Board to make that rule?—It was considered that those schools must be essentially schools for the purpose of teaching a particular religion, and they were struck off before I became a member of the Board, and the only change that was made since I became a member was to extend an indulgence to them by allowing old monastic schools that had ceased to be monastic to come back to us again—no new schools to be made.

"24214. Why was it considered that the male monastic schools were of a more denominational character than the female convent schools?—Well, I believe it was merely a balance of convenience. The female convent schools were among the best schools in Ireland, and it was a destructive thing the striking off of any of them. Whereas the monastic schools were, and always will be, rather rare, and it was considered that it might be safely done. It was not a part of the original constitution of the Board to exclude them.

"24215. Do you consider that exclusion is to be justified on its merits, or that it is the effect of the prejudice of the day?—I would rather myself not exclude them, but as I believe Archbishop Murray was a party to excluding them, I cannot consider it should be deemed a bad rule. I would not exclude them myself. I have to add, that it was thought that the ladies of the convents are much more amenable to law and to regulations than monks are, who may wander about in any manner without any inconvenience; whereas the ladies always remain pretty much in the same place, and may be relied upon to obey our rules.

"24432. Mr. *Stokes.* — Were not monastic schools taken into connexion with the Board from its first institution?—Yes.

"24433. Did not the Government acquiesce in that relation between the Board and the monastic schools?—Yes.

"24434. Do you think that the exclusion of monastic schools from aid is calculated to excite a feeling in the breast of the people of something approaching to persecution, and so alienate them from your Board?—I do not know that it has had that effect. I certainly would not call not getting money from the State persecution.

"24435. But if, of two persons, one received money and the other was refused money, would not the latter regard it as a serious grievance?—It is a disadvantage to him, but he will not submit to the terms.

"24436. If the monastic schools were willing to take your rules, would you admit them to aid?—I do not know what the Board would do. I fancy that they are not very anxious to come under the Board. The only change made in my time was to enlarge their powers, as I mentioned before, which I was very glad to do."

Mr. *Kavanagh* states that both monks' and nuns' schools were aided by the Kildare-place Society :—

"10945. Mr. *Dease.*—Were any of the conventual and monastic schools aided by the Kildare-place Society?—Mr. *Kavanagh*—Yes, both nuns' and monks'.

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"10946. On what terms?—The same terms as all others.

"10947. Was any distinction made between the conventual or monastic schools and the ordinary National schools?—In the year 1839 a distinction was made with regard to payment; and in the year 1855 a radical change was made by the exclusion of, and denial of grants to monks' schools, and by a new restriction on the extension of convent schools.

"10948. Did the Board deem those schools to be more denominational in their character than other schools?—Not at all. When they altered the system, in 1840, so as to bring in the Presbyterian body, as such, the explanation they gave of the denominational principle involved was this:—'It might be said that any school under a clergyman of a particular denomination, with a teacher of the same creed, and attended mainly or exclusively by children of that communion, may be considered as a denominational school. For example, we have been aiding, from the beginning, with the consent and express approval of Government, the schools of the Roman Catholic communities, and no question whatever has been raised about them.' They referred to the convent and monastic schools as a sort of set-off for having then aided denominational Presbyterian schools. That Report was written by one of the ablest men that ever was connected with the system, Right Hon. Anthony Richard Blake, one of the original Commissioners."

Mr. *Coward* (E.) gives instances from Cork, where these restrictive rules of the Board have been operative, with the effect of producing much ill feeling:—

Example of discontent.

"43. There are eight of these schools which are not in its connexion, but two of them are involuntarily shut out from it, while the other six have made no attempt, not having the desire, to obtain State aid. Three of them are nuns' schools.

"44. Of the two to which aid was refused, one is a school taught by the Sisters of Mercy in Blarney-lane, Cork, and known by the name of St. Mary of the Rock, and the other is the new boys' school, lately built by the Presentation Monks, and known as the Greenmount Schools. The refusal to aid these schools is very justly considered as arbitrary and tyrannical, since they were both built by private charity, and are attended by the very poorest class of children in Cork—a refusal which is harder to endure when aid is given to endowed schools and to Presbyterian schools, which is either not needed at all, or not so much required as by those to whom it is refused."

"197. Its establishment would, in the opinion of all, remove the remnants of those disqualifications on the score of religion which are visible in the partiality which is displayed in the treatment of Protestants and Catholics by the Board. I refer to the refusal of the Board to allow any further grants to schools taught by monks, and the regulation which debars nuns from receiving State aid, unless they reside on the spot where the school exists. This action appears to be arbitrary in the extreme, discourages the spread of education, and is resented by the mass of Catholics as an insult which through their religion is offered to themselves. But Protestants all the while are treated with the greatest favour.

"198. The contrast is very striking in Cork, where, while Dr. Webster is allowed by the National Board to have six National schools in the same court-yard, with an aggregate attendance of not more than 223 children, for whose education a staff of teachers are supplied at a cost of above £200 a year to the State, and a Presbyterian clergyman is allowed to open a new school without a question being asked as to its necessity (for which there is none), all aid is refused to the members of the Presentation Order, who, at a heavy cost, erected a school in one of the poorest neighbourhoods of the town capable of holding 700 children, and attended on the average by over 400, in the hope of being assisted, and also to the nuns who teach the new schools, on the north side of Cork, known by the name of St. Mary of the Rock, upon the erection of which £3,000 were expended, and in which more than 350 children are taught, on the average, every day. Such conduct only alienates from the Government of the country large and influential bodies of persons whose adherence and good-will it would be good policy to cultivate."

Restriction in Vested Schools.

Another change introduced by the Board for the first time in 1855 debars nuns from teaching in vested schools. There is no expressed rule to this effect, but it is the practice.

Rev. *J. M'Menamin* gives a striking instance:—

Evidence.

"22157. Professor *Sullivan*—When you were at Letterkenny was there a school in connexion with the convent?—Mr. *M'Menamin*—The nuns were appointed teachers in the school at Letterkenny, but the Board would not permit them. They continued to teach for twelve months, but got no salary.

"22158. What order of nuns are they?—The same as those at Rathfarnham—of the Loretto order.

"22159. Their duty is to teach the high classes?—Yes.

"22160. And they have a school of that kind?—Yes.

"22161. And where was the convent from which the nuns came who taught?—About 100 yards away, and the school is situated on their own ground.

"22162. On what ground did the Board refuse to allow this salary?—When I was appointed to the parish of Letterkenny I found that the nuns had been recently introduced there a short time before I was appointed, and I found that for the first and second quarter there was no payment coming, as was to the other schools in the district, and I wrote to know the reason, and the reason assigned by the Board was that 'they could not be recognised or admitted as teachers in *vested* schools.'

"22163. Oh, that very school was a vested school?—It was, and it appeared to be a very unsatisfactory answer, for on looking over the published reports of the Commissioners for the previous year, I found fifty-two vested schools with nuns actually teaching in them, and receiving salary. Well, they stated they could not do it; they could not pay salaries to nuns in vested schools; and when I discovered this in the public report I wrote to the Board to ask was I correct in my inference as to the number of schools actually taught by nuns receiving salaries, and if so, how they could reconcile it with the answer previously given.

"22164. What answer did you receive?—They answered that my inference from the public report was true, but that they had ceased to affirm the rule some years previously, and that from that period forward they would not admit nuns into vested schools.

"22165. How is that school vested—in trustees or in the Board?—In local trustees.

"22166. Did the trustees propose to buy up the Board's interest in the matter?—It was very peculiarly circumstanced. The only trustees named in the deed of trust were dead, and no trustees had been ever appointed to succeed them since.

"22167. In what position is the Board now as regards that school?—They still claim the right over the school, and the control over it, and it is still in connexion with the Board.

"22170. If you were to build a school alongside the present one, out of your own funds, and the nuns of

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the convent were to teach, the money would be paid for teaching in that case?—I presume it would; the rules of the Board would entitle them to payment.

"22171. The sole reason for making the exception was, that it was a school once vested in local trustees?—That was the objection made, but I thought it was a very unfair objection made by the Board, and I believe it would scarcely be a legal ground for their refusing if it had been well tried, at least I was told so by a distinguished lawyer whom I consulted on the subject. The school was built in 1834, and at the earlier stages in all instances, where a grant was made to build a school, a printed form of the rules was sent down with the query-sheet, and one of the questions to be answered by the applicant was would he conform to the rules of the Board, and a printed copy of the rules was sent to him, and he should distinctly answer that he did, or the application would fail; and I think in the earlier stages every single person applying for a grant believed he was only binding himself to the rules then sent him, and to no others.

"22172. In fact, you believed you were only bound by the covenants of the lease?—Yes; or rather, I should say, by the covenants and agreements entered into antecedent to the execution of the lease. And it is a remarkable fact, that since I made my objection, and since I charged them with a breach of faith in the matter the Board has ceased to send the Form and Rules as before."

Our colleagues, who specially reported upon Model and Convent Schools, remark upon this point (A. 239):—

Repeal suggested.

"The Roman Catholic Bishop of Kerry, in the memorandum submitted to the Commission, complains that 'no building grant can be obtained for a school to be conducted by nuns.' Among the Rules and Regulations of the Board we do not find any such restriction expressed; but if the exclusion of religious teachers from schools which the Board has helped to build be implied in the regulation that 'convent schools receive aid under the conditions applicable to non-vested schools,' we think that such a permanent limitation of the freedom of school managers in selecting and appointing the most efficient teachers available for their purposes, whether secular or religious, is impolitic, wholly unjustifiable, and ought to be repealed."

Recommendations.

To sum up, we are of opinion that it would be desirable to repeal the 10 George IV., c. 7, secs. 33, 34, and that thereupon **the rule of the Board forbidding aid to monks' schools should be repealed.**

Rev. *J. M'Menamin*:—

"22191. Professor *Sullivan*.—Would it not be desirable, no matter by whom the matter was being dealt with, that all differences between monks and nuns, and lay persons, with regard to the discharge of the duties of teachers under the State should be got rid of as far as possible?—Mr. *M'Menamin*.—I think so."

Judge *Warren*:—

Evidence.

"15291. Mr. *Stokes*.—You are aware that the Christian Brothers and members of other religious communities are now subject to very serious penalties. In admitting them freely to teach schools aided by the State, would you propose to repeal those disabilities?—Judge *Warren*.—I am not aware of any disabilities that the Christian Brothers are subject to.

"15292. You are aware of the provisions of the Emancipation Act?—There are provisions against Jesuits in it; but I am not aware, so far as I know, whether the Christian Brothers are amenable to the Act of Parliament. I would rather not be called upon to inquire into that matter now.

"15293. Is there not a provision relating to persons bound by monastic or religious vows?—I do not know what is the constitution of the Christian Brothers, and I would rather not, as it might be my duty to direct a prosecution.[1]

"15294. Bound by 'monastic or religious vows'?—Well, I should consider monastic vows religious vows, but I do not know whether the Christian Brothers are bound by any vows. In Flanders and the Low Countries there are religious societies which I have always understood were not bound by any vows; and the Christian Brothers may, for all I know, be free from vows.

"15295. Of course it would be improper to say that any particular person was bound by religious vows, but I may say of the body that they are bound?—Well, I was not aware of that.

"15296. Would you allow men to remain under penalties—first of misdemeanor and then outlawry—on the one hand, and pay them as schoolmasters on the other hand?—Certainly not. I think the State ought not to pay a salary to anybody who is wilfully violating the law of the land; but I answer that, not knowing whether the Christian Brothers are violating the law of the land or not."

"15316. May I ask you to read the 33rd and 34th sections of the 10th George IV., chap. 7?—Yes:—

"33rd. 'And be it further enacted, that in case any Jesuit, or member of any such religious order, community, or society, as aforesaid, shall, after the commencement of this Act, within any part of the United Kingdom, admit any person to become a regular ecclesiastic, or brother, or member of any such religious order, community, or society, or be aiding or consenting thereto, or shall administer, or cause to be administered, or be aiding or assisting in the administering or taking, any oath, vow, or engagement purporting or intending to bind the person taking the same to the rules, ordinances, or ceremonies of such religious order, community, or society, every person offending in the premises in England or Ireland shall be deemed guilty of a misdemeanor, and in Scotland shall be punished by fine and imprisonment.'

"34th section: 'And be it further enacted, that in case any person shall, after the commencement of this Act, within any part of the United Kingdom, be admitted or become a Jesuit, or brother, or member of any other such religious order, community, or society as aforesaid, such person shall be deemed and taken to be guilty of a misdemeanor, and being thereof lawfully convicted, shall be sentenced and ordered to be banished from the United Kingdom for the term of his natural life.'

"15317. Now supposing the Christian Brothers to come within the danger of these sections, would it not be necessary either to change the law, or exclude them from State aid?—Certainly."

Brother *Grace* says:

"9715. *Chairman*.—May I ask you to repeat the points on which you state the Christian Brothers labour under disabilities at present?—Brother *Grace*.—We labour under this disability, that it is criminal in the present state of the law to take vows; and that we are liable to be transported for life if convicted of the fact. The Act of 1829 contains that penal provision.

"9716. Do you find any impediment in the present state of the law in acquiring and holding property for the purposes of your establishments?—In the present state of the law we cannot hold property as a religious body.

"9717. Do you find any difficulty in holding property, or any insecurity in regard to it, when vested in trustees?—No, there is no difficulty provided it is vested in trustees; it is then perfectly secure.

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[1] At the time of his examination Judge Warren was Attorney-General for Ireland.

"9718. Are you aware of any instance in which any proceedings have been taken against individuals under this clause of the Relief Act that you refer to?—There have been cases in which the provisions of a will leaving property to the society were declared void and the property given to the next of kin, on the ground that we are not, as a body, recognised in law.

"9719. Were these cases decided under special enactments against Roman Catholics, or on general provisions of *mortmain* applicable to all religious bodies?—They were decided under the penal clause of the Act of 1829.

"9720. Mr. *Gibson*.—In the case in which the clause was held void, the difficulty would not have arisen if it had been to an individual the property had been left, and not to the fraternity?—Just so. If left to an individual the bequest would stand; but, even in that case, the individual should not be described as a member of the proscribed body."

We are of opinion:—

That the rule which prohibits the members of one religious community having more than one school is inexpedient, and should be repealed.

The manager of a National school, if he desire to have it taught by nuns, must now build a convent, and place a separate community in it. This is unequal treatment, because the managers of other National schools have not been required to find residences for their teachers.

Right Rev. Dr. *Dorrian*:—

"9182. Mr. *Stokes*.—Do you think it would be an advantage, if the regulation of the Board which confines the nuns to teaching in one locality were removed, so that the members of the same house might go to other schools?—Dr. *Dorrian*.—I think it would be a great advantage. They could, of course, multiply their schools in that way, and have a competent, uniform system of education."

Evidence.

Canon *Toole*:—

"21260. Mr. *Stokes*.—Would you think any rule objectionable that confined nuns of one community to teaching in one school?—Canon *Toole*.—I could see no advantage in that.

"21261. Would it not be a hindrance to you in your work if they were not allowed to teach in more than one school?—Certainly; if I had half a dozen schools, I should like to have the nuns in each, and I should consider it a great advantage, because as they have no individual interest in the matter, their living together, and being able to communicate freely with each other, would be for the public good.

"21262. Are you aware that under the rules of the National Board, nuns belonging to a particular convent are not allowed to teach in more than one school?—No; I was not.

"21263. Is it a rule that would commend itself to your judgment?—No."

Mr. *Macdonnell* (215):—

"For my own part I think there would be no danger at all in allowing the nuns of any convent to teach female schools in the immediate neighbourhood which preferred to be taught by them to being taught by lay teachers. I myself have been always of that opinion, that it was not necessary to lay down any restriction upon the subject; that if any grievance were to arise from their exercising the privilege in an improper way, we might always interfere and put a stop to it. My own opinion is, that it was not necessary to lay down that restriction."

The practical tendency of the present restriction is to make the number of children too large for the school-rooms: they are often too crowded.

Mr. *Sheridan*:—

"4831. Sir *Robert Kane*.—Do you consider such very large schools are calculated to maintain the greatest possible efficiency of instruction, where the numbers are so very large in the school?—Mr. *Sheridan*.—The fact is, Sir Robert, that although the religious schools are considered by us as individual schools, each of them is, in point of fact, a union of schools, that are, in themselves, perfectly distinct; and the reason why they are simply one school in the estimation of the Board is this, that the Board, by a rule of theirs, will not allow a convent community to have more than one school under it, and therefore the nuns cannot separate their schools; but the convent schools that are largely attended are really four or five distinct schools that happen to be held in the same building.

"4836. Then you think the present arrangement better than if a religious order was allowed to have schools scattered through the city—in the different parts of it, which would be superintended by a delegation of the nuns from the head-quarters?—I do not, indeed, Sir Robert. I do not consider the present arrangements better than that. On the contrary, I have always thought that that rule of the Board which prevents a religious community from having more than one school, is, in the first instance, illogical; and secondly, extremely prejudicial to the advance of education in the district, because it is clearly better that the school should be brought within the reach of the children, than that the children should be obliged to take a long and circuitous path to the school. They have, for instance, some of those large convent schools in Cork. If they were permitted to open schools, as one of them did, in very poor and populous localities, a large number of children could then with ease attend, and would have been attracted towards it. But the Board would not accept such a school. One such school has been for years held on there by public support, or public contribution, receiving no aid whatever from the Board, but yet doing really good service in one of the worst and poorest districts of Cork. Now, if the convent communities were allowed to open auxiliary schools of that kind in different localities where they were wanted, it would work far more beneficially than the present arrangement. But the present arrangement has the advantage that I have just mentioned, that it attracts the children towards the one school. They look upon it as the great school, and they are attracted towards it. I should prefer the other arrangement, however.

"4837. If I understand you aright, the existing arrangement renders the education more complete within a limited area?—That is so, but as I understood your first question, Sir Robert, its tendency was this, whether it would be better that the large convents should be restricted to having each one moderately sized school, or should be allowed to take as many pupils as they chose. That I understood to be the tendency of your question, and my answer to that is, that it is better that they should have this accumulation of schools, because they would attract a very large number of children, who, were it not for that, would not attend any school at all. But when I gave that answer I did not advert to the rule of the Board which prevented them from having schools in other localities. I consider it would be far better for the education of the crowded centres of population, where those schools exist, that they should be allowed to establish an auxiliary school wherever there is a mass of poor people whose children require education."

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Mr. *Hunter* :—

"3669. Mr. *Stokes*.—Are there not many poor families in Ireland the heads of which prefer to send their children to convent schools?—Mr. *Hunter*.—Certainly, if they have convent schools near them. I think poor families of the Roman Catholic persuasion will generally prefer convent schools if they have them within a reasonable distance.

"3670. Suppose a town containing hundreds of these children and one convent, do you not think it would be better to let the nuns teach them in separate schools rather than draw them into one spot?—I do.

"3671. Is not the operation of the Board's rule No. 4, to overcrowd convent schools?—I believe it is."

Convent and monastic schools should be placed upon an equality with other national schools in respect to the proportion between the number of teachers and the number of monitors acknowledged and paid by the Board.

As the nuns are managers as well as teachers, we may here notice a recommendation of two of our colleagues (A. 238, 240, 241).

Model School Report.

"Another of the Board's regulations, which appears to us questionable, is that which allows the manager of a nuns' school to be one of the nuns. We are of opinion that the managers of all National schools ought to be men, and above all others in nuns' schools, because when any censure has to be passed upon such schools the Board and its officers may fairly decline to communicate with a religious lady; and on the other hand if the Board should give cause of complaint the defence of the nuns will fitly be undertaken by a male representative. We think further, as a general rule, and without casting any reflections, that the returns upon which public money is granted ought in every case to be authenticated by the signature of a man of standing and character having no pecuniary interest in the Board's award.

"The fundamental change necessary in dealing with this class of schools is for the Board to revert to the decision of the Government and Commissioners of 1831-32, and, abolishing every distinction between conventual schools and ordinary schools to offer aid to all elementary schools for poor children upon equal conditions and at the same rates, which may well vary with the varying merit and success of the schools, but ought in no way to be modified by the shape and colour of the teacher's dress, and still less by his religious profession.

"Religious teachers, on their side, while receiving aid from the National exchequer should give the same guarantees to the public as are required from all other aided teachers. It would be preposterous to assume that the religious habit will convert an ignorant person into a good teacher, or communicate to an untrained one the power of maintaining discipline in a large school. Ecclesiastics undergo a long course of preparation, and are strictly examined before ordination, and what is found necessary in their case may not unreasonably be asked of religious teachers. The charity which devotes a life to the tedious employment of teaching poor children need not shrink from the sacrifice of personal feeling involved in affording proof of the possession of qualifications which are requisite in teaching poor children with advantage to themselves and the community. A nun in Ireland may without impropriety be invited to follow the example of her sisters in England and France. Again, religious teachers aided by the country should be required to give the same regular and punctual attendance at school which is demanded as an indispensable condition of aid from all other teachers. Multiplicity of mistresses beyond the number sufficient to provide an efficient teacher for every class of children is not a good in itself, and it becomes a positive evil when school duties are occasional only, and interrupted by superintendence of a laundry and visitation of the sick. A sister varying the occupations of the day by taking a class in school for an hour may distract the minds of the children and interfere with the plans of the head mistress, but she can render no effective aid in imparting solid instruction or perfecting the discipline of a school. In the latter particular, orders devoted to teaching as their sole work possess an incalculable advantage over such as have been induced by obedience or by charity to add teaching to the variety of duties prescribed by their rule. In fine, we consider that the State in offering to religious teachers equal advantages with others, should in return demand of them equal qualifications and service of equal value in regularity and punctuality."

In these views we entirely concur. We recommend—

RECOMMENDATION.

That the correspondent or manager of a convent or monastic school should be a person who is not one of the community; and in the case of a convent school that there should be a male correspondent or manager.

CHAPTER III.—TEACHERS OF CHURCH EDUCATION SCHOOLS AND ERASMUS SMITH SCHOOLS.

Evidence.

The teachers in Church Education schools are generally provided with residences, the Rev. Dr. *Leeper* (6851–6854), Rev. *H. Hamilton* (8098), they sometimes act as parish clerks, Mr. *Wilkinson* (7218–20), and in some cases they receive school fees (*ib.* 7294–7301), Mr. *Hamilton* (8128–37). Mr. *Hamilton*, who inspects the Church Education schools in the united dioceses of Dublin, Glandelagh, and Kildare, thinks the salaries are low (8069); but in general our Assistant Commissioners report that, compared with many National school teachers, they are well off. That part of their income, however, which is derived from their tenure of the office of parish clerk will hereafter gradually disappear.

Mr. *King* (D. 45, 46) :—

Assistant Commissioners' Reports.

"45. The parochial teachers have as a rule rather larger salaries than the National teachers, a residence rent free, and in addition they hold the office of parish clerk. From this office they cannot be removed without compensation, and thus they have some small provision for old age. Besides, the private liberality which provides their salaries, would probably continue to help them when they were obliged to retire from active work.

"46. The parochial teachers may conduct their schools as they please, subject only to the interference of the parish clergyman. They have had no training for their work, except such as may be given in the central school in Kildare-street. * * * The consequence is that their school business is conducted in the most unmethodical

Church Education, &c.

Assistant Commissioners' Reports.

way—the classification of the children, the time-table, the manner in which the school rolls are kept, even the arrangement of the rooms—in all these points the parochial schools contrast very unfavourably with the National schools. But after making allowance for defective machinery, it appeared to me that the parochial teachers as a body are not equal to the National teachers; yet in Dublin schools their salaries are not less, and in the country considerably higher than the salaries of the National teachers, and in addition they have in nearly all cases a residence provided for them. Their work is not so heavy because the number of children in the parochial schools is much smaller than the number in the National schools. The schoolmaster is very commonly the parish clerk, and derives a small increase to his salary from his office. This arrangement has been supposed to interfere with the power of the clergyman to dismiss a teacher at pleasure, because the clerk's office cannot be taken away from the holder. Practically no difficulty is found to occur, because the stipend of the parish clerk is not sufficient to support a man who has nothing else to depend upon. Assistant teachers and monitors are unknown in parochial schools. The number of scholars in any school that I saw was not large enough to require another teacher, but a properly qualified monitor would have been very useful in many of the schools. It seemed as if the disorder and confusion that exists in some of these schools was caused by the attempt of the master to teach all the scholars at the same time. This inconvenience might be avoided by the employment of a monitor, who would thus receive an early training in the work of teaching, of the greatest value to him if he intended to make that his occupation in life."

Mr. *Coward* (E.) :—

"275. I have reserved the teachers of the Church Education Society for a short notice here. The masters and mistresses are almost all young, and seem to be of, on the whole, a somewhat better class of society than the general run of the National teachers. I did not think much of their intelligence or of their capacities as teachers, though they had, with two exceptions, been educated at one or other of the training schools belonging to the Church Education Society. Their salaries are made up of grants from the Education Society, from local amounts derived either from the donations of private individuals or from the committee that govern their schools, or from the parish funds for discharging the duties of sexton or parish clerk, and amount to on the average of £35 a year, with houseroom, which is more than the majority of the National teachers receive.

"276. Their engagements as teachers are always made on the understanding that three months' notice on either side is necessary, in which respect they are better off than their fellow-teachers under the National Board. The clerkship of the church and the mastership of the school are always connected, and the resignation of one implies the resignation of the other. The master and mistress of these schools are sometimes man and wife, and thus combining the salaries, and having houseroom, they are very well off. In Cork and in Bandon their schools being large, attract the best masters, who are paid very liberally. The teacher of the Bandon Model School is by far the best paid, and the most efficient man of all those schools which I visited in connexion with the above-named society. His school, indeed, would bear favourable comparison with the best of the National schools. His salary is about £130 a year with houseroom, and is derived partly from the Erasmus Smith's board and from school-fees, which are paid regularly, the majority of the children being of the middle class. The mistress of the female training school is also well paid, having £80 a year and apartments in the training school. Her school is very small, and is fairly conducted."

Mr. *Richmond* (F.) :—

"190. Of the teachers of Church schools, or other schools of an independent character, I have only to say that as a body they lack a certain precision and business-like demeanour which is usually observable in National teachers. There is a touch of officialism about the National teacher which, although it may tend to a perfunctory mode of working, still carries with it something of authority and method, and asserts itself effectively over the minds of the scholars. There is none of this in the teacher of the Church school. He manages his school very much in his own way, according to his lights, with a more paternal and less machine-like exercise of authority than the National teacher. His prevailing faults appeared to me to be want of life and spirit, and disregard of method."

Mr. *Balmer* (M.) :—

"406. The picture previously presented of the inefficiency of Scriptural schools, renders any detailed report of the capabilities of their teachers unnecessary. Nearly every clergyman of the Established Church, notwithstanding he might be a stanch supporter of the Church Education Society against the National Board, admitted their general inefficiency, and excused it by the want of local funds to pay more competent persons. The rector of Cahirciveen stated that the incompetence of his teacher had completely lost the confidence of his parishioners, who hesitated to send their children to the parochial school. This witness, however, considered that teachers of Church Education schools are in general satisfactory, and that on an average they are superior to National teachers—certainly to National teachers in outlying districts. It must be recollected that Kerry contains many "outlying districts," and that its wilder portions offer few inducements to high-class teachers. The standard of classification appears much lower with the Church Education Society than with the National Board. The teacher of Kenmare parochial school was classified by the National Board as III^{1}., and by the Church Education Society as I. This was also the case with the teacher of the National school at Muckross.

"407. If diligence is an element of scholastic competence, the only teacher of a Scriptural school which I examined to whom I would give the praise of efficiency, was the mistress at Ventry. The mistresses of the female and infant schools at Tralee, under the Church Education Society, and of the female school of Erasmus Smith at Tarbert, were also stated by their respective clergy to be fully competent. The master of Erasmus Smith's school, Tralee, was also very highly praised. Indeed his reputation has spread through the county, and was frequently mentioned to me by clergymen who apparently wished to screen the inefficiency of the teachers of Scriptural schools under his good name. Unfortunately I was prevented by vacation from examining either of the four last named schools.

"408. The position of the teachers of Scriptural schools, notwithstanding an opinion to the contrary commonly expressed, appeared to me to be better than that of the great majority of National teachers. The worst paid of them get £30 per annum, and a house rent free, and to this is generally added the office of parish clerk, with an annual addition of £5 or £10. The teachers of Scriptural schools were in general somewhat better dressed than those of National schools, although there was little to complain of on the score of want of neatness on their part, and a few of the younger female teachers of National schools were by no means ignorant or negligent of the claims of fashion. The large families of several Church Education masters almost justified the sarcastic induction of one clergyman of the Established Church who thought that Scriptural schools were often only kept open for the sake of the masters' families."

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Mr. *Harvey* (N.) :—

"67. There were in my district thirty-six schools of the Church Education Society, each with an average daily attendance of seventeen scholars, and seven schools connected with the Board of Erasmus Smith, with an average daily attendance of twenty-four in each school. I visited in all nineteen schools of both classes. In some there was only a female teacher, in others only a master for boys and girls together; but in most either a separate male and female teacher for boys and girls, or a mixed school under a master, with a female assistant, usually his wife, to teach the girls sewing. There was almost always a house provided rent free, and in regard to personal comforts and emoluments, the teachers were certainly in as good a position as the National schoolmasters. Their average income was £35; but in the case of the Church Education Society, this sum included the emoluments both of the master and the assistant when these were husband and wife. The emoluments were made up partly by endowment, £10 or £15 being granted by the Board of Erasmus Smith to their schools, and a smaller sum generally by the Church Education Society to theirs—partly by local subscription, to which the clergyman himself was the chief contributor, and partly by school fees, and the master's grant as parish clerk.

"68. The children were quite of the poorer classes, and the fees that they paid little, if at all, higher than those in ordinary schools."

As to the qualifications of these teachers, the Rev. *H. Hamilton* thinks they are fairly efficient. (8204–8205.)

Evidence.

"8077. *Chairman.*—Do you find that the subjects taught to the teachers are acquired by them thoroughly?—Mr. *Hamilton.*—I get very good answering when I have to examine them, either after or before entrance.

"8204. Rev. Mr. *Cowie.*—Have you been able to form any opinion of the relative efficiency of your schools and the National Board schools?—I think the National Board schools deal rather more with a lower class than ours; and, therefore, their great object is to teach them the mechanical arts of reading and writing, as it used to be in our schools some twenty or thirty years ago. Now, my great object is to impart intellectual education, and, having a little higher class to deal with, I think I am enabled to do it.

"8205. Then I gather that your schools are adapted to children in a better state of society than the National schools would be generally?—Well, perhaps, generally speaking; but, of course, there are high-class National schools besides."

The Reverend *Alexander Irwin* does not think the majority of the teachers are well qualified.

"9731. *Chairman.*—Are you satisfied with the efficiency of the masters in connexion with your Society?—Mr. *Irwin.*—With some—with the smaller proportion. The greater proportion are not thoroughly well qualified."

This is explained afterwards more particularly.

"9807. Master *Brooke.*—You stated that the majority of your schoolmasters were not as efficient as you would wish them to be?—Mr. *Irwin.*—Yes.

"9808. And subsequently you stated that the majority of your teachers were trained?—Yes. A great number of our teachers are now elderly men who are not up to the mark at the present time.

"9809. Have they not been recently trained?—No."

A summary of the opinions of our assistant Commissioners as to the qualifications of the teachers and state of these schools will be found on p. 285 of this Report, under the head *Proficiency of Children*.

If any method recommended by us for extending State aid to their schools should be adopted, we hope that inspection, and a capitation payment for results of secular learning, may enable the schools to improve; and that the younger teachers will be induced to present themselves for examination and classification, so as to receive, in all respects, the same benefits which the National school teachers now enjoy. Under the head *Training* (*infra*, p. 417), we shall refer to the establishments in Bandon, and in Kildare-place, Dublin, where the Church Education Society prepares its teachers.

CHAPTER IV.—TEACHERS IN CHRISTIAN BROTHERS' SCHOOLS.

SYSTEM of the CHRISTIAN BROTHERS.

The teachers in Christian Brothers' schools, or "Christian Schools" as they are termed, are the members of the Brotherhood, aided by monitors (*Balmer*, M. 323).

In each establishment, one Brother is Director—the others assist. In the sixty scholastic establishments in Ireland, under the Christian Brothers, there were, on Feb. 18, 1868, 342 Brothers teaching 21,199 children, in 228 school-rooms.

Their training and mode of life are thus described by Mr. *Harvey*;—

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"71. I come next to a very different class of schools, those namely, of the Christian Brothers. As the Church Education Society is exclusively and essentially Protestant, so the institute of the Christian Brothers is exclusively and essentially Roman Catholic. It was first established in Ireland in 1802, by a merchant of the town of Waterford. This gentleman, a Mr. Rice, having retired from business determined to devote his time and his wealth to some religious and useful purpose. After deliberation he resolved on founding the institute of the Christian Brothers, for the gratuitous education of boys, according to the principles of the Roman Catholic religion.

"72. The teachers themselves are members of the order, and are specially trained and set apart for their work. The head-quarters of the institute are in Dublin, where it has a normal or training institution, and large and

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flourishing model schools. By the kindness of Mr. Grace, the head of this establishment, I was able to see all the internal arrangements, and found them complete and admirable even to the minutest details. The novice who wishes to enter the order has to spend two years in the training school, learning his profession. He is afterwards sent to one of the branch establishments in Dublin itself it may be, or the provinces. Here he lives a community life with one, two, or more Brothers, as the case may be, and according as the circumstances of the school may require, or can support a larger or smaller staff of teachers. He does not, however, at once become a life member of the institute, but has to spend a long probation of eleven years. During that term he is at liberty to leave the society, or to attach himself to any other towards which he feels himself drawn. At the close of his probation having now learned and practised all that is required of him, he is finally admitted, after examination, as a life member of the institute.

"73. Although not an ecclesiastical corporation the institute is after the strictest sort a religious society. * * * They wear a particular dress, and are bound by vows of celibacy. Teaching, however, is their profession, and through it they seek to promote the interests of their Church and their own welfare. They entertain ennobled and lofty ideas of the vocation to which they have been called. It is the highest exercise of Christian charity. They who give their lives to it are engaged in employments of which the holiest men might be emulous."

Their objections to classification.

Cardinal *Cullen* wishes, that the rule of the Board which excludes religious from being teachers, should be repealed—and he would have the Christian Brothers' schools aided by payment by results.

Evidence.

Brother *Grace* the Acting Director of the Richmond-street schools, Dublin, objects to the examination and classification of the Brothers:

"9698. Professor *Sullivan*.—With respect to the general question, would there be any objection to the examination and classification of your body by any external authority?—Brother *Grace*.—I would never submit to such a process. It would not become us as a religious body; our training is such as we consider quite equal to any we could get outside. We have the training and classification in our own hand, and I don't see why external parties should seek to come and decide upon that which we have already settled.

"9699. Suppose a plan were adopted of payment not only by results and capitation, but also by personal classification of the teachers merely to ascertain the amount to be paid to that particular person and not in reference to capacity, but as regulating a standard of payment according to class, would the objection you state then hold?—It would. I think the best test of competency would be the results produced in the schools.

"9700. Then if afterwards it was found possible to connect your schools with the Government so as to receive Government aid, would you forego the advantages of payment by classification, and rest satisfied with payment for results alone?—I would sooner submit to an injustice than allow the members of our body, who are religious men trained and brought up for years to our method of teaching, to be submitted for examination and classification to an external body.

"9701. Then suppose such a plan as I mentioned, payment founded on three conditions, by capitation, by classification, and actual results, were adopted and that your institution received aid from the Government, you would be satisfied, you would not consider it a grievance if you were deprived of the third source of payment, that for classification?—I consider the test would not be a fair one, inasmuch as it is not the amount of knowledge a person has will make him an efficient teacher. In many instances I have known a person with very limited ability but efficient in communicating knowledge to produce better results in a school than a man possessed of profound and varied information. A gold mine is of no advantage to the State unless opened and worked, and its produce circulated throughout the country.

"9702. The capacity for teaching is shown by the result produced, and the number attending the school. But is it not also desirable in the case of teachers in the ordinary schools throughout the country to keep up the standard of personal qualification as well?—In a religious body, such as ours, who are altogether devoted to the instruction of youth, who have gone through a long course of training, who have gone through the various exercises necessary to fit them for their business, I think that is a better guarantee for producing a good teacher, than obliging him to go up and submit to an examination by an external officer, who, perhaps, never received half the amount of such careful training himself.

"9703. I speak of teachers outside; would it not be desirable, while paying them for results and the number attending, to oblige them to keep up the standard of their own personal qualification?—I think so. It is because of our character as members of a religious body, and our means of qualification, that I object. But outside it may be desirable to ascertain the qualification in that way; though classification, as a test, is of little moment compared with results.

"9704. In the event of the introduction of any general system of this test of personal qualification, you would not consider it a grievance to religious bodies who received aid from the State if they received only the money upon two standards and not on the third?—I consider if they produce the same resutls without the test of examination as persons who are examined do, they are fully entitled to equal pay."

Brother *M'Donnell* sees many difficulties in the way of the Christian Brothers receiving aid from the State; if it were limited to inspection and payment by results it might be accepted (14408).

RECOMMENDATIONS.

We recommend:—

That if the Christian Brothers are examined and classed they should be admitted to the full benefits of the National system.

That if they decline this examination and classification their schools should have inspection and payment by results, on the same conditions on which aid may be offered to the schools of the Church Education Society of which the Teachers may be unclassed.

That schools taught by unclassed Teachers should have inspection and payment by results, provided that they conform to the Rules of the Board. (*See No.* 4, *supra, p.* 379.)

CHAPTER V.—ASSISTANTS AND MONITORS.

ASSISTANTS AND MONITORS.

Under the principal teachers of National schools several grades of assistants are employed by the Board, partly with a view to increase the teaching force in schools, and partly to rear a constant supply of school-teachers.

Subordinate teachers of the lowest grade are called monitors. The monitors of the Board are subdivided into (1), junior monitors; (2), senior monitors; and (3), first class monitors. These monitors are selected from among the best pupils to assist in schools which have an attendance of 35 or more. They are appointed by the Commissioners upon the recommendation of the District Inspectors, but the approval of the school manager is requisite in all cases.

Junior Monitors.

1. *Junior Monitors.*—These monitors serve in schools where the teachers' classification is not lower than First division of third class. They are appointed for three years, and paid quarterly, at the rate of £2 for the first year of service, £3 for the second year, and £4 for the third year. They are expected to teach the lower classes for three hours daily, to join in the lessons for the rest of the school hours, and to receive extra instruction for one hour a day after school. For giving this extra instruction the teacher receives from the Board a gratuity of £1 a year for each monitor. The number of junior monitors in the service of the Commissioners is returned at 557 in 1868.

Senior Monitors.

Senior Monitors may be employed where the principal teacher ranks not lower than second division of second class. They are appointed for four years, and receive quarterly payments at the rate of £5 for the first year, £6 for the second year, £8 for the third year, and £10 for the fourth year. Their duties are the same as those of junior monitors, but for the separate instruction given to them the principal teacher receives annually from the Board for each senior monitor of first year £1, for each of second year £1 10*s.*, and for each of third or fourth year £3. The number of senior monitors in the service was 2,866.

First Class Monitors.

First Class Monitors are appointed by the Board in a few very large and highly efficient schools for two years. They are paid quarterly, at the rate of £15 for the first year, and £17 for the second year. The number of first class monitors last year was 144.

Monitors in Model Schools,

In the Board's model schools all monitors appear to be of one grade, resembling senior monitors more nearly than any other class. But they are more highly paid, since they receive monthly stipends at the rate of £6 for first year, £8 for second year, £10 for third year, and £12 for fourth year. They may also obtain an extra gratuity of 30*s.* annually for distinguished merit.

and Convent schools.

Monitors of all kinds are freely appointed in convent schools, even though the teachers may not have obtained classification, provided that the other conditions are fulfilled.

The rules of the Board do not define the age when children may become monitors. Mr. *Macdonnell* (291) states that the minimum age for a junior monitor is eleven, and there is no maximum (292); senior monitors are generally selected at fourteen, and are seldom older than fifteen or sixteen at appointment (293–6).

It is not required of a senior monitor that he should have previously served as junior monitor (295).

Conditions of service.

The Board require an average attendance of 35 pupils to entitle a teacher to obtain the assistance of a monitor (*Macdonnell* 297); but exceptions are made upon the recommendation of Inspectors (*Hunter* 3632). There is no scale apportioning the number of monitors (after the first) to the attendance of children (*Keenan* 1521), so that in some schools supernumerary monitors are appointed (*Sheridan* 5115). Girls generally complete their service, while boys more frequently quit their monitorships for situations with higher pay (1505, 6). For service in town schools and in the neighbourhood of manufactures it is often difficult to obtain suitable male monitors (*Hunter* 3246–8). Monitors, male and female, are annually examined by the Inspectors, who assemble them at some central school, usually a model school where the district contains one (*Board's Rules*, 1853, V., *Paid Monitors*, 5), and detain them for two or three days (*Sheehy* 26513–18). On these occasions the Board makes an allowance to monitors for the expense of travelling and lodging from home.

Upon the policy of establishing the class called first class monitors the Resident Commissioner and the Secretary entertain different opinions. Mr. *Macdonnell* considers it "one of the wisest things ever done by the Board" (23663), while Dr. *Newell* does "not think the first class monitors were required at all" (24673).

Evidence.

Mr. *Macdonnell* says:—

"23663. Mr. *Waldron.*—Was not this matter brought before the House of Commons by Sir Hugh, now Lord Cairns? —Mr. *Macdonnell.*—The question he brought forward was a very important one. It related to the number of monitors. We have 3,300 monitors. We had at first only two classes—junior and senior. We added, in 1864, I think, another class, which we called "first class monitors," consisting of 150. The monitors generally cease their monitorial life at seventeen. We found we lost a great many of the best of them

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in consequence of their being too young to be accepted as teachers. It then struck us that it would be a great improvement to the monitorial system—upon which the whole success of our system depends—if we could bridge over that gulf, and that we appointed another class, called the first class monitors, who should consist of the very best of the 3,300 monitors, and should be continued for two years more as first class monitors at payments rising from £15 to £17 a year. That was one of the wisest things ever done by the Board. It was opposed most vigorously by nearly the whole of the Protestants of the North of Ireland. They sent over a deputation to Parliament to resist it. Sir Hugh Cairns took a very active part in trying to fix blame upon the Board for venturing to do this.

"23664. Rev. Mr. *Cowie.*—On what ground may I ask?—The ground, I believe, was this, that it was considered to be a mere trick of the Board here, in order to have the greater number of these increased monitorships given to convent schools. It was well known that the convent schools, being 140 in number, having most excellent training going on in them, they would have the greater number of first class monitors, which they have. The majority of the 150 we have belong to convent schools, and very properly belong to them. That was the great ground of opposition.

"23665. The fact that this was brought forward in Parliament, and discussed there, did that aid you in carrying out your plan or not?—I have no doubt it did. The moment it was discussed, and people came to see how thoroughly just it was to have an additional link of our monitorial system, such as I describe—as soon as Parliament decided in our favour—the opposition ceased; and it having been urged over and over again that this would be the destruction of the system, we have never heard a whisper of opposition to it since, as far as I know."

Dr. *Newell* on the other hand expresses a very different opinion:—

"24671. Rev. Dr. *Wilson.*—What was the design of establishing the first class monitorships?—Dr. *Newell.*—It was said to supply a want between the senior paid monitors and the teachers.

"24672. What do you mean by supplying a want? What is that want?—That the senior paid monitor, having completed his time, was not ripe to take charge of a National school, and that he ought then to hold another office for a year or two if he showed any aptitude for his profession, and that from amongst the senior monitors should be selected persons for this office; and they called the office that they created that of first class monitor.

"24673. Was the reason assigned a sufficient one in your opinion?—I don't think the first class monitors were required at all.

"24674. Was there any such want?—I say I don't think there was.

"24675. What is the age under which candidates for the office of paid monitor cannot be appointed?—Fourteen is the age at which senior monitors ought to be appointed; then if they remain four years in the service, that would bring them to eighteen years, when they are eligible to take charge of a National school."

Monitors after completing their regular term of service are sometimes allowed to remain in schools as monitors at the charge of the Board (*Keenan* 1989). This has happened more frequently in convent schools than in other schools (1990). For the instruction of monitors thus retained in schools after the expiration of their service gratuities were formerly allowed by the Board, but this payment has been discontinued (1998).

Unpaid Monitors.

Below the class of junior paid monitors there is still a lower class of subordinate teachers called unpaid monitors. The Board awards gratuities to the teachers for their special instruction. Mr. *Keenan* gives the following account of the monitorial system:—

"1650. Professor *Sullivan.*—Would you give us a summary of the observations in your report on the monitorial system?—Mr. *Keenan.*—The observations are contained in my report—in the appendix to the 23rd Report of the Board.

"1651. State the substance of the report on that subject?—As far as I remember the general argument of the report, it was this:—It gave the origin of monitorial instruction, the places in which it was first tried, and by whom first tried, under what circumstances it first succeeded, and again under what circumstances it failed, and the estimation in which it was held amongst educationists at the time the National system of education was established. The first effort of the Board to try the experiment of introducing the system into the Irish National schools dates so far back as March, 1833. It was then introduced in a very modified shape, and it has developed itself since that time, in various forms, to its present condition. I showed that different *classes* of monitors arose from time to time; that first the class we now call senior monitors was instituted; and that such monitors were employed at ages ranging from fourteen to eighteen years. I explained the further development of the system to a new class, called the junior monitors, who were appointed at ages beginning at eleven and rising up to fourteen years; and then I showed that, as a sort of result of the system of organization established in 1856, a further new class of monitors was founded—an unpaid class; but for the instruction of which unpaid class of monitors the Commissioners make to the teacher a small annual award. The general purport of the whole report is, that the introduction of the monitorial system into Ireland has been a very great success. Since I wrote that report, the system has been still further developed by the establishment of another class of monitors, called "first class monitors," to which reference was made in the early part of my examination to-day. There are now accordingly, four classes of monitors. First there is the class of unpaid monitors, in schools that have been organized. Secondly, there are the junior paid monitors from eleven to fourteen years of age. Thirdly, the senior paid monitors from fourteen to eighteen; and lastly, the first class monitors who have completed the preceding stages, and whose period of service is two years."

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The information afforded by our Assistant Commissioners respecting the attainments and utility of monitors of the various grades is not very full. Mr. *King* mentions (D. 39) that in the Dublin district, "with four exceptions, all National teachers had been educated in National schools and had been monitors and assistants before appointment as principal teachers." Mr. *Coward* (E. 424–8) did not examine any monitors except at the convent school in Kinsale, but he considers that "they are certainly very much more intelligent than the pupil-teachers in England," and "probably better instructed, though not so systematically drilled; of their utility in helping the teachers there can be no doubt, since they relieve them of the drudgery of the lower classes who are invariably taught by them; the convent schools would be unable to get on at all without them; but of their real efficiency as teachers, not much can be said;" the male monitors "have no authority, and command no respect." Mr. *Richmond* (F. 456–8) thinks that monitors might be allowed to prolong their service in schools. Mr. *Sidgreaves* (G. 77) judged them to be "fairly competent," and the principal difficulty is in retaining them. Mr. *Laurie* (H. 132) found an average of one teacher to twenty-one pupils, and he states that this large teaching staff is decidedly not worth the money expended on it, "in so far as the didactic proficiency of the monitors and the present positive utility of the assistants are concerned." Mr. *Balmer* (M. 409–418) considers both monitors and monitresses to be for the most part fairly competent, if judged by their examination in common with the head class in the school with which they were in the habit of being taught, but he mentions two or three schools where the monitors were inferior to the more advanced pupils.

Pupil-teachers in Model Schools.

Pupil-teachers appear to form the grade of subordinate teachers next above monitors. Pupil-teachers are employed in the Board's Model schools only. They are all males; the female teachers corresponding to them in Model schools are called monitors. Pupil-teachers either board with the masters at the expense of the Commissioners, or they receive an annual allowance of £20 each towards their support. In the three Dublin Model schools the pupil-teachers are not boarded (*Rintoul* 26243–5). Pupil-teachers are appointed for one year, but may be retained for a longer period. Besides board they receive a gratuity of 30*s.* for the first year, and 30*s.* a quarter afterwards, and travelling expenses to and from the school. They are not bound by indenture to the service, and may abandon it at any moment (*Newell* 24941). They are selected by the Inspector (24516) at about 16 years of age (24520), but a fixed proportion of Protestants to Roman Catholics is maintained (*Fitzgerald* 8327 and 8451). If they are willing to become teachers they obtain classification, without examination, by virtue of their office (*Joyce* 6474). Some of them do become teachers, but the greater number do not (6472), as they find more lucrative employment in the Civil Service or in commerce (6476). The Board has returned[1] the number of resident pupil-teachers for 1867 at 108, of whom 26 are Established Church, 48 Roman Catholics, 31 Presbyterians, and 3 "Others"; the total number of resident pupil-teachers appointed at any time in the district Model schools[2] at 1,268, of whom 467 are known to be in the Board's service; and the total number of paid monitors[2] appointed at any time in the Model schools at 1,036, of whom 264 are known to be in the Board's service.

Workmistresses.

In the official gradation we next find *junior assistants and workmistresses* who give instruction in plain and fancy work during a certain portion of every day (generally two hours), and assist in the literary instruction of the junior classes during the remaining portion, at a salary of £14 per annum; *workmistresses* who give instruction in the various kinds of needlework only, at a salary of £8 per annum; and *Industrial School-teachers* who teach various kinds of sewing, &c., for special grants, varying with the nature of work, attendance, &c. An average attendance of 45 pupils, of whom at least 20 must be girls, is necessary to entitle a school to the services of a junior assistant and workmistress, or of a workmistress. The qualifications of these teachers are not defined. In 1868, there were 370 junior assistants employed, and 358 workmistresses and industrial teachers taken together. Workmistresses, like monitors, are recognised in nuns' schools, provided they are not nuns.

Assistants.

Assistants form the highest grade of subordinate teachers, but they again are subdivided. Unclassed assistants receive from the Board £14 or £15 a year, according to sex; assistants classed in the lower division of third class get £16 or £18; assistants of higher classification get £20 or £24, which is the largest amount paid to an assistant in any ordinary National school, though second-class salary may be allowed to the senior assistant in a large school attended by 110 children. These salaries are paid quarterly. In the Board's Model schools assistant teachers are allowed to draw the whole of their class salary, however large that may be, and they receive further from the Board supplemental salaries of £16 for a male assistant, and £12 for a female assistant, together with one-fourth of the pupils' fees. They may also obtain £8 a year for teaching singing, drawing, or physical science, or £12 for teaching any two of these subjects. Assistants in the Board's Model schools at Belfast and Londonderry receive a larger "supplemental salary," but a smaller portion of the school-fees.[3] Model school assistants are paid monthly.

Conditions.

An ordinary National school for boys only cannot obtain an assistant without an average attendance of at least 60 boys; if for girls only, or for boys and girls together, an average of 50 will suffice. But such an average only entitles the assistant to the salary attached to the second grade of third class; and to entitle the assistant to draw the salary of first grade of third class an average attendance is requisite of 65 in a boys'

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[1] Board's Returns, sec. IV., par. 3 (page 93).

[2] *Ibid.* par. 5 (page 94).

[3] *Ibid.* par. 6, notes *a* and *b* (page 96).

ASSISTANTS AND MONITORS.

school, or 55 in a mixed or a girls' school. In a mixed school under a master it is desired that the assistant should be a female.

The Board's Model schools are free from these restrictions. In schools connected with convents and monasteries, which are paid according to the per-centage on the average daily attendance, no payment is made to assistants.

In 1868, the Board employed 2,079 assistants, viz., 1,563 classed, and 516 unclassed; males, 670; females, 1409.

Assistant Commissioners' Reports.

Mr. *Coward* (E. 424) mentions the girls' school at Castlemartyr, as enjoying the services of two classed teachers and a first-class monitor, for 87 children in average attendance.

Mr. *Laurie* (H. 134–5) reports strongly against the employment of assistants:—

> "134. Unless the assistants can be separately utilized in accordance with my previous hint respecting night schools, I should be strongly disposed to recommend their abolition or limitation to schools of an average attendance of not less than 140. Nothing can be more unsatisfactory than the general character of this division of the teaching-staff; as a rule, they seemed to have no specific work to do, to wander about with a vague and uninterested air, to lack the most simple information in regard to the school, to be always in the way, and seldom to work in harmonious unison with the head teacher. While they are from two-thirds to one-half more expensive than monitors, their working power is not one whit higher; while their collective stipends represent a heavy item of the Board's expenditure, these are individually inadequate for the suitable maintenance of a respectable adult; and, while they are professionally on a footing of equality with the head teachers, they are, from want of practice and from a habit of constant dependence, incapable of conducting the school single-handed. I am speaking the sentiment of numerous head teachers when I state that (although they gladly avail themselves of this publicly-paid form of help) they would prefer, for example, in lieu of an assistant, an efficient monitor, provided the pecuniary difference reached their pockets, even by the avenue of '*payment for results.*'
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> "135. Assistant 'workmistresses' in girls' schools, who are in receipt of £8 per annum for duties that the schoolmistress herself is able and willing to perform, represent another institution of a still more anomalous and indefensible type."

Changes suggested.

We think that the regulations of the Board respecting the employment of the subordinate teachers should be reviewed and simplified.

The institution of the monitorial system was wise, since its two objects are of primary importance; but those objects have not been completely accomplished.

We have it in evidence that the progress of children through the lower classes in National schools is very slow—that the condition of those classes is often unsatisfactory; and, again, that those classes have generally been left to monitors.

We believe that the system of payment by results will tend to remove these serious defects by forcing the principal teachers to pay due attention to their lower classes; but, at the same time, we are of opinion that monitors may be made more efficient.

With this object in view, we recommend that the Board should cease to accord any recognition to unpaid monitors, whose youth and inexperience disqualify them for the charge of classes. The occasional employment of children to discharge minor duties about a school may be left to the discretion of managers and teachers without the intervention of the Board. We do not consider that the teacher has any claim for extra remuneration on account of the instruction of children who occasionally lighten his duties.

Further, the employment of junior monitors at ten or eleven years of age appears to us undesirable. At this early period of life, it is not possible to forecast whether a child will make a teacher or not; and it is extremely unwise to delegate authority to children too young to exercise discretion or to command respect. We recommend that the class of junior monitors should be abolished.

When the recommendation which we have made respecting "probationers" is carried out, unclassed assistants and workmistresses will, at the same time, cease to be a charge upon the Parliamentary grant. In every girls' school, ability to teach plain needlework should be regarded as an indispensable qualification of the schoolmistress. In a mixed school under a master, instruction of this kind should be provided for the girls as an essential condition of aid; but we think that the results' grant, which we have recommended, will enable the manager to make arrangements with the master's wife, or some other competent person, to give such daily attendance as will suffice for the purpose.

To the maintenance in number and efficiency of the class now called senior monitors, we attach the utmost importance. They form the best nursery of teachers, and their employment in good schools should be extensively encouraged by the offer of suitable stipends. The conditions of age and length of service adopted by the Board appear to us to be well considered, but we think that means should be taken to retain monitors in the service during their later and more valuable years. Very small schools appear unsuitable for training monitors, and it is not desirable to promote the agglomeration of children in schools so large that individual attention on the part of the head teacher becomes impossible. We propose a scale by which a well-taught school of forty-five children may obtain the aid of one monitor, and the allowance of monitors in proportion to children may gradually decrease. It is so necessary for monitors to possess sound moral qualifications, and so desirable for them to live under the care of respectable well-conducted parents, that we think the responsibility of bringing forward candidates should lie upon the managers, who will have a more intimate acquaintance with their

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character and the circumstances of their homes than can be acquired by the Inspector in his occasional visits to the school. The Inspector should examine all candidates presented to him upon subjects chosen by the Board, and if they exceed the vacancies in number, he should select the best of them for appointment. He should reject all who do not fulfil the conditions, among which should be reckoned freedom from physical defects. The examination should be repeated annually, and we think that on each occasion it may be concluded in a single day, so as to avoid the expense and risk of keeping the monitors away from home during a night. While the Inspector is examining children one by one for the results' grant, he will find no difficulty in causing the monitor, seated near and before him, to answer, in writing, suitable questions which he will have prepared beforehand and brought to the school with him.

Monitors, after appointment, should cease to receive lessons with ordinary pupils. They should devote the whole of their time during school hours to the assistance of the principal teacher. They should not be confined to teaching the lower classes (which often require the most skilful handling) but should instruct any class in any subject for which the head teacher judges them to be qualified. As long as school hours last, their office as teachers should be kept prominently before the school, in order to increase their influence and authority; but, out of school hours, they should receive separately extra instruction from the principal teacher, for such time as the Board may determine to be necessary. The common subjects of primary instruction they will learn thoroughly while teaching them to others, and the hours of extra instruction should be devoted to preparation for the Inspector's examination in more advanced subjects.

While we think that monitors should be paid by the Board independently of the results' grant, we do not attempt to specify the rates of payment beyond the expression of an opinion that they should be adequate to secure a constant supply of efficient candidates in numbers large enough to fill the training schools at a later period.

We are also of opinion that the Board should continue to pay the principal teachers for the extra instruction of monitors out of school hours.

Our recommendations on this subject are:—

RECOMMENDATIONS.

That salaries to Monitors should be paid by the Commissioners only under the following conditions:—

1. One Monitor for average attendance of 45
   Two Monitors ,, 70
   Three Monitors ,, 100
2. When the average attendance exceeds 100, and is less than 220, one additional Monitor for every 40 in average attendance.
3. When average attendance exceeds 220, one additional Monitor for every 50 in average attendance.

That candidates for Monitorships should be presented for examination to the District Inspector and be appointed by the Commissioners on his recommendation.

That they should be over thirteen years old.

That their employment should cease, like an apprenticeship, on their attaining twenty-one years.

That the Board should make it a condition that they should be free from physical disqualifications, or loss of limb.

That junior Monitors should be discontinued.

That the salaries of Monitors should not be thrown on the capitation grant, because the tendency of such a rule would be to discourage their employment, and we consider that it is of importance to the maintenance of the teaching staff of the country that Monitors should be extensively employed.

That Monitors should be paid at such rates as will secure efficient candidates.

That payments to Teachers for instructing Monitors should be continued; but the payment to the Teachers should be dependent on the result of the Monitor's annual examination, and be forfeited if that examination is unsatisfactory.

That special payments to Teachers for instructing unpaid Monitors should be discontinued.

That the foregoing recommendations should not interfere with the claims of existing Teachers and assistant Teachers; but after the scheme of payment by results is brought into operation, the principal Teachers' fixed salary and the salaries of Monitors being paid by the Commissioners, the salary of any assistant Teacher should be provided for out of the sum earned by examination.

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CHAPTER VI.—THE TRAINING OF TEACHERS.

From the first institution of the National Board the training of teachers has justly been regarded as an object of primary importance. In this as in some other points the recommendations of Mr. Stanley's letter in October, 1831, are proved by later experience to have been based upon sound principles.

Training Institution of the Board.

Mr. Stanley proposed to leave to the individuals or bodies applying for State aid the appointment of their own teacher, provided that he should have received previous instruction in a model school in Dublin to be sanctioned by the Board. This "previous instruction" was understood by the Commissioners to involve on the part of the master residence in a training institution "for at least two years before he could be declared fit to undertake charge of a school."[1] Hitherto circumstances have prevented the full realization of this plan. We advert to it here as corresponding in the main with the recommendations which we are prepared to offer respecting the training of teachers.

Instead of training teachers for two years before employment, which would at that time have been a slow and costly process as applied to teachers for 5,000 schools, the Board in its desire more rapidly to introduce general improvement determined to train for a shorter period persons already engaged in teaching. With this object the Commissioners opened a training department in Merrion-street, Dublin, upon the 10th of February, 1834 (*O'Sullivan*, 7791), and brought to it some country schoolmasters who attended the model schools by day, and found board and lodging for themselves, upon an allowance of 12*s.* a week to each of them (7792). This system was modified in 1838, when the Commissioners opened their first boarding establishment for masters in the village of Glasnevin. In 1844 they opened a second boarding-house for masters in George's-street, Dublin, and another boarding-house in Talbot-street for mistresses, whose training (7793) had first been undertaken in 1842. The present cost of these boarding-houses is from 10*d.* to 1*s.* per head per day for dietary alone (7851), exclusive of rent, taxes, expenses of staff, &c. Teachers of different creeds live together in the boarding-houses (*Macdonnell* 23765).

Rules.

The following are the rules of the Board (Part IV., sec. ii.) upon the

TRAINING OF TEACHERS.

"1. The Commissioners have provided a Normal Establishment in Dublin, for training teachers, and educating persons who are intended to undertake the charge of schools.

"2. Teachers selected by the Commissioners for admission to the Normal Establishment, must produce a certificate of good character; also a certificate from a member of the medical profession that they are in good health, and free from any cutaneous disease; and must be prepared to pass through an examination in the books published by the Commissioners. They are boarded and lodged at the establishments provided by the Commissioners; and arrangements are made for their receiving religious instruction from their respective pastors, who may attend at the Normal Establishment at convenient times appointed for the purpose. On Sundays they are required to attend their respective places of worship; and a vigilant superintendence is at all times exercised over their moral conduct. The teachers undergo examination at the close of the course, and they then receive a certificate according to their deserts. The teachers are, for a considerable time previous to their being summoned, required to prepare themselves for the course.

"3. During the absence of the recognised teacher, a temporary teacher must be provided to take charge of the school, who is to be paid a portion of the salary falling due to the recognised teacher during such teacher's attendance at the Normal Establishment.

"4. Assistant teachers of model schools, while in training, receive but half their accustomed share of the fees, and a deduction is made from their salaries at the rate of £20 per annum in the case of males, and £18 in the case of females: these deductions to serve as payment for their substitutes.

"5. Should any teachers present themselves in a delicate state of health, or affected with any cutaneous disease, they will not be received or allowed any travelling expenses. No teacher can be admitted who has not had the smallpock, or been vaccinated.

"6. The teachers trained in the Normal Institution are divided into three classes, namely:—

"First—The general or ordinary class, composed of teachers (males or females) of National Schools, who have been recommended by the District or Head Inspectors as eligible candidates for training.

"Second—The special or extra training class, composed chiefly of teachers (males or females) who have been selected from the ordinary or general class, for additional training.

"Third—The candidate or *extern* class, composed of a limited number of respectable and well informed young persons, who wish to qualify themselves to act as teachers. The candidates admitted to this class are permitted to attend, without any charge, the model schools and the lectures of the professors, and at the end of the course they are examined and classed as teachers, according to their merits and qualifications. Permission is also given to teachers of schools not connected with the Board to attend the model schools as *auditors* or *visitors*, for any period that may suit their own convenience.

"No teachers can be admitted to the general or ordinary class, but those who have succeeded in obtaining classification after examination by a Board of Inspectors, or who may be *specially* recommended by the Inspectors or professors."

The training institution in Marlborough-street is the only training establishment for schoolmasters and schoolmistresses in connexion with the Board (*Keenan* 1017). This was opened 15th January, 1838. It is capable of accommodating about 100 masters,

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[1] See Board's Report for 1835; and Historical Sketch, *supra*, p. 44.

Training.

and 75 mistresses at the same time (*Butler* 6017). There are two courses of training in the year, which are not of equal duration, as the spring course lasts about five months, and the autumn course about four months and a half (5946–7). To these courses masters and mistresses are summoned early in January and early in August every year. Some few, more especially among the female teachers, after going through one course, have been recalled for a second course of training (5972). Teachers who remain in training for one course or half a year, form what is called "the general class." Besides these there is a "special class" in training, which is thus described by Professor *Butler* :—

Evidence.

> "5973. *Chairman.*—What is the special class?—Professor *Butler.*—The special class consists of young men and women who in passing through the general class have distinguished themselves, and who appear likely to become, by some additional training, very good and very efficient teachers. Our selection is at present very much confined to young people who would have no school on leaving the general class; they are mostly the pupil teachers or paid monitors who have come to us from model schools. Those we recall for the special class. We consider that they would be going away from the training course without having any employment, and that during the year they may remain in the special class many opportunities may offer for their employment in country schools. In the meantime they will be improving in their acquirements and in their qualifications."

The "special class" was originally limited to 36 masters; it is now reduced to 24 masters and 15 mistresses (6097). Teachers in the special class usually remain for eighteen months (6071). The age of teachers in training varies from 18 to 30 (6183–4). Some admitted at 16 or 17 were quite incapable of keeping up with the business of the class, their minds not being sufficiently formed (*Rintoul*, 26104). Generally among those admitted the difference in qualifications is so wide that it is impossible to say they are well prepared to take advantage of training (26105). Even in pupil-teachers from Model Schools there is not uniformity (26067 and 26106). The length of training has varied; in 1834 there were three sessions; in 1856–7 an attempt was made to get from the half-yearly to a yearly course (*O'Sullivan*, 7877). The rule is that a teacher must be actually in charge of a school in order to be eligible for training; but exceptions have always been permitted (7879). Teachers are summoned to Dublin for training upon the recommendation of the Inspectors. They are allowed their travelling expenses to and from Dublin; are provided in Dublin with board and lodging free of cost, besides a small weekly gratuity; and they continue, while in training, to receive their class salary, which however is subject to a deduction at the rate of £15 per annum for the substitute employed in teaching during their absence. During the ten years from 1858 to 1867, inclusive, the cost of the training department varied from £7,298 1*s.* 4*d.* in 1858 to £9,738 13*s.* 11*d.* in 1861. This is exclusive of repairs, &c., executed by the Board of Works, and would represent the annual cost of each place in the training institution to be rather more than £50, assuming that every place has constantly been filled. From February, 1834, when the earliest class was opened in Merrion-street, down to the end of 1868, there had been trained 5,373 males and 2,690 females in the "general class," and over 650 males and 300 females in the "special class" (*Rintoul*, 26096–26099); but the country teachers who most need training, and who used to come up to Marlborough-street eight or ten years ago, do not now attend except in small proportion (*Joyce*, 6461–2). The returns presented to us by the National Board (section iii., par. 3) exhibit some discrepancy. From them it appears that the whole number of teachers trained up to the end of 1867 was 7,920; but though 5,136 of these had left the service, by death or otherwise, there remained in the service not 2,784, which is the difference between 7,920 (the whole number trained) and 5,136 (the number who had gone off), but the considerably larger number of 3,480, among whom there would appear to be 696 trained elsewhere, if at all. It is represented that the whole number trained, viz., 7,920, had been trained for one session or more; that of these, 992 had been trained for two sessions or more; 651 for three sessions or more; and 248 for four sessions.

Classification.

Teachers, as we have seen, generally obtain classes by examination before they are admitted to training; but their residence in the training institution is usually attended by a rise in classification. This rise is based upon the opinion of the professors formed during the whole term of residence rather than upon examination at the close of it (*Rintoul* 26045.)

For many years teachers who had been trained were alone eligible for the first class but this rule is no longer maintained. It was rescinded in June 1866 (*Keenan* 918), as giving an unfair privilege (1015, 16).

Professors.

There are two professors who are to a great extent joint heads of the training department (*Rintoul* 26124–31). Each professor has an assistant. There is no periodical inspection (*Newell* 24537).

Boarding Houses.

Until four or five years ago the secretaries superintended the boarding-houses (*Butler* 6362), and before them the accountant (6363). When the superintendence was

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[1] National Board's Returns (page 49), sec. iii., par. 8.

transferred to the professors an addition of £50 was made to their salaries for the extra duty (6367), which is discharged by occasional visits, five or six a year to the female establishment (6372) and two to the male establishment at Glasnevin (6373). Violations of discipline are brought before the professors, and the dietary and general internal arrangements are under their control (6374).

From two to three o'clock the teachers in training attend the model schools (*Joyce* 6613) where in order to obtain practice they teach reading and arithmetic to classes of children (6601). We must mention here that like the provincial model schools the central model school contains no First Book class (6604), and hence practice in it can afford no help to the male teachers in training towards the solution of the problem how to teach the rudiments well and quickly to the 45 per cent. of pupils who in ordinary National schools are found in the First Book class. In fact the central model school is stated to be under no effective superintendence, never inspected or reported on (*Sheehy* 26399–26417.)

Objections to Board's Training.

Objections urged against the training system which has been adopted in the central institution of the Board, may be divided into two classes, as *scientific* or *moral*.

Among the objections which may be termed scientific, the following were brought before us by witnesses of experience.

The plan of training persons before placing them in charge of schools, would be preferable to the present practice of first recognising and classifying men as competent teachers, and subsequently withdrawing them from their schools for the purposes of training. Mr. *Butler* thinks that, if the circumstances of the country allowed, it would be desirable to complete a teacher's training before employing him to teach (6145). He concurs in the opinion that "the teacher's profession is like any other profession, all the better for having none in it but those who were specially trained for the purpose" (6162); and he is of opinion that, though the injury inflicted on a school by the withdrawal of its teacher for training is not very great while the period of training is so limited, yet if the teachers were kept in training for a whole year, their schools would suffer very materially (6147). Moreover the teachers of the majority no longer come up to be trained (*O'Sullivan* 7889).

The present course of four or five months is too short. Mr. *O'Sullivan* thinks it should be yearly instead of half-yearly (7805). Mr. *Joyce* thinks "it would be exceedingly desirable that the course of training should be lengthened" (6489); that "it would require at least something very near a year to train the teachers effectually for the discharge of their duties as schoolmasters" (6490). Mr. *O'Sullivan* wishes for a two years' course of training, but thinks that in the present circumstances of the country a session could scarcely be extended over a longer period than twelve months (7743–4); he would wish the persons under training to employ six months in improving themselves as scholars, and six months in practising the art of teaching in the model schools (7940), but he does not describe how 100 masters could be employed all day for six months in teaching the same school. Cardinal *Cullen* thinks that four or six months are not sufficient for the training of any man who is to teach others, and that the system adopted by the National Board is very defective in length of training (27048). The Rev. *J. M'Menamin* "would increase the time to ten or twelve months at least" (21913). Mr. *Butler* thinks that training for a year or two years would be required to qualify young persons, such as pupil-teachers and those who have no schools, to be teachers, although actual teachers are likely to derive benefit even from a five or six months training (6456). Dr. *Newell* is satisfied with the present short course (24523–24536).

The "Minutes of the Committee of Council for 1854" contain an expression of opinion which may be quoted here.[1] Mr. *Marshall*, one of Your Majesty's Inspectors of Schools, reports thus upon the training obtained in Marlborough-street:—

> "I have a long list before me of teachers actually in charge of schools in my district who profess to have been trained in Marlborough-street, Dublin; and how much value is to be attached to what they call their "training" will appear at once from this fact, that of the whole number less than *one-eighth* spent so much as six months in that institution, barely *one-fourth* so much as five, and more than *one-half* from four to four and a-half. Considering what has been determined by the authorities in this country, who are certainly experienced and competent judges, to be the due period of training for the office of a teacher, even *after five years of preliminary training as a pupil-teacher*, I think we are fully justified in regarding such teachers as I have referred to as virtually untrained. I am tempted, for my own part, to say much more of their disqualifications, and especially of their feeble personal influence; but I should be sorry to give pain to a class of men, many of whom are useful and fairly competent teachers, and quite capable, as some of them have proved, of attaining, with due aid and adequate inducements, a very high rank in their profession."

Accordingly the Education Department in Great Britain has never recognised the training of the Irish Board.

Since the course is so short, the subjects crowded into it are too numerous. Mr. *O'Sullivan* is "decidedly of opinion that the number of subjects is entirely too large for

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[1] Minutes of Committee of Council on Education, for 1854, p. 655.

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the time" (7746). Mr. *Kavanagh* thinks that "the teaching power is neither adequate nor efficient," since "in English literature, history, logic, social science, geography, and physical science there is a total want, whilst as to method or pedagogics, or professional teaching, it was never satisfactory, and never more unsatisfactory than at present" (12409). The same witness describes the training establishment as "a common school, and no more," and he represents Archbishop Whately as dissatisfied (12413). Mr. *Butler* points out that an increase in the number of professors would not cure the evil, because "there is not time in the few months that they are here, and in the length of the day, for the teachers to have five or six professors lecturing them. They are only five months here, and during the short time they stay they have only got five or six hours in the day that they can be taught; that is as much as they can do, and there are four professors to give them instruction, besides the head master who instructs them in the methods of teaching, the drawing master, and the singing master" (6333). The head master is not satisfied; he feels decidedly that he does not really train the teachers in the business of school-keeping and school-management (6514). He has them for half an hour on four mornings in the week, and to that extent they are trained in the art of school-management (6529, 6530); but this morning lecture is voluntarily undertaken by him for the benefit of the teachers, and is in fact a matter extern to his duty, to which he was never appointed officially by the Board, and for which he is not paid (6638). Dr. *Newell* thinks that the time devoted to practice in the schools is insufficient (24530), and Mr. *Joyce* concurs in this opinion most decidedly (6528). The result is that, as Mr. *Sheehy* thinks, teachers practically do not derive much permanent good from their residence in Marlborough-street (26292). Mr. *O'Hara* finds very little difference between trained and untrained teachers (26806), and thinks the system might be made more effective by the adoption of a better curriculum. Mr. *Rudkin*, inspector under Erasmus Smith's trust, may be quoted as an independent examiner to show (13507) that little difference exists between trained and untrained teachers.

The government of the training institution by two professors of equal authority is open to criticism. Mr. *Rintoul* considers that abstractedly there should be one head, but that the religious circumstances of Ireland render at least two heads necessary (26054–6). Dr. *Newell* considers the dual headship a bad system, and would prefer one head (24538–24542).

Changes suggested.

We are of opinion that several causes of complaint might be removed if the training establishment were placed under the management of one responsible principal, and the course of training were extended to twelve months.

Moral Objections,

These changes would not meet the moral objections which have been urged against the system of training in Marlborough-street. The essence of this system is the union for the purpose of training of teachers professing various creeds. Protestants and Roman Catholics attend lectures in common, teach classes at the same time in one school, and reside together in the same boarding-houses. (*Macdonnell*, 23765). Such a system implies the exclusion of religion not indeed from the heart either of teacher or scholar, but from the mouth of the professor, and from all official recognition in the training school. Thus, the teachers receive no religious instruction (*Joyce*, 6620), certainly none at the expense of the Board (*Newell*, 2966), but Mr. *Macdonnell* thinks that "if we call up three or four hundred persons from every part of Ireland, from their own homes and their own pastors every year for half a year to be educated in Dublin, it is a very monstrous thing that we should not provide for their spiritual as well as their secular education" (11257). In a scholastic sense the loss must be great, since moral discipline, which forms the basis of school management, is excluded from the training course by the religious difficulty (*Joyce* 6634–5). But the Board permits the attendance of pastors to give religious instruction to the teachers, although there is no payment. Thus, "Dr. Kirkpatrick has acted as Presbyterian minister with the greatest devotion to his duty for fully twenty years, and he has never received a penny of compensation for this most important duty, which he has performed in the most admirable manner" (*Macdonnell*, 11256), and the duty has on the same terms been very well done by Mr. O'Mahony, a clergyman appointed by Archbishop Whately (11258), whose practice it was to pay £25 a year to the Church of England chaplain (11254); and similarly in old times it was done by Canon Power and others in the most exemplary way, but since the Roman Catholic Church conscientiously objected to the model schools, that practice has been abandoned (11259). Mr. *Butler* explains that "when the schools were first opened Dr. Murray, who was archbishop and parish priest, directed a clergyman, Mr. O'Grady, to attend there; after him Mr. Mulligan, who was curate in the parish, attended; and after him Canon Power had charge (6246). Similarly Archbishop Whately nominated clergymen without any action on the part of the Board, and Dr. Kirkpatrick took up the attendance on that principle (6247). This voluntary religious instruction is given in the primary schools, but no clergyman has ever visited the training establishment for the purpose (*Butler*, 6467–8,

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and *Keenan*, 1152–8). When the priest ceased to attend at the primary schools, no representation was made to the Board, because the Resident Commissioner knew it perfectly well (*Butler*, 6400–6403). Since that time the religious exercise—it can scarcely be called instruction—of Roman Catholic teachers in training "consists simply in joining in the prayers of the children for the day, and participating generally in each religious practice going on" (*Keenan*, 1156).

Mr. *Jack* (L.) says:—

> "335. I mentioned to a distinguished Roman Catholic parish clergyman, the fact that the Roman Catholic teachers who had attended it since the episcopal inhibitions, bore unanimous and cordial testimony to the very great attention they were required to pay to their religious duties. He said he did not doubt it in the least, as the authorities were likely in the circumstances to do everything of that kind in their power. The real objection, he said, was to the spirit of the place. The students returned from the Training college with 'the poison of the mixed system' in their veins; no longer, for instance, showing the same unquestioning and child-like obedience which was their duty to their clergyman; and that in fact it was the same thing, in little, as the United States of America were on a larger scale. Devoted Catholics in Ireland crossed the water, and in a new society, the prevailing influences of which were distinctly anti-Catholic, they either lost their faith altogether, as many of them did, or were transformed by a spirit of lukewarmness and indifferentism, which produced results nearly as fatal."
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> "336. He referred me to a famous passage from Archbishop Whately, to show that the intention with which the mixed system had been founded and supported was essentially anti-Catholic, and the passage itself appears to have influenced feeling in the West so deeply that I may be permitted to quote it. In his life and correspondence, published by his daughter, in 1866, there is a long extract in which Mr. Senior reports a conversation which he had with the Archbishop in October, 1852, the year before that in which he retired from the National Board. The entire extract is of extreme interest (Vol. II., pp. 235–249).
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> "'I believe, as I said the other day, that mixed education is gradually enlightening the mass of the people, and that, if we give it up, *we give up the only hope of weaning the Irish from the abuses of Popery. I cannot openly support the Education Board as an instrument of conversion. I have to fight its battles with one hand, and that my best, tied behind me.*'" (II. p. 246.)
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> "337. Almost every Roman Catholic priest in Connaught who talked to me on the subject quoted this passage. I should desire to read it in connexion with another in the same extract.
>
> "'The great instrument of conversion, however, is the diffusion of Scriptural Education. Archbishop Murray and I agree in desiring large portions of the Bible to be read in our National schools; but we agreed in this because we differed as to its probable results. He believed that they would be favourable to Romanism, I believed that they would be favourable to Protestantism, and I feel confident that I was right.'" (p. 243.)

Attitude of Roman Catholics.

Upon the principles of the Board no action could be taken by it in this matter. The cessation of visits on the part of the priest was attributable, not to neglect, but to the settled policy of the Roman Catholic hierarchy. No Roman Catholic prelate after 1858 could be induced to accept a seat at the Board (*Macdonnell* 23976–23979); no priest was permitted by his bishop to attend the Model Schools; Roman Catholic teachers were no longer allowed to obtain their training in Marlborough-street (Right Rev. Dr. *Keane*, 15558), and Roman Catholic managers of schools were prohibited from employing teachers trained there subsequently to the year 1862 (*O'Sullivan*, 8015; *Kavanagh*, 12423). The consequence is that the system of united training for the teachers of Ireland has failed. Mr. *Macdonnell* broadly states that this has been the result:—

> "11296. Rev. Dr. *Wilson.*—In answer to a question on a former day, and now keeping in view Mr. Cowie's question upon training institutions, you said you did not consider it possible to force teachers into institutions to which they had a specific objection. Do you think that the Government, on the other hand, should be forced to establish or endow a training institution in opposition to their own plan, hitherto considered the best for the purpose?—Mr. *Macdonnell.*—The Government established a system of united training for the teachers of Ireland; so long as that gave general satisfaction to the people of Ireland, the Government supported it very generously, and very effectively too. The Government now find that it has failed—failed at the root—and that the Roman Catholics, who form four-fifths of the teachers of Ireland, are practically excluded from the benefits of education, and that when they are excluded from the benefits of education, millions of Catholic people in Ireland will be deprived of a good education, unless some plan is devised by wise men to overcome this difficulty. A good plan has been now proposed, and it is for the Government fully to consider it."

Unusual efforts are made to fill the classes for training with but partial success (*Sheehy*, 26475–26481; *Kavanagh*, 12419–24; *O'Sullivan*, 8018–8020 and 8030–8044). The remedy relied on by Mr. *Macdonnell* is permission to establish separate boarding-houses for teachers in training (23768), so that those of the same religion may reside together under the superintendence of reputable persons of their own creed (23812–23826; *Ross*, 17466–17471). The suggestion appears to us a valuable one, well calculated to lessen objections; but we are assured on high authority that it would not be deemed a satisfactory solution of the question. Cardinal *Cullen* speaks without hesitation:—

> "27467. Professor *Sullivan.*—With regard to the Central Training School, it has been proposed to maintain that school, and to grant boarding-houses for the different religious persuasions. Would the maintenance of that central school in its present form, with those boarding-houses attached, under the care of Catholic clergy, be deemed a satisfactory solution of the question?—Cardinal *Cullen.*—I think not. I think it would just produce as much discord in the country as we have at present. I do not think it would be satisfactory at all. You must have separate denominational training schools. The training schools should be like in character to the general schools throughout the country. If the ordinary schools be denominational, the training schools should be denominational; and it is one of the contradictions of the present Board, that there are more than 4,000 schools under Catholic teachers, and unmixed, while the training school is mixed, and has not any Catholic distinctive element in it."

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On the whole, we think that the plan of separate boarding-houses under denominational management, in combination with general lectures for students in training, whatever creeds they may profess, deserves to be tried; provided that persons who take advantage of this united training enjoy no higher privileges and emoluments than are within reach of teachers trained elsewhere in institutions recognised for the training of National school-teachers.

Two of our body, Mr. Cowie and Mr. Stokes, specially visited the Central Institution of the Board, and their report upon it contains the following observations (B. 48–59):—[1]

Special Report on Board's Training Institution.

"48. We think there is room for economical arrangement, which need not interfere at all with the due comforts, or efficient instruction of the teachers in training.

"49. Fewer subjects should be taken up, and the pupils in training should be more frequently examined. No classification should be made on the final examination, but advanced classification should depend on efficient school-keeping, and success in education of children.

"50. They should attend at the model schools in smaller numbers, their teaching of classes should be more closely watched and tested, they should write short themes on school management, organization, class-teaching. discipline—which should be publicly criticised without any shrinking or tenderness on the part of the professor or head teacher.

"51. Finally, the class-rooms or lecture halls should be cleaner and more cheerful—their aspect is depressing and repulsive; a good library and museum of educational appliances, as well as collections of objects of natural history and natural philosophy should be maintained, and the use of the library should be encouraged and promoted; less meagre fare for the mind than the "Books of the Board" should be put before students. This perpetual feeding on husks, stunts and dwarfs the minds of these people. Having no taste for reading, stimulated by good and wholesome and entertaining literature they are sure to prefer the exciting trash of cheap newspapers and periodicals, and look to them as their chief resource.

"52. The 'public examination' in this and other model schools is unreal, and ought not to be continued. There is a pretence of unpreparedness; sometimes this is detected by the public, as it frequently would be by those who are acquainted with schools. Flattering the public by the appearance of appeal to their judgment, and assuming that chance listeners are competent to criticise the answers is unworthy of a public department. If a recitation of exercises, which have obtained praise, and a performance of vocal music were accompanied by a declaration of the results of a careful written examination, this would be more satisfactory. A few prizes of real value given afterwards by the Resident Commissioner, would fill up the outline of such a public 'examination' as a sensible man might attend without feeling that he was being made a fool of. The examiners in no case should be the teachers of the classes—a teacher examining his own class, when the results are to be made public, is, in fact, sitting in judgment on his own exertions, and the result is what might be expected.

"53. The money spent on premiums to the pupils of model schools, who are not in want of any pecuniary assistance, might be more justly and more fruitfully employed in rewarding the *poor* teachers in training (not the privileged monitors and pupil-teachers from model schools, who have already had so much advantage) for proficiency and self-improvement, while in the Marlborough-street training institution.

"54. If this training institution is to be preserved for its present purpose of calling up teachers from the country to be 'improved' and made more competent, the time of training should be longer. To spend twenty weeks in incessant occupations, wandering from one subject to another, and from one room to another, is hardly the most promising method of changing an inefficient teacher into a competent one. The teaching staff should be completed; it should be set free from troublesome correspondence and official returns. Too much of the time and attention of the Professors is taken up in these things. The attendance of a Professor to enter the children who apply to be admitted at the Model School, for example, which we watched for some time, seems to us a needless requirement.

"55. While we recognise with pleasure the skill and genial influence of Mr. Edward Butler, by seniority and standing, the head of the Training Department, we should be glad to have been able to record that the system he has to carry out was thorough and vigorous, that the residence was of sufficient duration, and that the humanizing effect of collegiate life was brought to bear upon the pupils more directly and closely.

"56. No system, however carefully devised, which ignores the power to be derived in forming the character from unity of religious conviction, can be effectual.

"57. In Marlborough-street, at every turn, religious differences are kept before the pupils. It is no happy family which is divided into these sects, continually separating from each other for religious duties, who cannot even say 'Our Father' in common.

"58. These young people are not any longer children, fresh and light-hearted; they have learned to feel already the bitterness and difficulty which religious differences create. Would it not be far better that the training of teachers should be denominational, even if no other part of the system should be altered? This question, so urgently brought before the Commission, and already answered in the affirmative by the Executive Government in Mr. Chichester Fortescue's letter—has been constantly before us. And we wish to record our decided opinion of the impolicy of the present arrangements, while we are glad to do full justice to the scrupulous endeavours of those who are intrusted with the administration to make them as effectual as they can, under conditions essentially wrong in principle. We refer to a few remarks we have made further on about the Kildare-place Training Institution (pp. 27, 28), where, under great difficulties, and on a very limited scale, a much more efficient and satisfactory system is in operation.

"59. Further we consider it essential that any plans which may be adopted for the training of teachers shall offer equal advantages to all. This equality, as we conceive, will not result from the establishment of denominational training schools of a preparatory character, while the central institution in Marlborough-street is still maintained upon its present basis to complete the training of the comparatively few, and virtually to exclude the majority of teachers."

Assistant Commissioners' Reports.

Our Assistant Commissioners differ in their appreciation of the Board's training. In the Dublin district Mr. *King* could not observe that the untrained teachers were at all inferior to trained teachers of the same grade and similar situations. He says (D. 39):—

"39. Most of the schoolmasters and a large proportion of the mistresses had passed through a course of

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[1] See Appendix to this volume.

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training at the normal school in Dublin. The masters of twenty-four out of twenty-seven schools which I visited in Dublin, and the mistresses of twenty-five out of thirty-five schools had been trained. The masters of thirteen out of seventeen National schools in the country, and the mistresses of three out of ten schools had been trained. The untrained teachers were generally much younger than the rest, and only recently appointed to their schools. With four exceptions, all National teachers had been educated in National schools, and had been monitors and assistant teachers before their appointment as principal teachers. Thus any teacher, trained or untrained, must have become thoroughly acquainted with the nature of his work before he is appointed to take charge of a school. I could not observe that the untrained teachers were at all inferior to trained teachers of the same grade, and in similar situations. The larger proportion of untrained teachers is composed of females who had in many cases been monitresses in one of the large convent schools in Dublin."

Mr. *Coward* (E 239–241) reflects upon the imperfections of the Board's training system, and especially upon its short duration. He says:—

"239. It may not be inopportune here to make a few remarks on the subject of training in Ireland, with reference to the necessity there is for making some alteration in the present system. The teachers are anxious to be trained, and very naturally, as it is a recommendation which gives them a higher value in the field of competition for employment, and, moreover, places within their reach, during the four and a half months which are spent, on the average, in Dublin, many precious opportunities of enlarging their minds by intercourse with others better informed than themselves, and of improving their manners by associating with others of superior culture. It gives them, in addition, some time for well-directed (let us hope) study, and for observing different methods of teaching, which, if they are intelligent, may be of service to them when they return to their schools.

"240. But these advantages fall very far short of real training. They are, indeed, better than nothing, but the time allowed for training is too short for the fullest benefit to be derived from them. The real fallacy of the system lies in commencing the work of training after a young man or woman has been allowed for three years or more to be occupied in teaching, and may be supposed during that time to have acquired fixed habits and modes of action. Duties of importance are discharged for a long time, frequently during a whole school generation, by a teacher before he is called upon to learn how to perform them. He is allowed to experimentalize, and theorize, and blunder, before he is taught how to act upon systematic principles. Besides this, he is, after being considered sufficiently intelligent to conduct a school, liable to be refused admission into an institution which was founded for the purpose of improving the teacher, on the ground of insufficient intelligence; and although thus condemned, he is nevertheless remanded to his post, without a chance being given him of improving his intelligence at all.

"241. Then again, how fallacious it is to call that training which occupies only a period of four and a half months; for, excepting those who are called up for the special class, that is the whole amount of time allotted to training. It is a difficult matter to take unformed minds, and mould them; but it is still more difficult to affect the intellectual bias of those whose minds are already formed. It is next to impossible to give a man a real knowledge of any subject in four and a half months; but it is quite impossible to teach a man a subject which includes a moral education as well as an intellectual one. For training, to my mind, is chiefly valuable in its moral aspect, using the word moral in its largest sense. All the ideas we acquire need time to become assimilated and form part of our minds; and those of a moral character are not exceptions to this rule, but require even more time to become strong motive powers within us. If this be so, I am unable to perceive how the originators of the National system arrived at the conclusion that a residence of four and a half months in a training school could be sufficient to make a teacher thoroughly efficient."

Of the Londonderry district Mr. *Sidgreaves* reports (G 60) that "all the teachers except nineteen had been trained in Dublin; five out of nineteen may be considered fully equal to the best of the trained teachers, the rest, however, were inferior."

On the other hand, in the Limerick district, Mr. Laurie (H 35) remarks upon "the extremely small proportion of trained teachers," and adds that, "failing some modification of the present arrangement, accompanied by a restriction in regard to the required standard of qualification for the office, it is safe to affirm that the recognised essential of special training for the profession will shortly be extinguished altogether."

Mr. *Balmer* looks upon the Board's training as advantageous to the teacher only on pecuniary grounds. He says (M 381–383):—

"381. Whether, as a matter of fact, teachers who have been trained in the National school at Marlborough-street, are superior to those who have not been so trained, my inquiries did not enable me to form a definite opinion. The importance of training, however, is highly estimated by the teachers themselves, and by the warmest supporters of education among the Roman Catholic clergy. The Bishop of Kerry gave, I believe, an unwilling assent to the resolutions of the Episcopal College on the strength of which the greater part of Roman Catholic clerical managers make dismissal the penalty to be suffered by teachers who obey a summons to be trained. A few managers, indeed, argue that those resolutions ought not to be acted upon, insomuch as the Roman Catholic clergy have not themselves established denominational training schools, which were resolved upon by the bishops at the same time. In a few cases, the resolutions are practically disregarded, and teachers are allowed, even by clerical managers, to obey the summons for training. Some witnesses avowed a belief that such practical disregard would not be too curiously inquired into by the chiefs of the hierarchy in the diocese of Kerry, if their sanction were not officially requested.

"382. It does not appear that there was any greater deficiency of trained teachers in non-vested than in vested schools.

"383. The anxiety manifested by most teachers—a few are indifferent—to be trained rests in part on pecuniary grounds. It is commonly believed by them that their chances of being promoted by the Inspectors into a higher class, depend in a great degree on whether they have been trained or not, quite irrespectively of the marks obtained by them in examination. They are consequently anxious to be placed on a vantage ground, in their endeavours to obtain the increased salary of a higher classification."

Mr. *Harvey* on the contrary reports favourably of training (N 21 and 43):—

"21. Passing from external details, I come next to the teachers and scholars in ordinary National schools. The teachers may be divided into two groups—trained and untrained. Were I called upon to characterize these two groups, I should describe the trained teachers as good, and the untrained as indifferent, and sometimes

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bad. It would hardly be fair, however, to speak in this way without reservation. Amongst the trained teachers I met several whom I could not rank above fair, and among the untrained there were some who by natural aptitude were good. In my district the numbers in the two classes were nearly equally divided. In a list of forty-three, whose schools I examined, there were nineteen who had been six months or more in the Dublin Normal Institution, and twenty-four who had had no such intermediate training. Of these, half a dozen or more had enjoyed the benefit of district or minor model schools; but in order to avoid unnecessary and minute subdivisions, I shall confine the designation of trained teachers to those who had been educated in Dublin. Without reference to their training, but solely by examination, and under regulations of the Board as to the numbers of their scholars and other matters, the teachers were arranged in three classes—first, second, and third. These again were subdivided into grades, so that altogether there were seven steps from the highest to the lowest—the highest being a teacher of the first division of the first class, and the lowest a probationer. Of the nineteen trained teachers mentioned above, five were in the first class, eight in the second, and six in the third; and of the twenty-four untrained, there was no one in the first class, eleven in the second, ten in the third, and three were probationers. Of the whole number I met only one who had attained the highest possible rank, whose name and school, *honoris causâ*, I may be allowed to mention—Mr. M'Goey, of Longford.

"43. Altogether, with the results as a whole, I was extremely well pleased. In most of the schools, from the lowest to the highest class, there was evidence of thorough and effective teaching. Nothing desultory and capricious, but everything systematic and progressive. In some of the schools indeed, I thought that the pressure upon the younger children was almost too great. But while the general verdict is thus favourable, I am bound to repeat what I have already mentioned, in speaking of the masters, that the quality of the instruction was not nearly so good in schools under untrained as in those under trained teachers. It is due to the untrained teachers to say that, without exception, they expressed their regret that they were not at liberty to avail themselves of the training institution. The quality of the instruction in schools under untrained masters was worse than when mistresses were the teachers. The natural superiority of the latter in manners, deportment, and tact was apparent in the greater order, cleanliness, and culture of their scholars. The difference between the really good school under a trained teacher and another under an indifferent or bad one, who was untrained, was marked almost before you entered the door. In the one case everything was neat and orderly—in the other the children were loitering about the entrance, and there were marks of untidiness all around. Within doors the children in the one school were punctual in their attendance, while in the other they dropped in as they pleased. The difference culminated in the order and organization of the classes. In the one there was quiet and system, without apparent effort—in the other much bustling to and fro, interminable confusion and intricacy of classes out of which there was no way. I should add also that the number of children above thirteen in the one case was nearly 8 per cent., and in the other it was less than 4; and that not unfrequently in the schools taught by untrained teachers, there were no children above the third class, whereas with the trained teacher there was usually a fourth class consisting of 12 or 14 per cent. of the whole number of scholars."

Demand for Denominational Training.

Evidence.

The demand for denominational Training Schools was put before us by several witnesses. Cardinal *Cullen* says:—

"26606. *Chairman.*—Do you think it would be a satisfactory change of the present system, if the Roman Catholics of Ireland were allowed to establish training schools of their own, similar to those in England, to the establishments at Hammersmith and Liverpool, partially aided by the State?—Cardinal *Cullen.*—I think it would be very desirable that such a thing should be done. I think the people here would be very thankful for any measure of that nature. As far as the female teachers are concerned, there would be no difficulty whatsoever in the matter, because there are several convents which already train a good many girls as schoolmistresses.

"26607. That would of course involve a similar liberty being given to voluntary associations of other religious bodies?—Oh, certainly. I would not interfere with them at all, provided they did not interfere with us. I would always say—if you do not interfere with me, I will not interfere with you.

"26608. Would it diminish your objections to the central training schools in Marlborough-street, if the Roman Catholic teachers in training were boarded in houses, under Roman Catholic supervision, by themselves?—That would diminish some of the evils of the system, but it would not remedy everything. Pupils of different religious denominations would meet together in the same classes, they would be under teachers professing religious opinions different from their own, and their religion would still be exposed in this way to great danger, and bad impressions might be made either by the company or the teaching of the place.

"26609. Would such a modification be sufficient to take off the veto which in some dioceses is imposed on teachers trained in Marlborough-street?—Nothing will satisfy the Catholic body now but denominational model and training schools. They see what has been done in England, and they cannot understand why we should not have denominational training and other schools which have in that country been productive of such good results."

Right Rev. Dr. *Keane*:—

"15596. Master *Brooke.*—The question of the training schools is another question; you have already stated that you would consider it essential that the training schools should be strictly denominational?—Dr. *Keane.*—Yes.

"15597. And their whole management under the control of the bishops?—Yes.

"15598. Then how far would you admit the lay element, I mean of your own profession—how far would you admit Roman Catholic laymen to share the rule and authority in all those matters?—I would give Roman Catholic parents all the control that they are entitled to. Let the parent of a child send his child to what school he likes, let him put him to whatever trade he likes, or whatever business he likes; that is his affair; with that the bishops have nothing to do. The management of moneys, the financial exigencies, they have nothing to do with; but on the religious point they claim there an exclusive mission, as being appointed by Heaven to teach all nations.

"15599. What I meant was this—you are perhaps aware that in other countries, in France, Prussia, and elsewhere, there are local boards and committees, of which the clergyman of the parish is always a member—it is a mixed body; sometimes they are united, I believe, and sometimes they are separate; but the clergyman is always one of the Board, and then there are two or three laymen joined with him in the government of these schools, who have the appointment and soforth, and the management of the schools. How far would you be willing to admit an arrangement of that nature, supposing always denominational schools to be established?—Well, it would be hard to anticipate all the details that the working out of such a system as that would produce; but I would say, all at once, take the system as it is in England. Give us in Ireland what has been already given in England."

TRAINING.

Evidence.

The Rev. *John M'Menamin*, P.P. :—

"21912. Mr. *Dease.*—Have any serious difficulties arisen in consequence of the present mode of training teachers that is adopted, or have you any suggestion to make as to an alteration of that system, that would be acceptable to the Catholic body?—Rev. Mr. *M'Menamin.*—I think the teachers are at a great loss from the want of training—I mean the Catholic teachers. I think it would be a great advantage if they were trained, and I presume you are aware, gentlemen, that the Catholic bishops have prohibited Catholic managers from sending their teachers for training, and I think the teachers have sustained a loss from not getting training, and the only way of getting out of the difficulty would be if there was a separate training establishment for the Catholics. I think it would be advantageous to them, and would add to their efficiency.

"21913. Do you find, practically, the efficiency of the teachers in the Catholic schools has been affected by the fact of their not having had training. Would you prefer in a school of your own to have a trained teacher to an untrained one?—I would, decidedly; and I would not only say if there was a training establishment for the Catholic teachers they should be trained for six months or so, as at present, but I would increase the time to ten or twelve months at least, for I think it would add much to their efficiency."

Major *O'Reilly*, M.P., says (14883) :—

"* * * I believe training schools must be denominational. This necessity is founded on the difference between education and teaching, which I need not enlarge on. Catholics, and the Catholic bishops, will never, I believe, consent to have their teachers trained in any other; and the resolution not to employ teachers educated in mixed training schools now in force will not be departed from; and before it, any determination of the Commissioners must break down for the future, as it has done for the past. * * *

"Is there, then, any practical difficulty in making the provincial training schools (for the moment I have out of consideration those of Dublin) denominational?—I believe there is none. * * *

"3. The principle of *assisted* training schools, as in England, should be adopted, and probably with exactly the same rules.

"4. The Board, if it liked, might retain, for a time, one or two of its training schools on their present footing of mixed schools, and experience would show if they were popular, and to what extent.

"The central training school in Dublin is a separate difficulty. I do not think it necessary to consider it in detail now. Probably, if desired, some practical compromise founded on the ideas I have mentioned might be found."

"14891. *Chairman.*—Then should you contemplate in the provincial training schools a management under a local committee or council, in which the bishop would be a member or chairman?—Major *O'Reilly.*—Certainly. I think that local government is the only solution of the difficulty of these training schools; and I also am very strongly of opinion that it would be very desirable to make a portion of the cost, I cannot say how much, for that would depend on what would be reasonable to exact—depend on contributions other than those supplied directly by the tax-payer. I believe that the interest given by contributing something to the cost of a school is of an immense advantage.

"14892. Should you be favourable to a system such as that in England, where the training schools are under local management, and when, under certain conditions, contributions are given by the State in proportion to the number of qualified pupils that they have produced?—Quite so. I have mentioned, I think, what I should look up to as the model to be followed is the English training school. Of course the proportion of the State is a matter to be debated afterwards. I do not mean to say that the State might not contribute somewhat more liberally considering the circumstance of the country, neither am I prepared to say the State should contribute more liberally.

"14893. If the State thought fit to maintain, under the management of the Board itself, training schools in Dublin, should you consider that to be a grievance?—To a considerable extent I should. I have said that it might be right for the Commissioners, for a time at least, to maintain some mixed training schools as at present, to prove whether they are popular and desired or not, but I do think that it would be unfair for the State permanently to patronise one class of schools more than another, and at the expense of the rate-payers to maintain a competition with schools which were supported even partially by voluntary effort.

"14894. But supposing that the central training schools contained only such a number of teachers that there would be room for other local colleges, in regard to the number of persons who desired to be trained as teachers, should you think that objectionable?—I would put it into figures. If the State contributed out of the taxes of the nation £20 a year for educating teachers in one of these denominational provincial training schools, and that £10 in addition to the £20 was supplied by the voluntary subscriptions of individuals of the denomination, I think it would be unjust and unfair that the State, out of the taxes paid by the same rate-payers, should pay £30 a year for the education of teachers in a training institution in Dublin; because it is actually giving a premium of £10 a year to one education over the other. Of course I need hardly add, every such question is a question of degree, but as your lordship has asked me the exact question, I give you my answer.

"14895. But supposing the Government establishment for teachers to contain, avowedly, only a moderate proportion of those who come for training, and to be maintained partly with a view of keeping up a fixed standard of education, in the same manner as they do the operation in the small-arms manufacturing trades under government, do you think that would injure either the taxpayer or any religious body?—I cannot waive the objection, that it is unjust on the part of the State to favour one sort of school more than another; and I would observe, that as it is very commonly stated that a large part of the Irish people are in favour of mixed training schools such as we are speaking of, it is perfectly fair that those who are in favour of this sort of training school, should contribute, say the other £10 a year, for the support of the teachers in them, precisely as those in favour of denominational training schools are called on to pay their £10; and if your lordship would allow me I would add a few words on the financial question from a much higher financial authority than myself.—(Reads).

"'It is impossible that a voluntary school can compete with a rate-supported school, for the supporters of the voluntary system are paying the expenses of both schools, and when the supporters of a voluntary school improve their arrangements and increase their cost, to maintain a competition with a rated school, the rated school improves its arrangements at the expense, in a great measure, of the supporters of the voluntary school.'

"That is the remark of Mr. Gladstone. It is from a speech on English education, on the 11th of April, 1856."

Two systems may be maintained.

The Bishop of *Ossory* agrees with Major O'Reilly in thinking that the two systems of training, mixed and denominational, might be maintained simultaneously. He says :—

"20652. Master *Brooke.*—What would you suggest with regard to the training of teachers, supposing that such a plan as you suggest were adopted for the public training of teachers?—Bishop of *Ossory.*—I believe there are two very good training systems in existence, and I don't see why they should not be both supported.

"20653. You would be inclined to support denominational training schools—I mean training schools in the hands of the clergy?—I think if they were adequately supported it would be much more satisfactory to both parties. But, on the other hand, I don't see any insuperable objection when persons of the age of candidate schoolmasters come up to the training school,—that they should be trained together in what would be their proper business as secular teachers, and that they should receive religious instruction together. The education of such persons is quite different from primary education."

Right Rev. Dr. *Dorrian* seems to be of the same opinion:—

"8728. *Chairman.*—Then you are opposed to any training establishment being maintained by the Board?—Dr. *Dorrian.*—I think that any system of education with which the country may be blessed, certainly must have training schools; but that it would be idle to suppose that those training schools can qualify teachers for the different denominations by any one system of training. Any one system of training cannot turn out teachers qualified to enter a Catholic school, a Protestant school, or a Presbyterian school, simply from the same training.

"8729. Do you advocate the training being left to voluntary effort, the Board regulating the qualification of their teachers on the result of their own examination and classification?—Not altogether, my lord. I think, a system of education that would be satisfactory to the country should be such as that the Government would have a control over it to a certain extent. The Government should be satisfied that, at all events, there would be a minimum of qualification which it would not recognise, and it should give assistance then to schools which would be conducted in a way that would prove that the country was receiving benefit from the Government support and assistance given to the schools; but the tone of the schools, the style of literature, and, above all, the religious training imparted in the schools, should be left in the hands of the clergymen of the various denominations of the children in the country.

"8732. Do you contemplate the training establishments being wholly managed by the Board, or, as in England, maintained by individual effort, and receive assistance only from the State?—I think that they should receive pecuniary assistance from the State, but at the same time be subject to certain reasonable rules which would give the State perfect security that the money had been properly and duly expended. I mean also that the teachers who go out to impart education in Roman Catholic schools in the country, should come from an establishment that would have the approval of the heads of the Roman Catholic religion.

"8733. Do you contemplate the establishment being a purely Government institution, or being an institution under individual management, with assistance from the State?—Yes; but I think the Government control should be such over it, that it would still be a Government institution. I think the machinery of the establishment should be kept up by the Government, but the training, or instruction, or teaching, should come from a staff of professors or others put in by the ecclesiastical authorities, or with their approval, and what I say for the Roman Catholics, should I admit, be the same for Protestants or Presbyterians. I conceive they are the parties who would best impart religious instruction. The Presbyterians, probably, may not think that the religious element is so absolutely necessary. I think, from the way public opinion is running latterly, the opinion is prevailing much that revelation might be dispensed with altogether, and I note that as one of the evils growing from the present system, for while we advance that principle we are likely to make the schools dangerous, and generate a bad spirit—a spirit that might not, perhaps, be in the direction of loyalty.

"9174. Mr. *Stokes.*—With regard to training teachers, if a system of separate training schools were established would not the Catholics be satisfied to receive from the State a contribution which would be sufficient to cover the bare cost of the boarding of the teachers?—I think the Catholic prelates would be glad to receive any reasonable assistance, and do their utmost to complete that arrangement.

"9175. You think there would be no wish on their part to make any profit out of the transaction in any way?—I think they would rather consider it an insult to suggest such a thing.

"9176. They would be prepared to spend more than they received?—They are always expending more than they receive, and more than they are bound to give. They are always giving more than they can spare, contributing to schools out of their own private resources. The parish priests are doing the same, and those who know anything about the state of the country, know that, generally speaking, any collection taken up for building any new church or school, the parish priest and the priests of the diocese contribute a great amount of the money, £10 and £5, and so on. It is astonishing where the money comes from so generously. That is the general rule. There might be a miser or avaricious man here and there.

"9177. Would you think of asking from the national fund £40 or £50 a year for the training of each master or mistress?—I believe in England they are receiving in some schools an amount equal to that; I believe they receive a large amount for the building of the schools; and there are annual amounts to defray the expenses of the teachers; and what they are doing for England in justice they would be inclined to do for us in Ireland, I should hope.

"9178. Would you not be satisfied with less than £40 or £50?—I would ask for what I thought would be reasonable and just.

"9179. If the alternative was put before you either that the present system of model schools should be maintained, or separate training schools established, to be aided by a more moderate contribution—which would you choose?—I would be inclined to accept a more moderate contribution than continue the present system, and I may add that with a more moderate contribution we would with our own energy make it more practical, and more useful, and fruitful."

The scheme proposed by Judge *Warren* includes denominational training schools:—

"2. Schools for training teachers to be established, as many as required. Separate training schools for different religious denominations. Chaplains or catechists to be appointed by the Commissioners for these schools; a trained teacher to be supplied to any patron, clerical, or lay, who shall establish a school, provide a salary, and submit to inspection under the system."

In explanation he says:—

"15347. Rev. Mr. *Cowie.*—Would it not be a much simpler plan to abolish the establishment in Marlborough-street altogether, and let each denomination have its proper training school, and let the teachers trained by them be sent to a central board for examination, and if competent, they could there have their certificates?—Mr. *Warren.*—I should very much prefer that."

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Evidence.

Mr. *Macdonnell* thinks that the demand for separate training institutions might be granted without changing the system of the Board.

"11243. Sir *Robert Kane*.—You mentioned in answer to a question by the Rev. Mr. Cowie, that you would approve, if I understood you aright, of training establishments conducted upon denominational principles to supply teachers for such managers of schools as might object to taking teachers from the central establishment in Dublin?—Mr. *Macdonnell*.—I entirely approve of that; but let it be distinctly borne in mind what I understand that training establishment to be. It is to be in accordance with the proposal in Mr. Fortescue's celebrated letter on the subject, viz., that wherever there was a school of 150 children on the average, males and females, and where there were fifteen pupil teachers employed in the schools, and the rules of the Board were as strictly enforced as in our model schools in Marlborough-street, that the parties should be allowed to have domestic establishments at their own cost attached to the school where their fifteen pupil-teachers should lodge at night. The school itself was to be a strictly National school, carried on as strictly, according to the rules of the Board, as the model schools are carried on in Marlborough-street. The only difference would be that instead of lodging together, as has been the case hitherto in the training establishment in Marlborough-street, erected by the State, the pupil-teachers of the school should be lodged in a house provided for them by the parties who established the school.

"11244. In fact their residence might be separate, but the system of instruction should be common?—Yes; and that not a word should be said or a thing done from morning to night in that day school, that could not with perfect safety be said or done in the presence of Catholics and Protestants equally.

"11245. And have you reason to suppose that, had the arrangement suggested in Mr. Fortescue's letter been carried out, it would have given satisfaction to the authorities of the Roman Catholic Church in Ireland?—I have inquired into that as well as I possibly could. Of course, it was my duty to take every pains that I possibly could to arrive at the truth with regard to that question; and I am bound to say I believe that had that letter been carried into effect—were it, in fact, at any time to be carried into effect—the result would be, that the great bulk of the Roman Catholic clergy would be to a great degree satisfied with the arrangement. To suppose that that, or anything else, would get over all the objections which a Church like the Roman Catholic naturally entertains against mixed education would be foolish; but I believe that that arrangement would go as far as anything could do to diminish their opposition, and to gratify them very much.

"11246. Are you acquainted with the arrangements of the training institutions in England that are more or less in connexion with the Committee of Privy Council?—In a general way.

"11247. Their arrangements with regard to masters, and with regard to the training of masters and mistresses are different from those which you describe as being proposed by Mr. Fortescue's letter?—In England, the whole system of education is carried on upon the denominational principle; in Ireland upon the united. We are trying here to save the united principle, which we conceive to be essential for the peace and prosperity of Ireland; and we conceive that the true way of getting over the difficulties that surround it, is to make some concession to Roman Catholic feeling, such as I am now describing, and I believe it is perfectly possible to do it. It will not get over all their difficulties; it will only diminish them.

"11248. The *Chairman*.—Would it be inconsistent with the present system of the Board, if the teachers who come up for training in Marlborough-street were lodged in boarding-houses according to their religious denominations?—I should be very sorry indeed to see any change take place with regard to the present working of the training system in Dublin, because so far as it has gone on, and so far as it has met with the approbation of the public, it has worked exceedingly well. But if I find that either my Protestant or my Catholic fellow-countrymen conscientiously object to being lodged with persons of another persuasion during the night, I think that it would be a very just and wise thing to yield to that point, and to allow them to be lodged either in our training establishment or, if they preferred it, to be lodged in certain places, selected by their own clergy, and approved of by their parents, elsewhere.

"11249. You do not think that that separate lodging need interfere with the united education during the day-time in the schools?—Not in the slightest degree.

"11306. Dr. *Wilson*.—Would separate training institutions be, in your opinion, admissible in connexion with a system which professes to be one of united or non-sectarian education?—I believe it would be perfectly consistent with united education, and the best proof of it is that vast numbers of persons who have been educated entirely apart from our training establishment carry on their schools with perfect impartiality, and that if you cannot get them to be trained together, it is infinitely better to have them trained separately, if that is the only way in which they can be trained.

"11342. Bishop of *Meath*.—Do you think that if you bring up the teachers in separate denominational institutions, in accordance with the wishes of a large portion of the community—do you think that the same principle should not be ultimately applied to making the National schools themselves denominational?—If I found in both cases there was no danger in yielding to the wish of the great majority of the people, I would yield. In one case I see nothing but ruin; in the other I can see nothing but advantage, because the moment the great majority of the people of the country are of opinion the present training system ought to be modified in the way spoken of, I see no danger in yielding. But if it were proposed to abandon the present National system, or to abandon the connexion with England, or anything of that sort, we ought to resist the popular wish for the sake of the people themselves.

"11343. Do you consider your present system in Marlborough-street for educating teachers is superior to a system of denominational training for them—I mean in separate institutions?—If the country could conscientiously approve of the united training of the teachers, and that the expense was not too great, I should be entirely for continuing the united system; but if I find that the great majority of the people are extremely anxious to have a change introduced with regard to the training of the teachers, and that the consequences of that would be, that the general education of the country will be vastly improved by the increased number of trained teachers, I should be entirely for adopting that change."

Right Rev. Dr. *Moriarty*, in the general statement which he communicated to us, makes the following remarks upon the Board's training department:—

"7. The present position of the training department deserves the best consideration of the Commission. The condemnation of the Queen's Colleges by the highest authority in the Church necessitated the condemnation by the bishops of the training institution. The cases are perfectly parallel. When there is question of teaching the mere rudiments or instruments of knowledge—reading, writing, and arithmetic—to a number of children who meet only for a few hours of the day at school, and who are for the rest of their time under parental control, the dangers of a mixed system may be comparatively remote; but when the higher branches

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> of knowledge have to be learned, and when these intellectual pursuits are followed by persons domiciled under the same roof, there is danger of that suppression of truth, and of that concealment of religious profession and observance, which necessarily lead to religious indifference. The danger is manifestly greatest for those who believe most. If Anglicans were associated under such circumstances with Unitarians or Socinians, the necessity of avoiding topics of discussion would bring them down to the lower level. The shortest rule of faith would become the common denominator. However such danger might have been obviated in the past by careful religious ministrations, I believe no such help is now available. In this state the training institution must become mischievous, and yet its necessity for the formation of skilled male teachers is obvious. I say *male* teachers, because our convent schools supply us with most efficient female teachers. The training department must be denominational, or else non-vested model schools must be established for this purpose in many parts of the country."[1]

Right Rev. Dr. *M'Cabe* writes :—[2]

> "2. The Training Schools. The same reasoning will be equally forcible in reference to training schools. The teachers should know not only the tenets of their own religion, but their training should be conducted in such a way, that all the subjects of their educational training where religion comes in, should be fully developed in the same manner as they are usually treated in other approved schools of their own religious denomination. Now, according to the received notions of Catholics, it is impossible to give a complete course of training in literature, science, and the arts, without making an impression favouarble or unfavourable to the interest of the Catholic religion. The training school will influence him during life in his religious belief and devotional exercises. Hence a training which is confined to what is styled 'Our Common Christianity,' will never receive the approbation of the Catholic community. And hence I conclude that the teachers could not be prepared for their duties, except in training schools denominational in their character."

Concession suggested

The importance which we attach to the employment of trained teachers generally in schools, the repugnance displayed towards the system of united training, the difficulty of overcoming the reasons upon which that repugnance is grounded, and the advantages which may accompany increased facilities for establishing and conducting training schools, convince us that the claim for denominational training should be conceded.

found to be necessary in Great Britain.

That the National Board has not succeeded in meeting the difficulties inherent in a system of united training will create little surprise when it is remembered that the Committee of Council on Education in England was never able even to inaugurate such a system although desirous of doing so. "The earliest deliberations of the Committee resulted in the adoption of a resolution (dated on the 3rd June, 1839) that the most efficient means of promoting popular education would be the establishment of a normal school under the direction of the State and not placed under the management of a voluntary society; but so much difficulty was experienced in providing for the religious constitution of the school that this design was laid aside and was never resumed."[3] The exact words of this resolution of the Committee of Council deserve notice :—[4]

> "The Committee are of opinion that the most useful application of any sums voted by Parliament would consist in the employment of those moneys in the establishment of a normal school under the direction of the State, and not placed under the management of a voluntary society. The Committee, however, experience so much difficulty in reconciling conflicting views respecting the provisions which they are desirous to make in furtherance of Your Majesty's wish that the children and teachers instructed in this school should be duly trained in the principles of the Christian religion, while the rights of conscience should be respected; that it is not in the power of the Committee to mature a plan for the accomplishment of this design without further consideration; and they therefore postpone taking any steps for this purpose until greater concurrence of opinion is found to prevail."

The time of greater concurrence never arrived; all the training colleges in Great Britain are denominational, working under strict supervision and inspection, and aided liberally by the Committee of Council in proportion to the number of teachers produced by them.

Denominational training schools are not unknown in Ireland.

Church Education Training Institutions.

Separate training schools are supported by the Church Education Society in Kildare-place, Dublin (*Leeper*, 6709), and in Bandon, county Cork. Candidates for training come to the school in Dublin from all parts of the country (*Wilkinson*, 7458), and each upon admission pays an entrance fee of £6 (*Leeper*, 6772). The men remain in training for a year, and the women for eighteen months (6711). None but members of the Established Church are received, and three young men who had been admitted as converts were expelled on being discovered to be Roman Catholics (6792). The students teach in the model and practising schools, which are attended by 250 children of various religious denominations (6722). These children read the Bible; but Roman Catholics and Dissenters do not learn the Catechism and formularies (6742-3). The denominational character of the Model school is a bar to aid from the Board (*Macdonnell*, 23828).

In the special report (A) of two of our colleagues we find the following remarks upon the Kildare-place Training School :—

> "95. Full details are furnished by the Society in their returns to the Commission, of this Institution and another at Bandon—maintained for producing teachers for the Church schools. On visiting the girls' training department we were much pleased with the cheerful aspect of the teachers and pupils, and when examined orally they showed aptitude and readiness.

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[1] Miscellaneous papers, vol. viii.

[2] *Ibid.*

[3] Report (1861) on Popular Education in England, Vol. I., p. 21.

[4] *Ibid.*, p. 145.

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"96. We asked some of the pupils to give us their own account of the way in which they passed their time, but as they gave us nothing but a dry copy of the time-table, which will be found in the volume of miscellaneous returns, it need not be reproduced.

"97. The following paper was given us by Miss White :—

"The students are admitted twice a year by a competitive examination, and usually remain three sessions to be entitled to a certificate. Entrance by competitive examination secures that they have a fair amount of knowledge in those subjects which they will afterwards have to teach. Notwithstanding this, for the first session, they are principally under instruction given by the chaplain, training master, and other teachers.

"The following are the subjects taught, with the amount of time given weekly to each :—

	Hours.		Hours.
Scripture,	7	Observing a Lesson in Model School,	1
Arithmetic,	6	Map-drawing,	1
History,	2	Reading,	1
Natural History,	1	Deportment Exercises,	0½
Grammar,	3½	Domestic Economy,	1
Geography,	2	Needlework,	3½
Social Science,	1	Drawing,	2
Natural Philosophy,	1	Vocal Music,	6½
Reproducing Lessons,	8		—
Principles of Education,	1	Total,	48

"The methods of instruction employed are oral lessons, or catechetical lectures, which are reproduced in books provided for the purpose; private study and oral examinations. Much Scripture and poetry committed to memory; the latter with a view of increasing their vocabulary, and improving their style of writing.

"The time of students of the first session is more occupied in hearing lessons and reproducing them; that of the second and third sessions in private study and preparing for examinations; teaching and preparing for teaching.

"Some of the instruction is in the principles of education, illustrated by lessons given by the mistresses of the model schools, and put into practice by the students themselves during the last month of the session in what are called 'Criticism lessons.'

"A great feature of the institution is the large amount of time given to practice in teaching under supervision. This is much increased during the third session.

"What is called 'The Senior Class,' consists of those in their second and third sessions, and generally numbers from twenty-four to twenty-eight; 'the junior,' from thirteen to fifteen.

"The senior class is divided into four groups, each spending five weeks in the girls' school. The best (those of the third session) are sent first, while the remainder teach reading and arithmetic in the infants' and babies' schools for an hour and a half each day. The latter are in this way prepared for teaching elder children, and larger groups in the girls' school.

"The head class in the girls' school is divided into two sections, and these are taught only by students in their third session.

"Besides this, every student of third session is assistant for a fortnight to the mistress of infants' school, during which time she reports the lessons she hears, and gives four gallery lessons under the superintendence of the mistress.

"The same student usually becomes mistress of the babies' school for the next fortnight, under the especial superintendence of assistant training mistress.

"She next passes to the practising school, of which she takes the entire charge, assisted by a student in her second session for another fortnight. In giving collective instruction, she follows a programme which hangs in the school, and which is made out quarterly. The children are examined every Friday in the subjects taught, and the teacher reported upon according to the result of it.

"No student is allowed to teach without superintendence (as a rule), and the work of each is tested by an examination every week of the lower divisions, and every fortnight of the higher.

"Every student teaching in the schools has time allowed her every evening to prepare her lessons for the next day. 'Sketches' of the lessons are made out, and shown first to the training mistress, afterwards to the lady (visitor) or teacher who 'criticises' the student while giving the lesson.

"During the last fortnight of a student's stay in the institution, she gives three lessons before the ladies of the Committee. This plan has been found useful to the students, satisfactory to those upon whom the responsibility of training them to teach devolves, and encouraging to those ladies of the Committee who give so much of their time and thoughts to the institution.

"98. It will be seen that much time is given to the art of teaching. The period during which the pupils stay is a reasonable one, and it may be hoped that much good is done by this institution, which is conducted with care and sound sense, and really aims at making teachers.

"99. The same may be said of the men's department under Mr. Wilkinson. We were much pleased with the aspect of the young men, they seemed healthy and intelligent, and were pursuing their studies with zeal and attention; the discipline seemed very good.

"100. The whole is under the direction of the Rev. Dr. Leeper, whose only complaints are that the funds at his disposal are so small, and that he has great difficulty in filling up the number of young men whom he could receive into the school."

Training schools for masters and mistresses are maintained in Luke-street and Townsend-street, Dublin, by the Irish Church Missions Society (*Corry* 11794–6).

Wesleyan Training.

The Wesleyan Methodists support a separate training establishment on a small scale in Hardwicke-street, Dublin, and appoint the masters trained in it to National schools or to their mission schools indifferently (*M'Millen*, 14427–14441).

The School at Santry is regarded as the training institution of the Incorporated Society (*Hackett*, 25788). Some of the young men trained here find employment as masters of this Society's schools, but more of them go to England as science teachers in grammar schools. We have the following report upon the Santry school (B. 102–3) :—

"102. Having heard from the Secretary of the Incorporated Society of the success which attended the efforts made at Santry, their chief school, to train young men as science teachers, we visited that establishment, wishing to make ourselves acquainted with the method pursued there.

"103. The young men who have passed five years in the district schools of the society, compete for twelve scholarships at Santry. These scholars are prepared for the object mentioned above. They stop at Santry one year only. Dr. Engledow, the head master, teaches them himself. At the end of the time, such is the demand for this class of teachers in private schools and small grammar schools *in England*, that they have no difficulty in procuring situations. No attempt is made to train in the technical sense, *i.e.*, to instruct in the art of teaching. Dr. Engledow confines himself to instruction in the several sciences on the list of the science examinations held by the Department of Science and Art; and his success is attested by the results published by that Department."

Training indispensable.

We are decidedly of opinion that as a general rule persons intending to teach in aided schools ought to be prepared by training for the performance of their duties previous to appointment and recognition as National school teachers. Should this regulation be acted on, the number of persons annually trained must be largely increased, and all the accommodation already available for the purpose may be utilized with advantage.

The Training Institution in Marlborough-street, as we have seen, is capable of accommodating 100 male students and 75 female students at the same time. Should the course of training last no longer than one year, the number of teachers which this training school could annually produce would be 175; but if the two years' residence prescribed in Mr. Stanley's letter and found necessary in England should be enforced, the annual supply of trained teachers from this source will be limited to 87.

From the returns presented to us by the National Board, we find the vacancies in the teaching staff of ordinary National schools during 1867, thus distributed :—[1]

Vacancies caused by death of teachers,	49
" old age "	21
" sickness "	88
" dismissal "	104
" emigration "	85
" change of pursuit,	358
	705

This is independent of 627 cases, where removals from one school to another had caused vacancies, and also of any demand there may have been for teachers to take charge of schools newly established.

The calculation may be made in another way. The number of teachers of ordinary National schools in the service of the Board is returned at 8,298.[2] Assuming an average service of twelve years to be made by the teachers, about 700 recruits will be annually required to compensate for losses in the corps. If additions are required in the number of teachers or the number of schools, corresponding increase in the training accommodation will have to be provided.

The accommodation afforded by training schools should be suitably divided between the two sexes. The number of male teachers at present employed exceeds the number of female teachers. But looking at the low age of school children and the superiority of female teachers in training the very young, as well as the economy attending the employment of schoolmistresses, and having regard to corresponding changes in Great Britain and the United States of America, we doubt whether this difference will be long maintained in Ireland.

Denominationally also a suitable apportionment of the training accommodation must be made. Grave dissatisfaction will be created if, when "probationers" are no longer recognised and a preparatory training is enforced, school managers should be driven either to forego public aid or to employ teachers of a different religion from their own. The progress of education would be checked by such a failure in the due supply of suitable teachers. While on the other hand to train more teachers of any one denomination than the schools of that denomination can usefully employ, will be to misapply so much of the public money as may have been expended upon the training of the surplus teachers.

A training establishment may be regarded as composed of three separate departments. These are (1) the domestic apartments, (2) the lecture-rooms where the students receive instruction from their teachers, and (3) a practising school.

A boarding-house is not an indispensable part of a training institution. It may be separated locally as in the Board's establishment, or it may be wholly wanting as in the Scotch training colleges and in the case of the female pupil-teachers at the Board's model schools. The application for a training school under Sisters of Mercy[3] which was presented to the Board in 1863, appears to contemplate that 40 of the students should be boarded and lodged in the institution while an equal number should reside outside of it. Though residence is not wholly essential, yet we think it a most desirable part of the training of teachers. The object of training is not confined to increase of knowledge. The formation of character and of good habits, the regulation of manners and of dress, the cultivation of kindly and honourable feelings, and the influence of religious motives are largely promoted by constant residence under the eye of persons of superior culture and piety. Further we think that the students' lodgings should adjoin the lecture-rooms and practising school, so that one principal may direct and control the whole institution.

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[1] See *supra*, pp. 247–50, and the Tables concerning "*Vacancies*," compiled from the Board's Returns, there given. Also National Board Returns (pp. 356–7), sect. xii., par. 9.

[2] *Ibid.* (p. 349), par. 7. See also *supra*, p. 240.

[3] *Ibid.* (pp. 71–2), sect. iii., par. 16.

If residence is encouraged or enforced, it will be necessary to take care that the arrangements of the dormitories are suitable, with adequate allowance of air for the occupants, the dietary liberal, the lecture-rooms spacious and properly furnished, provision for recreation ample both indoors and out. We also think that the male students should be drilled, and the female students also be put through similar exercises, both for their own health and deportment, and that they may be able to carry out such a system in their Elementary Schools. A dormitory of the Board's establishments is described as "a large barrack of a room, with no compartments separating the beds of the schoolmasters" (*Kavanagh* 12417). The premises occupied as training schools[1] by the Church Education Society were built with Parliamentary grants in 1814–15 by "the Society for Promoting the Education of the Poor of Ireland," commonly called the Kildare-place Society, and as might be expected from the date of erection the dormitories there are open to the same remark, which likewise applies to the School at Santry, and to the training department of the Sisters of Mercy in Baggot-street. It will become the duty of the Board, in admitting any denominational training school to public aid, to have rules upon this head clearly defined and strictly enforced.

In Ireland, the third division of a training institution, viz., the model or practising school has, in the case of Marlborough-street, received an undue development. The wish seems to have been to make the model school as large and the instruction in it as high as possible. There are schools of different size attached to it in which there are First Book classes; but in the large school (No. 1) in which Mr. *Joyce* is the Principal Teacher—the Officer charged with the technical instruction of Students in Training—there is no First Book class. In the Provincial Model Schools the Boys' and Girls' schools have no First Book classes; and therefore the Pupil Teachers in the Boys' schools do not gain any experience in teaching that class which includes so large a portion of a primary school.

The age at which students are admissible to training institutions should be defined by the Board. Mr. *Rintoul* (26104) considers persons under eighteen or nineteen too young for training, as before that age their minds are not sufficiently formed. If monitors are appointed at thirteen years of age and continue for four years, they will have completed their service at seventeen. We think that this should be the age for admission to the training institutions.

Outline of scheme.

There should be annually held an entrance examination open to monitors who have finished their term of service and to other persons of good character and proper age who seek training for the purpose of becoming teachers of National schools. This examination should follow the programme of the monitors' course. The names of successful candidates should be published in order of merit, and grants to training institutions should not be made on account of any students whose names have not appeared upon the list of successful candidates. Before admission to training some guarantee should be required that the student will become a teacher in a National school.

The officers of the several training institutions should co-operate with the Board in admitting no persons without a reasonable assurance that they will become teachers. Unexplained violations of this rule should be attended by withdrawal of grants.

The training institutions should be inspected yearly by one of the senior Inspectors, who should examine all the candidates in the oral part of the examination, and whose conference with the managers in different places would secure a uniformity of action which would be very desirable. A friendly intercourse of all the training schools with the Board would be facilitated by the visit, inspection, and discussion of points of practice with the same officer. He should in all cases be accompanied by the Inspector of the District in which the training school is situated.

When National schools have been adequately supplied with trained teachers, the full course of two years' training should be insisted on; meanwhile training for one year may be accepted.

At the conclusion of the twelve months' training an examination in the previous course of study should be held simultaneously in all training institutions and at other convenient centres. Candidates should be required to read and recite to the Inspector conducting the examination, and should receive marks for their performance; but, with this exception, we think that the examination should consist entirely of written answers to printed questions. These questions should be set and the answers to them reviewed by a board of examiners nominated by the Commissioners, partly from among their Inspectors, and partly from persons of literary qualifications. Persons connected with any training institution should be disqualified from acting as examiners. It should be an instruction to the examiners so to frame their questions upon the subjects of

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[1] First Report of Commissioners of Irish Education Inquiry (1825), p. 89.

Training.

examination that candidates acquainted with any good text-books upon these subjects may be able to answer them. The examiners, upon a review of the papers produced, will arrange the candidates' names in three classes, and will present to the Board a manuscript class-list attested by their signatures, together with a return of the marks assigned by them to every candidate for his exercise in each of the subjects of examination. The classes thus arranged should carry the personal salaries recommended by us in a previous chapter, and should bring grants to the training institutions upon a scale to be settled by the Board.

We are of opinion that the grants paid to a training institution should never exceed three-fourths of the total cost of its maintenance. In order that this cost may be ascertained, it will be necessary that the accounts of each training institution should be strictly kept, in an approved set of books, separately from the accounts of any other establishment whatsoever. The accounts should be regularly audited and a balance-sheet presented to the Board every year.

Although we consider it desirable that all teachers should have a preparatory training, yet, as the number of trained teachers is still small when compared with the number of schools to be taught, we do not propose to exclude untrained teachers from the examination and its attendant benefits. Untrained candidates ought, however, to have completed their twentieth year before admission to examination for a class, and they should be required to produce good certificates of character.

The following are the recommendations which we have resolved to submit to Your Majesty in reference to the training of school teachers:—

Recommendations.

1. That the examination of schools and school teachers should be so conducted as to leave free the use of any suitable books to managers or teachers.
2. That the present Central Establishment should be maintained, the course of training being made for twelve instead of six months, and a fixed payment from private sources being required for each scholar.
3. That the scholars should be lodged in separate boarding-houses, or with persons approved by the Board, and be under the care of pastors of their own religion.
4. That the establishment should be managed by one responsible Principal.
5. That all teachers should be classed after examination in an appointed course of secular instruction, suitable for—
    1. Masters.
    2. Mistresses.
6. That the examination should be the same for all, whether trained or untrained.
7. That the Board should nominate Examiners from time to time, selected partly from Inspectors and partly from persons of literary qualifications, not connected with the training school in Marlborough-street or any other training institution in Ireland.
8. That the Board should make suitable arrangements for conducting the examination of members of religious bodies who desire to be classed as Teachers.
9. That arrangements should be made for examining nuns who belong to the enclosed orders in their own houses.
10. That no part of the examination should be carried on except in the presence of an Inspector.
11. That Candidates should be assembled at convenient centres.
12. That all examinations should be carried on simultaneously once a year.
13. That the aid of the Board should be given to training schools, under the management of committees, voluntary societies, or religious bodies, on certain conditions. For instance:—
    (1.) They should be in suitable premises, suitably furnished.
    (2.) Under the management of a committee of clergymen and laymen.
    (3.) The subsidy should be regulated by the results of the training as tested by the examination.
    (4.) The Government grant should not exceed three times the amount contributed by the patrons or managers.
    (5.) The National Board should not contribute towards the erection or building of such schools unless the site be vested in the Board.
14. That it is desirable that all teachers should have a preparatory training.
15. That Principal teachers, if untrained, should not be under twenty years of age.

CHAPTER VII.—CLASSIFICATION OF NATIONAL SCHOOL TEACHERS.

CLASSIFICATION.

The grievances of National school teachers having been considered, and proper remedies proposed for those which we judge reasonable, it is right to secure efficient performance of duty; and we now proceed to examine into the mode of classification of teachers, and the conditions of their promotion from one grade to another.

Present mode of Classification unequal.

We have already recommended that no class salary should be paid to probationers, and that the seven grades should be reduced to three. We consider that no teacher should be paid a class salary until he is examined, and classed at least in the third grade.

We have recommended that teachers should rise from one grade to another by good service only; nevertheless, that there may be an inducement to teachers in the lower grades to improve their position, we are of opinion that a classified teacher may present himself at any period not less than five years, or more than ten years, after the first examination, for a second examination, thus enabling him to take a higher grade by proof of improvement in his own knowledge; that it should be an indispensable condition for promotion that he shall have had three good annual reports, by the Inspector of the district, of his successful management of his school; and that after this opportunity of promotion to a higher grade, all further progress in the scale should be by defined periods of good service.

We are of opinion that there is defect in the present arrangements for classification of teachers who pass through the Training Establishment in Marlborough-street, that exact rules should be laid down, to be observed with respect to all candidates for classification, that the qualifications should be accurately defined, and for third grade raised. (*Ulster Teachers' Memorial*, 2nd Suggestion.)

Evidence,

The mode of examination of teachers is explained by Mr. *Keenan* (865–884.)

The special favour shown to teachers who come up to *Marlborough-street* is mentioned in (882):—

> "882. *Chairman.*—Does the rule to which you refer prevent a teacher who comes to the training school in Dublin from being at once classed in the highest class?—Mr. *Keenan.*—No, my lord. An exception has always been made in favour of the training department, which enables the professors to confer the highest division of the first class upon a person who had entered the training department without any class at all. Of course such cases are exceedingly rare; but the power has been always exercised by the training department and with the approval of the Board."

The grounds on which classification after training in Marlborough-street is made, cannot be clearly ascertained, no record being kept of the examination, none at least that could be produced when called for. This appears by Professor Butler's evidence and by an official letter from the Board.

Professor *Butler* thus describes the method:—

> "6167. Rev. Dr. *Wilson.*—What is the mode of classification by the professors of the parties who are trained by them?—Mr. *Butler.*—The mode of classification depends greatly on our mode of instruction. Our instruction is very personal. It is of a catechetical nature rather than of the nature of a lecture. We give a few lectures on general subjects; but the examination of the teachers is carried on concurrently with the instruction given during the course of training, so that we have a most intimate and personal knowledge of all the teachers that pass through our hands. At the close, and during the course, they are subjected to written examinations, of which we take notes, as we do also of all the personal examinations we subject them to through the course. At the close of the course the two professors, the two assistants, and the head master or head mistress, as the case may be, meet, form a kind of board, discuss the merits of the different teachers that have passed through their hands during the time of training, and thus determine the class the teacher should be recommended for. It is upon the opinion of the five persons mentioned that the classification is determined.
>
> "6168. Are you generally unanimous in the opinion you form?—Mostly; sometimes there is a difference of opinion.
>
> "6169. Have you means of knowing what the Inspectors think of your classification?—Some think very little of it, I believe. Some one or two complained of the teachers who had been classed. I have heard so, but I do not know it personally.
>
> "6170. Mr. Robinson writes—'I would not allow of any classification in training. It is not for this object that a training school is established.' Do you think the classification by the professors who instruct is desirable? —There is a difference of opinion upon that point. I am not prepared to say that it is positively a good or bad mode of classifying, particularly as there is not a competition between the teachers. It is a qualifying examination, if I may use the term, rather than a competition. If there were competition in the case it might not be desirable that the teachers should be examined by the actual teaching staff. The teaching staff should not be the examining body in cases of competition; but where it is a qualifying examination, I do not see any objection to the teaching staff having the classification in their own hands,—I do not think the same objection holds."

The following is the letter of the Secretaries of the National Board:—

> "10th December, 1869.
>
> "In answer to your letter of the 2nd instant, we are to state that no tabulated results of the examination of teachers by the Professors are submitted to the Board.
>
> "The Professors when classifying teachers sit together, and compare their notes of the answering of the teachers, discussing also the natural aptitude of each, for his office, and his past career as a servant of the Board.

"It is clear that elements enter into the consideration of each case that could not be tabulated.

"The Professors can, if required, furnish from their notes tabulations of the *literary* results for the years referred to, but this work would occupy them for at least one fortnight, and could not be entered upon before Christmas."

CLASSIFICATION.

The examination of teachers by District and Head Inspectors is more formally conducted, and a record is kept.

Mr. *Keenan* thus describes it:—

Evidence,

"871. *Chairman.*—Is the question whether a teacher is to be put in the first or second gradation of the third class settled purely by the aggregate number of marks he gets?—Mr. *Keenan.*—Not purely. It is settled upon a mixed consideration of the aggregate number of marks he attains in the examination, and of his efficiency in the school as a schoolmaster.

"872. As regards the test of his efficiency afforded by marks, is it simply a consideration of the aggregate number of marks he gets, or do you require him to get a certain number in each of the subdivisions you have read out?—We require that in all essential subjects a satisfactory proficiency shall be exhibited by the teacher. The essential subjects are penmanship, spelling, composition, grammar, geography, lesson books, and arithmetic. No other subject is regarded as essential in the written examination.

"873. Is there any fixed standard as regards that part of the examination which would regulate whether the teacher is put into the first, or second, or into third class?—There is, my lord. First of all there must be a report on the part of the District Inspector to the Head Inspector, that between all these grades he can tell to what exact degree as a schoolmaster the candidate is efficient. And the second consideration regards the total sum of the candidate's marks on the paper of questions—first class, second class, or third class—undertaken by him in the examination. If the candidate, for example, be in the third class, and an aspirant for the second class, and if the District Inspector's opinion of his schoolmastership be very favourable, and the sum of his marks on the second class paper of questions be satisfactory—say sixty per cent.—anything under fifty per cent. would be deemed unsatisfactory—he would be recommended by the Head and District Inspectors for promotion, and the Board would sanction it."

"920. Rev. Mr. *Cowie.*—You stated that printed questions for the examination of teachers are reviewed by the Chief of Inspection?—Yes.

"921. Are the questions the same all over the country?—Yes. The written part of the examination of the male teachers is held on the same days all over Ireland; and even the same hour all over the country is appointed for each subject of examination. For instance, it is arranged that the examination shall begin on a certain day; that at ten o'clock in the morning the teachers shall assemble; that the first subject taken up, for example, shall be grammar; that at twelve o'clock, geography shall be taken up; at two o'clock, arithmetic; and so on.

"922. How long does that examination last?—Two days for the written part, and at a subsequent and varying period of the year, two days also for the oral examination. One day is sometimes enough for the oral.

"923. Are those papers sent up to the central office?—The answers are, in the first place, carefully perused and noted by the District Inspector. The value of each answer is then set forth on a document called the Examination Docket. When the revision is completed, the papers and the Inspector's memoranda are transmitted to the Education Office. Then, if the Chief of Inspection have leisure for the purpose, which indeed he rarely has, he revises the teachers' answers, and reviews the general tenor of the Inspector's judgment. The next stage in the procedure provides that all the papers shall be sent to the Head Inspector, whose positive duty it is to revise and consider them before the oral examination takes place.

"924. To what subjects does the oral examination extend?—It includes all the subjects I read out for the written examination, with such additional subjects as are peculiarly and necessarily oral, as, for instance, reading, and the method of teaching.

"925. Are the teachers generally satisfied with the fairness of those examinations, or do you get frequent reclamations against them?—Very rarely has a reclamation against the decisions or examinations been made. A few cases only have occurred.

"941. What record is there of these examinations?—The document before you is a permanent record.

"942. Do you print it?—No; that document is preserved in the archives of the office."

The Inspectors sometimes do not find that the classification made in Marlborough-street by the Professors of the Training Department is according to the efficiency of the teachers. This is affirmed by Mr. *Mahony* (17080-17084), Mr. *Sheehy* (26292-301), (26390-8), Mr. *O'Hara* (26806-811), and Professor *Butler* (above) 6169.

We are of opinion:—

RECOMMENDATION.

That teachers should be examined and classed by a Board of Examiners, including Inspectors, and independent persons of literary or academical reputation named the National Board.

That all trained or untrained candidates should be admitted to examination on equal terms.

That professional experience should be an important element in determining classification, when the object of the candidate is to improve his classification.

We believe that an examination so conducted, would command the confidence not only of the public, but of Inspectors and teachers.

Mr. *Matthews*:—

"18445. Rev. Dr. *Wilson.*—What is the opinion of the teachers as to promotion—whether it should depend on the power of the local Inspector or the Head Inspector, or, as at present, be direct from the office?—Mr. *Matthews.*—Well, I think it's the general opinion that there should be a uniform standard of examination. Men's minds are so variously constituted that they are apt to take very different views of answers to the same questions as to relative merit; and the person whom one Inspector might think a clever and efficient man, another Inspector might not think so clever or deserving. I should think there ought to be an examination board, perhaps, CLASSIFICATION.

similar to the Board of Examiners of the Science and Art Department, London, and that periodical examinations should be held by papers alone, and that these should be forwarded to the central body, and decided there by a uniform standard; and that the efficiency of the school should be taken from the report of the District.

Standard for Third Class should be raised.

The standard of classification of third class teachers should be raised. The standard has been raised since the National Board commenced operations.

Mr. *Keenan*:—

> "1863. The *Chairman*.—Has the standard of examination required for teachers to get into either first or second class been materially raised since the first origin of the Board?—Mr. *Keenan*.—Oh, very considerably. Until the year 1839, there was no classification of our teachers at all. Then for the first time, a general examination of the teachers took place, and they were classified simply into first, second, and third, without the minute division that exists now. The present system of classification, with the different provisions in reference to it, was laid down in 1847, and came into operation for the first time in 1848. Since then no essential change has taken place in the programme. The only change of any consequence was made recently, and that was in reference to a knowledge of the science of agriculture. Formerly, the Commissioners estimated the highest proficiency in the science of agriculture as represented by only ten marks in the examination. Now, as they themselves have for the first time published a very excellent work on the subject, they have attached more importance to it, and have assigned a value of fifty marks for a knowledge of it. That is the only material change that has occurred for a great number of years in the details of the examination."

Evidence.

That the standard for third class is low, is admitted by Mr. *Fitzgerald*:—

> "8505. Rev. Dr. *Wilson*.—Do you concur in the opinion expressed here that in the last couple of years persons very imperfectly qualified have been admitted as teachers under the National Board?—Mr. *Fitzgerald*.—For how long?
>
> "8506. The last two years?—I would not go that length.
>
> "8507. How far would you go?—I would go to the length of saying that the persons who come forward for the office of teachers are not as highly qualified as might be desirable, but I am not prepared to say that very imperfectly qualified persons are admitted as teachers. Certainly not, in my experience."

That teachers of low classification are sometimes good teachers, is admitted by several witnesses—*O'Carroll* (4292), *Sheridan* (4795), (5008), (5587).

Right Rev. Dr. *Dorrian* gives reasons for preferring them:—

> "8665. The *Chairman*.—Do you think that the raising of the standard of the higher classes has had a beneficial effect?—Dr. *Dorrian*.—It has in one way a beneficial effect; but I do not think that the amount of education imparted depends exactly on the classification of the teacher imparting it. For my own part, I would prefer to have always a teacher of lower classification.
>
> "8666. For what reason?—For the reason that the person would work harder—would apply himself more to his work, and would not have the same notions of his own superiority; whereas, generally speaking, the higher class teachers, unless that they are looking out for promotion to inspectorships, or something of that kind, will be satisfied with having attained their high classification, and will not devote the same attention to the school, or to the management of the school.
>
> "8667. Do you consider that a teacher below first of third is satisfactory?—Oh, yes, my lord. Sometimes even assistant teachers are the most efficient teachers that we have, and in many schools the burden of the education will rest upon the assistant teacher more than on the head teacher."

After due allowance to this testimony, we still think—

That gradually the standard for third class should be raised.

Examination for Classification to be open to all Candidates on equal terms.

About 700 new candidates are required annually to keep up the number of teachers.[1] The present number of monitors is about 3,000 (*Macdonnell*, 299). This seems to show that the supply might well be kept up, if the attractions of the profession were sufficient.

The examination should not only be open to all persons of good moral character, of proper age, and who intend to become National School teachers, but should be so conducted that persons who had studied the subjects in any books should have an equal chance of success. In this manner the difficulty suggested by Mr. *Fitzgerald* would be avoided:—

> "8350. The *Chairman*.—Do any eligible candidates offer themselves for classification as teachers who have been educated elsewhere?—Mr. *Fitzgerald*.—Not very often in my experience. Seldom, in fact, except in schools under Protestant managers, where Protestant teachers were selected. Since the Wesleyan body joined the Board (I speak only of my own experience) I have had to examine teachers who were not educated in National schools.
>
> "8351. In examining such teachers do you make any allowance in their favour to compensate for the apparent inferiority resulting merely from having been accustomed to different books from those of the Board?—I have not been in the habit of doing so. I may say that I could not, perhaps, call to mind now more than two or three instances in which teachers, such as your lordship describes, came up for examination.
>
> "8352. Were they eligible persons?—Some of them were entirely ineligible. We dismissed some of them.
>
> "8353. Did any of them succeed?—Yes.
>
> "8354. Did they turn out satisfactory masters afterwards?—I can hardly call to mind at present, whether teachers who were entirely educated in other schools, and adopted, I may say, by the National Board, became satisfactory teachers; but I have no doubt that there are teachers under the Board giving satisfaction who were not educated in the National schools."

Assistant Commissioners' Reports.

The qualifications of third class teachers, and the method of promotion of teachers, are thus spoken of by Assistant Commissioners.

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[1] See supra, page 419.

CLASSIFICATION.

Mr. *Coward* (E. 229. 231) :—

"229. I expected to find a more general dissatisfaction with the present principle on which teachers are advanced to the upper grades, but very few indeed had even thought of the matter as a grievance. Advancement of grade, with its accompanying increase of pay, is made too much dependent on literary capacity, and too little on good service. I am unable to see what peculiar right a teacher has acquired to be raised in position simply because he has proved himself to be a good scholar, when another man, equal to him in the discharge of his duties, is unable to advance. The teacher's office is one which requires the devotion of all his energy for the efficient discharge of its duties, and leaves little time for such repeated efforts as have to be made in order to rise in the present system. A man, before he is permitted to teach, should prove himself fit to undertake charge of a school by passing an examination. His examinations should cease when he commences his work, and his advancement proceed in proportion to his subsequent merit. Besides, a good mathematician is not necessarily a good teacher, nor is there any special power to instruct youth efficiently imparted with the knowledge of natural philosophy. A third class man may be quite as able a teacher as a first class man, and his services should be recognised and rewarded, and not passed over because he is unable to stand the test of an examination, which really has no effect upon his work, taken as a whole. It must be borne in mind, as far as my experience goes, that the bulk of the children under the first class men are not better taught, as a rule, than those under men of inferior grade. There may be a few boys who are benefited by the superior instruction of the highest teachers, but they are very few, and indeed higher instruction is not confined to these schools, but is found where men no higher than the third class preside."

Assistant Commissioners' Reports.

Mr. *Richmond* (F. 184) :—

"I entirely concur in the view that one of the first steps requisite for the improvement of education in Ireland is to raise the average standard of competency in the teachers, but none the less does it appear to me that the average standard already attained is quite as high as it is possible to reach without an advance in the attractions offered."

Mr. *Jack* (L. 214, 215, 216) :—

"214. Another grievance, far less commonly stated, is the amount and frequency of the examinations to which the teachers are subjected. Many of them, indeed, look upon these with a curious tenderness, as, in a sense, symbols that, poorly as they are paid and little as they are trusted, they belong, nevertheless, to a great profession; and they would regret their curtailment very much as the army would be distressed by a diminution in the number of grades in the service.

"215. For myself, I cannot see what advantages are secured by the perpetual examinations and re-examinations which a teacher has to undergo. There are eight distinct grades—the lowest of all being the probationer. He appears to present himself to the District Inspector, to pass a test very much at that officer's discretion, but amounting substantially to a Third Book class examination, and then, if he is above seventeen, he may be admitted to take charge of a school. There is always a plentiful supply of schools, which nobody but probationers can be got to fill. Of the 6,000 principal teachers, 500, and 902 of the 2,200 assistants and junior assistants, under the Board, offer no better guarantee of their fitness to teach. The number of probationers in my district is exceptionally large and corresponds nearly with the number of inefficiently taught National schools.

"216. These teachers are summoned, about a year later, for an examination before the Inspector, and by an ingenious arrangement, this examination is broken into two parts, the "written," and the "oral," to which those only are admitted who have got a certain proportion of marks in the "written," and which follows it at an uncertain interval of four or five months. The probationer who does not pass, has another chance given him (if the Inspectors permit, as they seem usually to do), and no more, according to the rules of the Board. These rules, however, cannot be very strictly carried out, as I found one probationer in a remote school who had continued in that rudimentary condition for six years. Most of those who struggle through the double gate of the "oral" and "written" are classed as III^2, a few as III^1, a very few higher. At III^2 the teacher finds a long staircase of six of these double steps (*i.e.* "writtens" and "orals") before him. He can make none of them without examination. He can scarcely do better than take a year to each; he is occupied most of his life in ineffectual attempts to rise through them. He has to wait till he is authorized by the Inspector to try each successive time, and he must try when the Inspector tells him to do so. Sometimes he works away for years, without being summoned; sometimes he is summoned too frequently for his comfort. It seems very rare that he goes up step by step, year after year; and after the examination time of life is over, whenever that may be, he must get more and more sick of the continual thrashing of the well-worn chaff of his cram books. Long after anybody else is treated as a grown workman, and judged by his work, he is tested like a school-boy, and kept rubbing up elementary text-books. They lie on his desk in school hours and interrupt his day duties; no doubt they haunt his evenings and his dreams. I confess it appears to me a great waste of power. I can well conceive the propriety of separating those who just pass at first, and those who pass well, and possibly there might be some advantage in a second examination for the latter, and a third for the former. After that, it appears to me that the success of the teacher in his proper work is the only test which the Board should apply to him, and that the highest classification should be attainable through a sufficient period of very good service. I do not know how much official time, paper, and money are spent on the present laborious system; but the amount of all three must be very large indeed. I do not mean, of course, that a teacher is any the worse for knowing the subjects he has to teach, and a little beyond them, thoroughly; and there may be some truth in what I was often told, that without the application of this perpetual goad, the Irish teacher would not be disposed to keep up his knowledge. But I cannot think that a person who has arrived at years of maturity, and who is already certified to have a creditable knowledge of his subjects, will be bettered on the whole by unremittent examinations. If his energies are too many for him, and he has no books or private tastes, he might always find something to occupy him where he would be doing good in his vocation, in the evening school. To judge a man after, say, thirty, by examinations alone or mainly, is surely a mistake."

PART V.—MODEL AND AGRICULTURAL SCHOOLS.

CHAPTER I.—MODEL SCHOOLS (LITERARY.)

Model Schools.

Besides the Central Institution in Marlborough-street, Dublin, which comprises the original Model Schools together with the training establishment and the offices of the Board, the National Commissioners possess twenty-eight Model Schools in different parts of Ireland. Two of these Model Schools are in Dublin, viz., one in the Liberties and the other near the King's-bridge Railway Station. These are known as the West Dublin and the Inchicore Railway Model Schools. Of the remainder fourteen are in Ulster, five in Munster, five in Leinster, and two in Connaught.

District and Minor.

The Model Schools of the Board are divided into "District Model Schools" and "Minor Model Schools." Omitting West Dublin and Inchicore, which do not strictly belong to either class, there are of District Model Schools nineteen, and of Minor Model Schools seven. Ballymoney here included among the Minor Model Schools is sometimes counted among the Board's Agricultural Model Schools, of which we shall treat separately.

District Model Schools are establishments with domestic departments for the boarding, &c., of pupil-teachers and monitors attached. In these schools resident as well as extern pupil-teachers and monitors are trained for the office of National school teachers, and the schools are considered examples of what the best elementary schools should be. With the exception of the fees paid by pupils, they are entirely supported by the State, and are under the management of the Board. Minor Model Schools are in every respect the same as the District Model Schools, save that they have no domestic establishments for resident pupil-teachers.

At Kilkenny, Limerick, Belfast, and Bailieborough the boarding-houses of the masters and pupil-teachers are not contiguous to the Model Schools, but have been built at a distance upon the lands of the agricultural Model Schools. At Athy and Dunmanway the Literary Model School buildings and the Agricultural Model Schools lie together.

We have already mentioned the names of several of the Model Schools. A complete list of them is as follows:—

District Model Schools.

In Ulster.	In Munster.	In Leinster.	In Connaught.
Belfast.	Dunmanway.	West Dublin.	Galway
Ballymena.	Cork.	Inchicore Railway.	Sligo.
Newry.	Limerick.	Athy.	
Bailieborough.	Clonmel.	Kilkenny.	
Newtownards.	Waterford.	Trim.	
Enniskillen.	—	Enniscorthy.	
Londonderry.			
Coleraine.			

Minor Model Schools.

In Ulster.	In Munster.	In Leinster	In Connaught.
Ballymoney.	—	Parsonstown.	—
Carrickfergus.			
Lurgan.			
Monaghan.			
Omagh.			
Newtownstewart.			
14	5	7	2

The following are the rules of the Board[1] respecting

District and Minor Model Schools.

"(*a.*) District and Minor Model Schools are built and supported entirely out of the funds placed by Parliament at the disposal of the Commissioners, and are therefore under their exclusive control.

"(*b.*) The chief objects of District Model Schools are to promote united education; to exhibit the most improved methods of literary and scientific instruction to the surrounding schools, and to train young persons for the office of teacher.

"(*c.*) In District and Minor Model Schools, the Commissioners appoint and dismiss, of their own authority, the teachers and other officers; regulate the course of instruction, and exercise all the rights of patrons. The Commissioners afford the necessary opportunities for giving religious instruction to the pupils, by such pastors or other persons as are approved of by their parents or guardians, and in separate apartments allotted to the purpose.

"(*d.*) Some of the Model Schools have farms attached to them, for the purpose of affording instruction in agriculture."

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[1] National Board's Report, 1867, pp. 57, 58. See also Appendix to this volume.

Model Schools.

In the case of pupil-teachers resident in Model Schools, an allowance at the rate of £20 a year is granted to the master for the board, &c., of each.

The pupil-teachers also receive gratuities. (*Rules* Part IV. § VI. G. *d. e.*) Lodging, completely furnished, is provided for the pupil-teachers by the Board, and a servant is kept to attend them. Mr. *Macdonnell*:—

Evidence.

> "23751. The *Chairman.*—When the Model Schools were first established were they established with a view of being places where an additional number of masters and teachers might be trained, or a place where masters of common schools could come and see the operation of the schools under the National system?—Mr. *Macdonnell.*—Both objects were held in view at the time we established these model schools.
>
> "23752. Which object should you say at the present time is that which the Board most desire the Model Schools to discharge?—The chief object that the Board have in view is to exhibit in these Model Schools the most perfect way of carrying on popular education in Ireland—to exhibit, at the same time, an admirable specimen of the mixed education of Protestants and Catholics in these schools—to supply a considerable number of persons tolerably well prepared for the first steps in our teaching establishments as teachers of the ordinary National schools; and lastly, we are exceedingly anxious that as many of the teachers in the school district as can should visit these schools and should benefit by seeing the superior mode of teaching which is carried on in them."

In another part of this report (*supra* 207–220) we give an outline of the history of Model Schools, in which is contained the original plan of their foundation as sketched by the Resident Commissioner in 1846. When under examination before the Lords' Committee in 1854, Mr. Macdonnell[1] defined a Model School to be a school which it is intended should exhibit a perfect specimen, as far as can be, of the education you mean to have in a particular country—a school from which persons visiting it would derive an idea of that system which the Commissioners had endeavoured to introduce generally throughout the country.

Their objects

The objects with which Model Schools have been founded are made clear by these extracts. They are—

1. To promote the united education of Protestants and Roman Catholics in common schools;
2. To exhibit the best examples of National schools;
3. To give a preparatory training to young teachers.

As compared with ordinary National schools of the best class, the West Dublin Model School, the Inchicore Model School, and the seven Minor Model Schools, do not appear to possess superior facilities for the training of young teachers, since they have no boarding establishments attached to them. In the foundation of this class of schools, therefore, the other two objects of Model Schools must have been predominant, viz., an exhibition of the best type of National schools, and the promotion of mixed education. There was indeed a special object originally contemplated in the Minor Model Schools, but practically it seems to have been overlooked by the Board in selecting localities for their erection. They were designed to be built in places too *poor* to found schools. They are thus alluded to in the first plan of 1846:—

> "(*n.*) That in addition to the District Model School, there be built, from time to time, in each district, a few small schools, with residences for the teachers, at the entire expense of the Board, in localities too poor to found schools; that of these schools the Commissioners shall be the patrons, and the superintendents the managers; and that candidate-teachers who shall have passed through the District Model Schools, and young persons educated in the special class in Dublin, shall be selected to teach in those schools for the space of two years; after which time the teachers will be fit to undertake more important schools, and their places will be supplied by other candidate-teachers selected in the same manner."

This part of the plan lay dormant until 1854, when it was revived amongst the suggestions "forwarded by the Lord Lieutenant for the consideration of the Board" in the following terms:—[3]

> "(13.) That the Commissioners be empowered to build a limited number of ordinary National schools in the poorest localities in Ireland, in which local subscriptions cannot be raised, at the entire expense of the State, not to exceed £400 each; these schools to exhibit the best specimens of what good ordinary National schools should be. They are to be under the exclusive control of the Commissioners, who shall have power to appoint the teachers, &c.; and in cases wherever it is practicable, to appoint committees composed of Protestants and Roman Catholics to visit and superintend them under the direction of the Board."

Minor Model Schools.

Upon this suggestion the Minor Model Schools were founded, but it does not appear that the conditions of poverty, limited cost, and local management were observed. Indeed the Lurgan Model School was so built by the Commissioners as to admit of conversion into a District School by the erection of a training department, &c., at some future period, and its cost without this addition (£6,763 19*s.* 3*d.*) exceeded the outlay upon eight of the nineteen District Schools. Similarly the Omagh Minor Model School was reported in 1860 to be in no respect inferior to District Model Schools in other towns, and the Commissioners were induced to sanction the appointment of additional teachers, and of a small staff of pupil-teachers of a higher grade and with a higher rate of salary than the paid monitors. Thus the distinction between District Model Schools and Minor Model Schools would not appear to be material, and the whole group of literary Model Schools may be treated together.[1]

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[1] Lords' Committee (1854), qq. 1570–1.
[2] See Historical Sketch, *supra* p. 110.
[3] See Historical Sketch, *supra* p. 149.

The Board's Model Schools have been keenly assailed and as warmly defended. That full information might be obtained respecting them, two of our body—the Rev. B. M. Cowie, and S. N. Stokes, esq.—were deputed to visit these schools; they examined individually all the children present in them, and reported at length the results of their inquiry. Their report upon Model Schools is distinguished among our documents by the letter (A), and where reference is necessary it will be indicated by that letter.[2]

Evidence.

Mr. *Kavanagh* (10856) classifies the Model Schools in the following table.

The following is a summary of the Model Schools, of all classes, *erected and supported at the exclusive expense of the State, and directed by the Commissioners of National Education*:—

Establishments.	——	Departments, or Roll Numbers.
	(Literary only.)	
3	*Metropolitan.*—Central, Dublin West, and Inchicore, ...	16
12	*District Model.*—Ballymena, Newry, Newtownards, Enniskillen, Coleraine, Londonderry, Clonmel, Waterford (maritime included), Trim, Enniscorthy, Galway, and Sligo, ...	37
6	*Minor Model.*—Carrickfergus, Lurgan, Monaghan, Omagh, Newtownstewart, and Parsonstown, . . .	18
	(Literary and Agricultural.)	
1	*Metropolitan.*—Albert Institution (no roll No.) and Glasnevin village school, .	2
7	*District Model.*—Belfast (farm and also maritime included), Bailieborough, Dunmanway, Cork (Munster farm included), Limerick (Mungret farm, with its two schools, included, also maritime department), Athy, and Kilkenny, . .	26
1	*Minor Model.*—Ballymoney, . .	3
10	*First-class Model Agricultural.*—Glandore, Farrahy (closed), Tervoe, Kyle Park, Gormanstown, Woodstock, and Leitrim (each of these seven has two schools, one for boys and one for girls); and Templedouglass, Dunlewey, and Derrycastle (with one *mixed* school each), while Bath and Mount Trenchard have no literary department, being mere farms, .	19
40	Total, ...	121

To understand the position of Model Schools in the system of the Board, and the controversies raised about them, it is necessary to advert to certain points in their history.

Original design.

Mr. Stanley's Letter of October, 1831, makes provision for "establishing and maintaining a Model School in Dublin, and training teachers for country schools." It was originally designed that all masters should be trained in this Model School previous to appointment, but at first as a matter of necessity the Board was forced, instead of educating young men to be masters, to bring up masters already in charge of schools and to keep them for a short time in Dublin. This measure was regarded as provisional, and in their second report (1835), the Commissioners expressed their intention that every person admitted to their Training Institution should study in it for at least two years before he be declared fit to undertake the charge of a school. But the provisional arrangement is nevertheless maintained to this day, and the persons summoned to Dublin for training continue to be teachers already in service called away from their schools for the purpose.

Model Schools were early designed by the Commissioners. Mr. *Macdonnell* says:—

"23782. Rev. Dr. *Wilson.*—You don't regard the Model School system as a new feature of your system?—Mr. *Macdonnell.*—It has existed more or less from the first.

"23783. And it was very early in contemplation?—It was.

"23784. Both by the Government of the day and by the Commissioners who regularly administered the system?—Certainly."

Model School report (A.):—

1835.
First plan.

"24. The proposal to establish District Model Schools makes its appearance very early in the history of the National Board. In their report for 1835—the second which they issued—the Commissioners give their 'opinion that, in addition to the general training institution, thirty-two District Model Schools should be established, being a number equal to that of the counties of Ireland; that those Model Schools should be under the direction of teachers chosen for superior attainments and receiving superior remuneration to those charged with the general or primary schools; that hereafter each candidate for admission to the training establishments should undergo a preparatory training in one of them; that the salary of the teacher of each Model School should be £100 a year, and that he should have two assistants having a salary of £50 a year each.' The Commissioners proposed to erect all the thirty-two Model Schools in two years, and they estimated the expenditure of the first year for building twenty Model Schools at £15,000, and of the second year for building twelve Model Schools at £9,000. Such was the original plan—to erect a Model School in every county in Ireland within two years from 1835 at an average cost of little over £700 per school, and to conduct them with a moderate staff of three teachers each at an outlay of £200 per annum. These Model Schools were to be directed by the head teachers. It will be seen in the sequel that this estimate, like many other estimates, has been greatly exceeded, and a different direction provided."

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[1] Nat. Board's Returns, Sect. iv.

[2] It will be found in the Appendix to this Volume.

Dr. *Newell* would carry the origin of these schools to a period still earlier.

Evidence.

"24639. Rev. Dr. *Wilson.*—With regard to the Model School system, is that a new feature of the National system of education?—Dr. *Newell.*—I think not. I think Model Schools were contemplated from the first; so early as the year '33, I should think. In 1832 Mr. Hamill, an Inspector, recommended Minor Model Schools for different parts of Ireland; and the Commissioners themselves, in their second report, recommended thirty-two Model Schools to be established throughout the country."

But in whatever year District Model Schools were first proposed, it is certain that no steps were taken towards the erection of any of them till 1845.

In the same year there was first formed a "special class" of thirty young persons to be trained in the Central Institution for the full term of two years, and monitors were first paid by the Board for service in ordinary schools.

In 1846 the plan of the District Model Schools was put forth, and among its provisions are the following:—[1]

"(*g.*) That in each District Model School a residence for the master, and a dormitory to accommodate three candidate-teachers be attached to the male school. That a residence be supplied to the mistress of the female school in the neighbourhood of the school, and that one female candidate-teacher be placed under her care.

"(*h.*) That the candidate-teachers be boarded and lodged at the expense of the Commissioners. The course of training in the District Model School to last for six months, so that in each district six male teachers and two females will be annually trained—in all 256.

"(*i.*) That the candidate-teachers be selected, after public examination by the superintendents, from among the paid monitors and other meritorious pupils of National Schools within the district; and that such of the candidate-teachers as pass with credit through the half-year course of training in the District Model School be recommended by the superintendent to those patrons of schools who apply for teachers.

"(*j.*) That after the candidate-teacher shall have passed through the District Model School, shall have received the superintendent's certificate, and have served in a National School for two years, he shall be summoned to complete his education at the National Model School in Dublin. But that previous to his admission he shall be examined by the professors in a course of study which shall be prescribed for all candidate-teachers as soon as they have received their certificates at the District Model Schools, and that he shall be rejected unless he be found thoroughly prepared in this prescribed course.

"(*k.*) That from all the National Schools in the neighbourhood of each District Model School a certain number of the most deserving pupils be annually selected after public examination by the superintendent, and be admitted as free scholars into the District Model School, to act as monitors therein, and to receive for their services small weekly payments, as is the case with respect to the monitors in the Dublin Model Schools.

"(*l.*) That the whole expense of building and furnishing each Model School must not exceed £800.

"(*m.*) That in each case sufficient space be left for the erection, at a future time, of a middle class schoolhouse and an industrial department should the Commissioners desire to establish such in connexion with the District Model School."

Their position in Board's Training System.

The position designed for the District Model Schools in the Board's training system will now be understood. A boy would first become a paid monitor in an ordinary National school; he would subsequently gain by competition the place of "candidate-teacher" in a Model School; after a service here of six months he would gain a certificate and be sent forth to teach a National school; but after acting as a master for two years he would be summoned to complete his education at the National Model School in Dublin. In a course so elaborate his friends might not unnaturally consider him a "trained teacher" even before he had completed his education at the National Model School in Dublin, especially when the course of preparatory training in the District Model Schools was at a later period extended to two years, and when teachers who had received no further training were appointed to conduct Model Schools. Subsequently the designation of "candidate-teachers" was exchanged for "pupil-teachers."

Professor *Butler* says:—

Evidence.

"6077. Mr. *Gibson.*—Are teachers trained in our Model Schools in the same course and in the same manner in which they are trained in the establishment here? Is there any provision for the training of teachers in our Model Schools, or do they merely confine themselves to pupil-teachers?—Professor *Butler.*—They confine themselves to pupil-teachers wholly.

"6078. And many of those pupil-teachers come up after to be trained in our establishment here?—They generally are very anxious to come, and we have from fifteen to twenty in each course. When those pupil-teachers have finished in the Model Schools they come up to us to be trained if they have no school to go to."

On the other hand, Mr. Fitzgerald, Head Inspector, states that the Board encouraged classed teachers to seek for training in the District Model Schools, just as in the central institution:—

"8442. Dr. *Wilson.*—Are you aware whether the Commissioners ever issued an order to encourage classed teachers to enter District Model Schools as pupil-teachers?—Mr. *Fitzgerald.*—Yes. They gave £6 per annum to encourage them to receive preparatory training.

"8443. Have third-class teachers been trained in Model Schools under this rule?—They have.

"8444. Should you regard this as showing they have been in use for that purpose, as well as for training young persons for the office of teacher?—Undoubtedly.

"8445. Do the Commissioners, in their reports to the present hour, state that one of the chief objects of the Model Schools is to train young persons for the office of teaching?—They do.

"8446. And are the District Model Schools actually training schools so far?—They are training schools, but not in the sense in which the central training school is a training school.

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[1] Historical Sketch, *supra*, pp. 109, 110.

MODEL SCHOOLS.

"8447. What is the difference?—The difference may be inferred from this, that when a pupil-teacher has completed his preparatory training in a Model School, he may come up for training in our central department. I would not consider a pupil-teacher, though he spent two years in a Model School, as having been trained in the technical sense of the word."

Dr. *Newell*, secretary, dissents from Mr. *Fitzgerald*. He knows of no such cases, and would consider them irregular :—

"24643. Dr. *Wilson*.—Did not the Commissioners expressly declare that their design was to have trained teachers in connexion with them for all their schools?—Dr. *Newell*.—That was one of their objects. They regarded them, as stated in one of their reports, as preliminary training schools.

"24644. They were designed as such by the Commissioners, and sanctioned by the Executive Government to be primary training schools. Were they not for training teachers already in charge of schools, can you say?—I never heard that.

"24645. You cannot furnish a proof of that?—I cannot.

"24646. Are you not aware that in the abstract of the lease vesting school premises in trustees, appended to the report for 1842, the following remarkable *provision* is stated :—'All teachers, male and female, teaching in schools connected with the Board, either after their appointment or previously, shall hold themselves in readiness when called on, to attend at the general normal establishment in Dublin, or at one of the District Model Schools hereafter to be opened.' Do you recollect that?—Yes, I remember that.

"24647. And are you not aware of teachers being so trained in any of these schools?—That is, do I know an instance of a teacher in charge of National schools being trained at a Model School?

"24648. Yes?—I do not remember any.

"24649. You are not aware this took place in any Model School?—If it did it was irregular.

"24650. In accordance with that rule?—That is a rule which is more honoured in the breach than in the observance."

"24651. There were special rules and instructions laid down for Model Schools?—They were for training pupil-teachers. They were regarded as preliminary training schools, and if an Inspector found a teacher in any of his schools who was young and deficient, he might bring him in as a pupil-teacher; but he must have entered the model school as a pupil-teacher—not as a National school teacher.

"24652. Are we to understand the Commissioners do not carry out their own rules?—They do not carry out that rule."

Rev. *J. S. Porter* describes the usual course :—

Evidence.

"18060. *Chairman*.—Do you consider there is any difference in the efficiency of the teachers trained by the Belfast school as compared with those trained in Dublin?—Mr. *Porter*.—I should say not; but of the teachers whom I have had under my management some were trained in the Belfast and other District Model Schools in the initiatory part of their curriculum. After they had been employed in teaching for some time several of them were drafted off to Dublin and trained in the training institution connected with the National Board in Dublin."

And Dr. *Newell* with more particularity :—

"24520. *Chairman*.—At what age is a person allowed to become a pupil-teacher?—Dr. *Newell*.—About sixteen.

"24521. How long does he continue as such?—For two years he may continue.

"24522. Is he allowed, if he chooses, to come up to Marlborough-street?—As a rule, he is not allowed, until he has charge of a school. If he is an eligible lad he is brought up before getting charge of a school, but the rule is that he must have charge of a school before coming to Marlborough-street, which is the training school for National teachers, and a pupil-teacher is not necessarily a National teacher.

"24523. Then a pupil-teacher who desires to improve himself must get a school, and then absent himself from it for training?—That is the practice, for about six months' training."

Thus it would appear to be generally agreed that the district model schools, though designed to be places of preparatory training for youths between sixteen and eighteen, are yet not regarded by the Board as training schools of teachers in the sense in which the central institution in Marlborough-street is deemed a training school. The training in the latter is intended to be the completion of the training in the former. Nevertheless young men trained in the district Model Schools manage ordinary schools quite as efficiently as masters trained in Marlborough-street without passing through a district Model School. Such is Dr. Newell's opinion :—

"24509. *Chairman*.—At the period when you were serving as District Inspector and Head Inspector, was the idea of the model schools, which the Board were desiring to carry out, principally that of places for training teachers, or of superior ordinary schools for teaching ordinary pupils?—Dr. *Newell*.—I think the Commissioners had the two objects in view from the first, and have still. They have pronounced them in their reports as preliminary training schools—that is, for pupil-teachers, and they are also examples of the first-class day schools.

"24510. At the present day, to which idea would you attach the greater importance, that of training schools for masters, or of places for communicating instruction to ordinary pupils?—They are both of such vast importance that I could scarcely say which is the greater. I think they prove more effective as day schools latterly than as training schools, but as training schools—preliminary training schools—they have produced the very best teachers in the country. These are afterwards trained at the central department, but without being trained there, lads so well instructed are quite as capable of managing ordinary schools as men who had a training there, but had not the advantage of training in the model schools."

The earliest District Model Schools were opened in 1849, and already the moderate estimates of 1846 were found inadequate to meet the enlarged views of the Board.

Mr. *Macdonnell* :—

"23897. *Chairman*.—Originally, was it not intended the model schools should be of moderate size, and of a very inexpensive character?—Mr. *Macdonnell*.—Certainly it was.

"23898. When did the more expensive plans begin to be adopted?—We never had any district model schools established till 1849—the first was opened about 1849. The plan was sketched, I think, in 1846, but the first

Model Schools: Evidence.

built were in 1849. They proved to be a great deal more expensive than the Commissioners on the first institution of this Board had contemplated.

"23899. Did the ideas of the Board become expanded, or do you lay the fault on the Board of Works?—I think it was that our notion of the nature of these district model schools expanded—became much larger."

Increased expenditure was probably inevitable in the realization of a scheme whereby a Government department undertook the whole cost of building Model Schools. The wish of everyone concerned in the design and execution would naturally be to make the buildings good rather than cheap.

Dr. *Newell*:—

"2637. *Chairman.*—Does the establishment of a Model School involve the Commissioners in much expense?—Dr. *Newell.*—Yes. It depends upon the extent of the buildings. Some of them cost as much as £9,000 or £10,000 before completion. It was originally contemplated the Model Schools should cost only £800 each, but it was found they could not be built for that sum. They are built latterly by the Board of Works.

"2638. Practically does the establishment of a new Model School involve a considerable addition to the next year's estimate?—Yes. The probable cost must be put into an estimate for the Board of Works to take a separate vote.

"2639. Would this appear as a considerable item in the estimate to send up to the Treasury?—It would appear as a considerable item.

"2640. So that from these causes may we understand that the creation of a new Model School is not like to be undertaken without considerable necessity?—I think so, and there are other reasons why model schools are not likely to be established by the present government."

Expenditure

A Table compiled by Mr. *Kavanagh*[1] gives the amounts spent year by year, since 1847, upon the buildings of district and minor Model Schools, by the National Board, and the Board of Works:—

	Building District and Minor Model Schools.	Additions and Alterations in Model Schools.	Repairs of Model Schools
	£	£	£
1847, ...	753	—	—
1848, ...	13,947	—	—
1849, ...	14,459	—	—
1850, ...	5,018	—	—
1851, ...	5,231	—	—
1852, ...	4,495	—	—
1853, ...	2,638	—	—
1854, ...	9,945	—	—
1855, ...	9,343	—	—
1856, ...	8,308	—	—
1857, ...	8,380	—	—
1858, ...	969	—	546
1859, ...	7,241	904	521
1860, ...	20,250	3,473	1,072
1861, ...	11,713	3,386	1,078
1862, ...	10,880	1,168	1,731
1863, ...	3,524	3,417	1,737
1864, . . .	7,063	488	2,119
1865, ...	2,904	2,244	—
1866, ...	5,360	2,435	—
1867, ...	2,351	2,781	—
1868, ...	—	395	3,375
	154,772	20,691	12,179

Total, £187,642, of public money spent on the buildings of Model Schools. Since 1857 the Board of Works has undertaken the building of schools, and in every year has laid out upon the few Model Schools a larger sum of money than upon all the ordinary vested National schools in Ireland:—[2]

PER-CENTAGE of whole GRANT expended in BUILDING, &c.

Ordinary Vested Schools.	Model Schools.	Total.	Report of Board of Works.	Year.
			No.	
1·0	2·1	3·1	27	1858–59
0·7	6·1	6·8	28	1859–60
1·6	10·9	12·5	29	1860–61
1·3	6·9	8·2	30	1861–62
1·6	7·4	9·0	31	1862–63
1·7	4·1	5·8	32	1863–64
1·6	4·0	5·6	33	1864–65
1·5	2·4	3·9	34	1865–66
1·1	3·4	4·5	35	1866–67
1·3	2·5	3·8	36	1867–68
1·7	2·7	4·4	—	1868–69
1·4	4·7	6·1		

[1] Evidence, page 436–7.

[2] *Ibid.*, page 441.

MODEL SCHOOLS.

The advantage conferred upon a locality by the foundation of a Model School, is described by Dr. *Newell* :—

"2624. *Chairman.*—What is the advantage to a locality of having a Model School established in it?—Dr. *Newell.*—Well, the superior class of education brings together children of all denominations, and very often of all classes, though that has been objected to on the ground that the system is intended only for the poor. But I think it has its advantages by bringing the children of the middle classes into contact with the children of the poorer classes.

"2625. Is it that the Model School acts as a good middle school?—It was not the intention that it should act as a good middle school, but practically it does act so. Then there is the advantage of giving a training to pupil-teachers and paid monitors. If it is a District Model School it has a number of pupil-teachers who may remain one or two years. They receive instruction in the art of school management. They become auxiliary teachers themselves in the establishment. In fact they are portion of the staff. They study before breakfast in the morning, and again in the evening, and they are subjected to annual examinations."

Model Schools are not only built, but are also maintained at the public cost; and the further additional outlay on this head continues to be very considerable. The expenditure upon each of the Model Schools, for salaries and allowances in 1867 and 1868, is returned as under (A, Table G); but for the total cost of maintaining each Model School, see the Board's Returns, Sec. iv., par. 2, and Appendix to Model School Report (A):—

Table showing for 1867 total cost, average attendance, and cost per scholar; and for 1868 total cost, actual attendance, and cost per scholar.

RETURN showing the Cost of Teaching force of each Model School in 1867, as reported by the National Board, the average attendance reported by the Board for the same year, and the average cost per child; also the cost in 1868, the attendance ascertained by the Royal Commissioners, and the average cost calculated upon the scholars actually seen in 1868.

SCHOOLS.	1867.							1868.						
	Cost reported by National Board.			Average Attendance returned by National Board.	Average Cost per Scholar.			Cost reported by National Board.			Actual number examined by Royal Commissioners.	Average Cost per Scholar.		
	£	s.	d.		£	s.	d.	£	s.	d.		£	s.	d.
Athy,	749	5	8	125	5	19	11	663	5	9	132	5	0	6
Bailieborough,	711	3	0	179	3	19	5	690	5	10	178	3	17	7
Ballymena,	705	19	7	155	4	11	1	718	4	10	164	4	7	7
Ballymoney,	589	17	4	164	3	11	11	592	11	9	131	4	10	6
Belfast,	3,527	15	10	992	3	11	1	3,147	7	11	838	3	15	1
Carrickfergus (Minor),	646	8	3	197	3	5	8	734	14	4	195	3	14	10
Clonmel,	777	9	2	125	6	1	6	801	15	10	132	6	1	6
Coleraine,	747	6	7	126	5	18	7	734	16	7	82	8	19	3
Cork,	1,863	16	5	497	3	15	0	1,653	17	10	442	3	14	10
Dublin, West,	1,010	6	1	438	2	6	2	—			318	—		
Dunmanway,	759	2	11	225	3	7	5	824	13	9	307	2	13	9
Enniscorthy,	469	11	11	59	7	19	2	472	1	0	90	5	4	11
Enniskillen,	513	1	0	133	3	17	4	869	17	2	188	4	12	6
Galway,	836	13	10	140	5	19	6	749	10	8	133	5	12	9
Inchicore,	490	2	7	157	3	2	5	—			136	—		
Kilkenny,	768	19	0	128	6	0	3	767	2	9	103	7	8	11
Limerick,	1,176	18	8	314	3	15	0	857	2	5	268	3	4	0
Londonderry,	1,516	11	10	342	4	8	5	1,403	17	6	263	5	5	7
Lurgan (Minor),	1,158	11	3	317	3	13	1	1,011	19	4	309	3	5	6
Monaghan (Minor),	643	19	5	190	3	7	9	549	9	5	142	3	17	6
Newry,	755	14	6	172	4	7	11	621	3	9	138	4	10	0
Newtownards,	1,307	6	4	314	4	3	3	1,244	2	7	308	4	0	10
Newtownstewart (Minor),	484	5	2	115	4	4	3	434	17	6	89	4	19	7
Omagh (Minor),	802	17	7	201	3	19	11	778	2	6	189	4	2	4
Parsonstown (Minor),	690	3	0	140	4	18	5	637	18	9	111	5	14	11
Sligo,	793	8	3	195	4	1	5	793	16	4	198	4	0	2
Trim,	859	0	8	237	3	7	6	704	15	0	118	5	19	5
Waterford,	873	13	3	217	4	0	7	811	0	3	219	3	14	1

Additional general expenditure in connexion with Model Schools out of Dublin in 1868, £226 0*s.* 11*d.*

The large annual expense of Model Schools arises from the great number of teachers employed in them, and from the liberal supplies of school requisites. The whole is borne by the public, excepting that the school-fees of the pupils are divided between the principal teachers and the Board. The Board's moiety of the fees is, however, given back to the assistant teachers. Dr. *Newell* states:—

Evidence

"2579. Judge *Morris.*—Is the education at the model schools comparatively gratuitous?—Dr. *Newell.*—No, it is not gratuitous at all. There is only one model school in Ireland in which a few children are admitted free. There are three rates of payment. One-half, or 50 per cent. of the children are admitted at 1*d.* per week; of the other half three-fifths pay 2*s.* 6*d.* per quarter, and two-fifths pay 5*s.* per quarter."

The following Return (A, Table F.) shows the time in operation, the rent and building cost of Model Schools, the scholars seen in them, the number of teachers, the ratio of scholars to teachers provided at the public cost, and the whole cost of each Model School to the public up to 31st December, 1867.

Table of duration, rent, building cost, scholars seen, cost per scholar, number of teachers, ratio of scholars, and whole cost to 1868.

TABLE of Duration, Rent, Building Cost, Scholars seen, Cost per Scholar, Number of Teachers, Ratio of Scholars, and whole Cost to 1868.

SCHOOLS.	No. of Years in Operation.	Annual Rent of Site.			Amount of Public Money paid for Site, Buildings, Furniture, and Repairs.			No. of Scholars present*	No. of Teachers paid by Public Funds.	No. of Scholars present for each Teacher	Total Cost to the Public, 31st December, 1867.		
		£	s.	d.	£	s.	d.				£	s.	d.
Athy,	16	10	3	9	8,224	2	1	136	15	9	18,370	4	5
Bailieborough,	18	19	0	0	5,643	5	2	178	20	9	15,797	2	3
Ballymena,	19	6	19	4	5,806	7	8	176	19	9	17,068	3	5
Ballymoney (Minor),	12	2	0	0	1,878	13	9	136	17	8	7,892	16	0
Belfast,	11	60	0	0	15,956	6	8	858	68	12·5	52,340	6	1
Carrickfergus (Minor),	7	24	0	0	4,494	17	2	198	16	12	9,384	0	10
Clonmel,	19	16	0	0	7,865	2	3	132	15	9	21,083	19	2
Coleraine,	18	—			6,060	3	8	82†	18	4·5†	16,493	8	8
Cork,	3	105	0	0	9,841	14	11	445	35	13	13,882	0	8
Dublin, West,		No Return.						318	31	10	—		
Dunmanway,	19	17	0	0	8,876	9	0	303	16	19	2,003	19	11
Enniscorthy,	6	8	0	0	6,635	15	10	91	6	15	9,607	7	11
Enniskillen,	Less than 1	68	18	9	9,451	9	3	189	14	13·5	10,175	14	5
Galway,	16	21	10	10	5,241	18	1	147	17	9	18,258	7	3
Inchicore,		No Return.						136	8	17	—		
Kilkenny,	14	25	0	0	4,888	17	10	104	17	6	15,357	5	11
Limerick,	13	24	0	0	6,463	11	4	278	21	13	20,740	17	0
Londonderry,	6	67	10	0	8,895	18	1	271	25	11	18,793	16	8
Lurgan (Minor),	5	34	0	0	6,763	19	3	309	17	18	12,046	9	6
Monaghan (Minor),	7	12	0	0	4,415	8	0	143	18	8	8,271	8	1
Newry,	19	18	11	2	6,671	8	0	138	14	10	18,342	7	0
Newtownards,	6	3	15	2	10,394	16	3	311	30	10	17,897	7	2
Newtownstewart (Minor),	7	3	0	0	2,038	15	9	90	9	10	4,730	13	8
Omagh (Minor),	8	21	0	0	3,622	4	11	192	19	10	9,734	2	11
Parsonstown (Minor),	8	4	0	0	3,499	11	6	111	13	8·5	6,511	15	10
Sligo,	5	48	0	0	8,321	19	10	201	19	10·5	12,121	8	4
Trim,	18	0	4	6	6,829	10	0	123	15	8	18,470	8	4
Waterford,	13	40	0	0	7,420	17	7	220	18	12	15,925	5	1

Expenditure of public money upon District and Minor Model Schools, 31st December, 1867, £411,300 16*s.* 6*d.*, exclusive of schools in Dublin, not returned.

* In several cases the numbers under this column are somewhat larger than those returned in Table A, as examined. The schools are here credited with a few children who, though present, withdrew or were withdrawn from examination.

† This school was visited on a very wet Saturday. There were 180 children "on the Roll." Had *all* been present, each would have cost the State £33 13*s.* 4*d.* for school-room, and there would have been 10 scholars to each teacher.

Had the working of Model Schools given general satisfaction, it is possible that complaints of their costliness would not have been made; but as soon as reasons of another kind had created dissatisfaction, the charge of extravagance was more easily raised than met. Dr. *Newell* attempts no justification :—

Evidence.

"2674. Rev. Mr. *Cowie.*—On what principle do you justify the education in Model Schools, at the expense of the State, of children whose parents can afford to pay for education?—Dr. *Newell.*—I don't pretend to justify it. I should rather not enter into that question at all. I think that in this country you cannot measure the bounty of the State by £1, or 10*s.* a head. I think it is very important you should give them the best education they can receive. If they choose to avail themselves of it I don't think they ought to be excluded, if the poor are provided for. I think it has very many advantages—bringing them together."

Selection of Sites.

No explanation is offered of the principle upon which localities were selected by the Board for the erection of Model Schools (A).

"108. We are unable to discover the principle upon which the twenty-six localities favoured by the Board in the establishment of model schools have been selected. The returns, which are analyzed in the Appendix A. exhibit a curious diversity in the origin of these schools. The Commissioners themselves in 1845–6 fixed upon Coleraine, Ballymena, Newry, Bailieborough, Clonmel, and Dunmanway. A local appeal did indeed issue from Newry, but it contemplated an institution of a different character from the Board's Model Schools, since the memorialists raised local contributions for the school, and undertook to form a local committee of management. Want of means of education does not appear to have guided the Commissioners' choice, since they established the Coleraine Model School in the midst of schools of all kinds; the Ballymena Model School, with ten National schools within three miles of it, besides a diocesan school, male and female parochial schools, a Methodist school, and four or five private schools; the Clonmel Model School, where two very large schools for Christian Brothers and Sisters of Mercy were in course of erection in addition to several endowed schools; and at Bailieborough they merely converted an ordinary National school into one of their model schools. At Athy there was no National school within four miles, but here the Duke of Leinster's agent applied for a Model *Agricultural* School, and it was only when the Board informed his Grace that if he was willing to accept 'a *district* model school with an agricultural department attached' (instead of a Model Agricultural School which would involve some local contribution), they would undertake the entire cost of building and supporting the school, paying

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besides a fair rent for the land, that the Athy Model School was resolved on. Ballymoney was actually started as an Agricultural Model School, with a local contribution of £400. At Belfast seven manufacturers, employing 4,000 hands, and determined to have a school for their work-people, raised £800 for the purpose of erecting an ordinary one, and they applied to the Commissioners, who built for them the Belfast Model School, at a cost of £16,000, and of a character suitable for the education of their borough member's relatives. Sir T. Redington, one of the Board, 'counselled the application' from Galway. The Commissioners being themselves 'desirous that a model school should be built in Limerick,' asked the Established Church Bishop to point out a site, which was found close to barracks with six permanent schools within five minutes' walk, and another large school about to be erected 'immediately opposite.' At Newtownards a Presbyterian minister applied for a model school, and the Marquess of Londonderry gave a site of two acres, rent free, with a generosity unique in the history of the Board's model schools. At Sligo the Board's superintendent was 'directed by the Commissioners to look out for a site,' who thus took the initiative, anticipating the memorial 'got up principally through means of the Presbyterians,' who numbered 220 in a town of 12,000 inhabitants. At Trim an application for a large ordinary school *or* a model school, came in 1846 from the 'scarcity committee,' who avowed that their great object was the relief of the starving poor by means of a considerable expenditure upon new buildings, and the Commissioners took occasion to erect one of those model schools which they were 'anxious to establish throughout the country.' A committee of the Board was appointed to select the localities in which minor model schools should be erected; and Parsonstown, Omagh, Carrickfergus, and Monaghan were thus chosen, together with Ballycastle, Ballyclare, and Bandon, subsequently abandoned. But the school at Lurgan was demanded by Lord Lurgan, who leased a site to the Commissioners at an annual rent of £34, and obtained peculiar privileges under the trust deed; and Newtownstewart was conceded to the Protestant rector of Ardstraw and built upon a site adjoining the Protestant church. As at Coleraine, Ballymena, Clonmel, and Limerick, so at Sligo, Carrickfergus, Enniskillen, and Enniscorthy, the Commissioners established model schools at the public cost in localities abundantly supplied with means of education. They are therefore precluded from complaining of the competition which in several places has almost emptied their model schools."

Destruction of private schools.

One inevitable consequence of the foundation and support of Model Schools at the public charge was to destroy private schools within the area from which pupils were attracted to them. This is allowed by the Board's officers. Mr. *Keenan*:—

Evidence.

"1296. Mr. Justice *Morris*.—You are conversant with the system of the Model schools?—Mr. *Keenan*.—I am.

"1297. Now, without getting into the question at all as to whether they should be denominational or otherwise, I ask you do not the Model schools afford undue advantages, in a financial point of view and in a free-trade point of view, to the children of persons who ought to pay for their teaching?—They are open to the children of every class.

"1298. Are you aware that in many towns the children of magistrates, the children of aldermen, of town councillors, of doctors, and, in fact, of the *elite* of the town are taught in these Model schools?—I am aware of that fact. I myself think it a very unobjectionable arrangement.

"1299. Do you think it fair to the tax-paying community that education should be given, in towns in which these Model schools are, to the children of persons who are as well able to pay for the teaching of their children as any other members of the community?—If they were admitted to the exclusion of the poor, I would say an injustice existed; but special care is taken that they shall not be admitted to the exclusion of the poor.

"1300. Do you think it is not a protective system under which the State, in particular localities, pays for the education of the children of the *elite* of the locality?—Why, if the magistrates and the other persons to whom you refer were to send their children to the ordinary schools, the Commissioners could not interfere.

"1301. In ordinary schools they would have to pay for them?—Not in the ordinary National schools.

"1302. I mean by ordinary schools schools not connected with the National Board?—But my answer referred to ordinary National schools.

"1303. Do you think it is fair, as a question of taxation, that the poor taxpayers of the community should have to pay for the teaching of the children of the *elite* of the locality?—As to the Model schools, I think that their case is identical with that of the ordinary National schools, and it must be admitted that there can't be any possible objection to anyone who chooses to become a pupil in an ordinary National school. I think that is the great principle of the National schools, that they are open to everyone, utterly irrespective of class and creed.

"1304. But, putting class and creed aside, should the assistance of the State to the education of children be given, wholly irrespective of the ability of the parents of the children to pay for their education?—When the system was first started it was pronounced to be a system of non-restriction and non-compulsion; and it remains so still.

"1305. If there is a school in a town which, up to the establishment of Model schools, has been supported by payments from the parents of the children of the *elite* of the locality, and that there is a Model school established, supported by the State in the locality, must not the necessary result be that that school which had previously existed must cease to exist after a little?—I am quite prepared to admit that the establishment of a Model school, efficiently conducted and well supplied with teachers, will have the effect of interfering with the prospects of such a school as you now refer to; but I don't well see at this moment how the State can step in to interfere with the institution of Model schools simply on that score.

"1306. In a financial point of view, would not this be the result; that all the schools that existed on a free trade principle would be gradually driven out?—If you refer to ordinary private schools belonging to private people, the effect of the institution of every State system of education, is, to some extent, to drive such schools from the school world.

"1307. Do you think therefore that that is not, independent of any other, a substantial objection to Model schools in the abstract?—Well, I think it is not a substantial objection to the institution of Model schools any more than it would be to the institution of common National schools—that is my decided conviction. If it were an objection to the Model schools now in existence, and supported entirely by the State, the same objection would apply to the class of Model schools under local management suggested on a recent occasion, and still under consideration."

To the same effect Dr. *Newell* (2649–50) and Mr. *Sheridan* (5533).

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When the private schools hitherto attended by children of the middle class had been closed, parents of that class were obliged to send their children to the Model Schools. Dr. *Newell* :—

Evidence.

"2649. Rev. Dr. *Wilson*.—Have not these model schools, to some extent, interfered with other schools in the several districts?—Dr. *Newell*.—Yes, I think they have.

"2650. If so, are not the parents in the districts where they are obliged to take advantage of the model schools?—Yes; I have heard that assigned as a reason for their doing so as much as the advantage of the schools."

Hence arose a fresh objection that parents well able to pay were obtaining for their children education at the cost of the State. Dr. *Newell* says :—

"2584. Mr. Justice *Morris*.—Do you exercise any discrimination at all as to the class of persons who are to be taught at these Model schools?—Dr. *Newell*.—There is this limit, that the teacher is bound to admit fifty children at a penny a week, so that the poor cannot, so far, be excluded. Any child may attend if he chooses.

"2585. May not any gentleman's child attend and obtain the education at a penny a week?—I think not.

"2586. Why not?—Because the circumstances of the parent are considered by the teacher, and if he is able to pay more, the child will not be allowed to enter at a penny a week.

"2587. Suppose there was not a pressure on the school in regard to members might it not occur?—I never heard of anyone of the kind. A man who could pay would not like to have his son admitted on the footing of almost a pauper.

"2588. Parents of a respectable class would not like their children to come in at this very small rate?—Yes, I think that is the general feeling.

"2589. With regard to that last answer, allow me to call your attention to a passage in page 139 of the report for last year: 'I was much surprised at the number and respectability of the parties who during the year claimed exemption from the high rates, which are so extremely moderate as compared with the amount and quality of the instruction imparted, and such as can rarely be had on any terms in non-National schools?'—Yes; but it does not follow that those individuals were admitted at a penny a week, they may have paid the intermediate rate, 2*s.* 6*d.* per quarter. In the answer I gave I only spoke generally. I do not say there are no such cases.

"2590. Have you ever heard complaints that the National system of Education affords at the expense of the public an education rarely obtained in non-National schools at any price, to respectable persons fully able to pay for it at 10*s.* a year?—I have very often heard remarks of that kind. I have very often heard it said that our school curriculum is much too high and the instruction much too good and extensive.

"2591. Must not the effect be that non-National schools—that is, independent private schools, affording a superior class of education are driven out of the field?—I am satisfied that private schools, or non-National schools, are frequently driven out of the field. There is only one part of your question in which I do not concur —that they afford a superior class of education, as a rule, to that given in the National schools."

Fees.

Dean *Byrne* (E.C.), thinks that parents of the upper classes ought to pay to Model Schools the fees commonly charged at private schools :—

"21582. *Chairman*.—Are there any points in which you desire any material change in the National system?—Mr. *Byrne*.—The only point that strikes me is the very obvious one that the children of parents of the upper classes, attending model schools, ought to pay for their instruction as much as they should pay in a school of private enterprise. I think that that would operate in two beneficial ways. It would prevent what I consider a misuse of the State funds in educating those who are able to pay for their own education; but it would also have this other effect, that it would prevent the model schools from supplanting and excluding as they do at present schools of private enterprise.

"21584. Do you think the opinion expressed now is one generally entertained by the gentry and clergy in the country—the opinion that the richer people, who send their children to the model schools, should pay higher fees?—I think it is, except by those who are interested—who are inclined to take advantage themselves of the present system."

Rank of scholars.

At present the Model Schools are said to be attended by children of all classes, though not by many poor. Mr. *Sheridan* :—

"5491. Professor *Sullivan*.—What is your experience with regard to the class of children who attend model schools?—Mr. *Sheridan*.—My experience is that the model schools in towns and cities are attended by children of all classes. We have some gentlemen's children, and we have children of the poorer class of shopkeepers and mechanics, but not many children of the indigent classes.

"5889. You are acquainted, very well, I suppose, with the Cork Model School?—It has not been long in operation, but I think I am as well acquainted with it as an Inspector can be who has been over a school for only a short time.

"5890. What class of persons attend that school?—When I was examined before I think I stated that one would find in the Cork Model School a larger proportion of children of a better class than would be found in other schools, for the reason that Roman Catholic children were not allowed to attend it, and other children stepped in.

"5891. Are you aware that it is quite a common thing for carriages to call for children?—I know that it is not a common thing for carriages to call. Small conveyances call for some of the children, because a vast number of young children attend the school. The south of Ireland is very wet, and whenever there is a wet day some conveyance calls for such children.

"5892. Have you often heard of a carriage and pair calling?—Indeed I have not unless with visitors.

"5893. Is it a common thing for persons to pay first-class railway fare from the Bandon district to attend the school?—I know that some children came from Innishannon, some from Queenstown, and some from Passage West and other localities, for the purpose of attending that school."

Of the Londonderry Model School, Dean *Atkins* (E.C.), says :—

"20787. *Chairman*.—Have you ever had anything to do with model schools?—Mr. *Atkins*.—Occasionally, visiting the Londonderry model school. I was examining chaplain to Dr. Higgin, the late Bishop of Derry. I used to reside at the palace at various periods of the year, then I used to go to the model school constantly. That leads me to suggest one thing with respect to model schools. There was a class of pupils attending that I was ashamed to see there. One was the Mayor of Derry's son; another was a wealthy merchant's, and the

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sons of other most successful people well able to pay £10 or £20 a year for the education of their sons. I saw the son of a great distiller there. I thought it very wrong."

Parliamentary grant is for the poor.

It must not be forgotten that the Model Schools are built and supported out of funds voted by Parliament for the education of the poor in Ireland; and if the suggestion of Dean Byrne were adopted, that higher fees should be charged to the richer classes, one consequence would probably be to exclude more completely than before the very class for whom the schools are intended. Already it is alleged that Model Schools are unsuitable for the children of the poor. Right Rev. Dr. *Dorrian*:—

Evidence.

"8855. Mr. *Gibson*.—Your lordship mentioned that you thought the model schools not suited to the children of the poor at all?—Dr. *Dorrian*.—Yes.

"8856. And that the poor are not able to pay the high charges of those schools?—Yes.

"8857. Is your lordship aware that the charge is apportioned to the ability of the parent, and that the child of a poor parent is not obliged to pay more than one penny a week?—Yes.

"8858. You don't think that an excessive charge?—Besides that charge, these poor children require an amount of dress which a parent, earning only nine shillings or ten shillings a week cannot spare out of his week's wages, and he cannot dress his children so as to go and associate with the more respectable little girls going to the model school. With regard to the boys, it is the same, and sometimes the parents are not able to give the penny a week."

"9047. Rev. Dr. *Wilson*.—The conclusion in your opinion is that as model schools are not suited to the poor, and that as the rich should not have the advantage of them, they should cease to exist?—My opinion is that schools that give an education that is unsatisfactory, and that cost about eight times more than schools that would give a satisfactory education ought not to be approved of."

Mr. *Kavanagh* claims to have introduced the higher course of instruction into Model Schools with benefit to the country:—

"12052. Professor *Sullivan*.—Do you not think that it is a great benefit to a country to have in all towns good schools of that class?—Mr. *Kavanagh*.—I do not know any country that wants them more at present than Ireland, whatever Board or body, under whatever scheme, or whoever is to supply them. Having written and said so much about model schools whatever odium or unpopularity may attach to them, it was I who first gave the impetus to improve the secular education in them—I introduced physical science, music, drawing, and other higher branches. That is, however, a very different thing from the State forcing such a school into a town and setting up an educational fortress without being asked or invited, in opposition to local public opinion. To that I am, and have ever been, determinedly opposed."

Instruction.

This higher course of instruction, naturally led to the appointment of teachers with special qualifications. The teachers of ordinary schools now complain that, however great their merit and long their service, they cannot hope to be promoted to Model Schools which offer the most lucrative situations in their profession. The Board's report for 1846 endeavoured to "stimulate to the utmost the exertions of every pupil and officer under" them by the prospect of gradual advancement in the service. "The unpaid may become a paid monitor; the paid monitor a candidate teacher in one of our District Model Schools; then a teacher in an ordinary school; next a student in the ordinary training class in Dublin; he may afterwards perhaps be advanced into the special training class; may possibly become a teacher in one of our District Model Schools; then rise to be a Sub-Inspector; then an Inspector; or eventually a Head Inspector." Teachers for the earliest Model Schools were selected from the teachers of ordinary schools. It could not be otherwise at first. But the ordinary teachers seem now to consider that the Model School teachers are a privileged class. Mr. *Matthews*, National Schoolmaster:—

Teachers.

"18344. Mr. *Gibson*.—Is there not any advancement open to teachers in the appointments to model schools?—Mr. *Matthews*.—I think not. At present they are confining their appointments to those that are trained up about the model schools, the pupil teachers and assistant teachers. I was nominated for a model school myself, and was passed over for a scond-class teacher, when I was first of first.

"18345. Are not model schools held by teachers trained under the Board; and therefore teachers trained under the Board may be masters of model schools?—Yes; that is where they are about model schools, and in model schools. I believe it is practically impossible for a teacher of an ordinary school to get a model school at the present day

"18351. Rev. Dr. *Wilson*.—With regard to the teachers of ordinary schools, from your experience of them, do they cherish a hope of such appointments?—Very few of them; they think it is more the pets and favourites about the model schools that get the appointments than ordinary teachers.

"18352. Mr. *Gibson*.—Is it your complaint, or is it your statement, that the appointment to model schools is a matter of favour, and not of recognition of merit, on the part of the Commissioners?—I believe that persons in authority have a notion that if a teacher is not trained up about a model school, and has not learned the routine of it, they would have some trouble with him, and that those who are about, and in, model schools all their lives, make the best model school teachers."

There is no rule of the Board to this effect (23759), and Mr. *Macdonnell* would wish these well paid places to be open as prizes for competition among the whole body of National teachers. He says:—

Evidence.

"23790. Rev. Dr. *Wilson*.—It has come before this Commission from a representative of the teachers that the teachers in the country consider themselves precluded from any hope of these appointments. Do you regard that as well founded?—Mr. *Macdonnell*.—I don't think it's well founded. I have no doubt at all that the teachers hitherto, and head masters, have been drawn too much from particular districts. My own opinion has always been

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this—I have not been able to carry it thoroughly into effect—that these appointments must be considered the great prizes for all our best teachers—that they should be open to competition without regard to anything at all but merit, and that instead of their being drawn from particular districts, that the appointments should be open to all our teachers throughout Ireland. I further think that that is due not merely to our 8,300 teachers, but equally due to the particular school itself. Our experience of gaining eminent ability is infinitely increased by having the rewards given amongst our best teachers, instead of being confined to a few in a particular district. At present there are about 190 teachers in model schools; 75 only are Roman Catholics, and the rest are Protestants. That is not a safe state of things.

"23791. What is the number of teachers in the model schools?—Altogether nearly 200. The whole number of our teachers being 8,000, of whom four-fifths nearly are Catholics; it is not a right proportion.

"23782. Do you think you are correct as to the proportion of Roman Catholic teachers?—I do; they are nearly four-fifths.

"23793. Rev. Mr. *Cowie.*—Will not the number of Roman Catholic teachers in model schools continue to diminish under the present prohibition?—Certainly; because most of those in the model schools were in before the prohibition and are not compelled to leave, but the new ones, appointed after the prohibition, are under very strict disabilities. I am not aware that the prohibition has hitherto prevented any meritorious Roman Catholic from accepting the situation; but, I am sure of this, that prohibition must diminish exceedingly the number of meritorious Roman Catholic teachers.

"23794. Rev. Dr. *Wilson.*—But, as a matter of fact, the number of Roman Catholics looking forward to these appointments is not diminished?—I do not think it is.

"23795. You always find a sufficient number applying and looking forward to such appointments when vacancies arise?—A considerable number apply; I would wish in future that they should be open to competition, and that every meritorious teacher in Ireland, whether Protestant or Catholic, whether coming from the north or from the south, should be able to compete for the vacant situation."

Teachers' qualifications.

Dr. *Newell* would confine the complaint to the Belfast Model School, though the youth of the schoolmistresses at least raises a presumption that the places elsewhere are not given in reward for length of service:—

"24564. *Chairman.*—Does it often happen at the present day that teachers of ordinary National schools get appointments as principal or assistant teachers in district model schools?—Dr. *Newell.*—Yes, very often. Whenever there is a vacancy they are selected from the most eligible teachers, either in the special class, or perhaps from the ordinary class, or from amongst the best schools in the district.

"24565. Is there not rather a tendency to promote monitors or pupil teachers out of the model schools themselves, and to make a sort of separate caste?—I think not at all. There are some head inspectors who set their faces altogether against it, and desire to give only a moiety of the appointments to teachers of model schools. I think the remark applied a good deal to Belfast, where they have managed to keep the appointments among themselves. However, it is a large school, and there are very eligible persons in it; but I don't think the observation applies to any other schools. The appointments are not very numerous.

"24566. Rev. Mr. *Cowie.*—Are you aware that one-half, or more than one-half, the female teachers in model schools must have been appointed before being twenty-three years of age?—I can understand that.

"24567. They could not have had experience in other schools?—I meant that they had been educated at other schools, and trained afterwards, because we have few teachers in charge of model schools, or assistants in model schools who have not been trained.

"24869. Are you aware that the majority of female teachers of model schools were appointed so early as twenty-three years of age?—Yes, I thought over that since yesterday.

"24870. Why has the qualification of experience in teaching schools been set aside in that case?—I don't think it has been set aside. I think before a woman is twenty-three, she may have acquired very considerable experience in teaching, and she may have been teaching for twelve years."

Teachers in Model Schools receive from the Board salaries and allowances independent of classification. The following is the special scale of payments made to them:—

	Salaries.	Allowances.
Principal Teachers—		
Male,	£60 per annum, increasing, after three years, by £5 per annum to £100, if faithful and efficient in discharge of his duties.	One-half of school-fees. Furnished residence, fuel, and light. £10 per annum for instructing in singing, drawing, or physical science, if in possession of a certificate of competency, and recommended by the Head and District Inspectors. (£5 only is allowed if the teaching of singing or drawing be confined to one department of the school.)
Female and Infant,	£55 per annum (including £20 a year for lodging allowance), increasing, after three years, by £2 10*s.* per annum to £75, if faithful and efficient in the discharge of her duties.	One-half of school-fees. £10 per annum for giving instruction in singing or drawing, if possessing a certificate of competency, and recommended by the Head and District Inspectors. (£5 only is allowed if the instruction be confined to one department of the school.)
Assistant Teachers—		
Male,	Salary of class and £16 supplemental salary.	One-fourth of school-fees. £8 per annum for teaching singing, drawing, or physical science, if possessing certificate of competency, and recommended by the Head and District Inspectors. £12 per annum allowed for teaching any two of these subjects. If the teaching of singing or drawing be confined to one department of the school only one-half of this gratuity allowed.
Female and Infant,	Salary of class and £12 supplemental salary.	

Large staff of teachers.

The teachers of all grades are numerous in Model Schools. The staff of teachers in Model Schools, if monitors be included, is very large (A.):—

"184. In the model schools in Ireland in 1868 there were 467 monitors and pupil-teachers of both sexes, as we found by actual counting. The Board's Returns give imperfect information on this head for 1867, the number of teachers in the care of these model schools being omitted—Sligo, Limerick, Cork, Dunmanway, Athy, Omagh, Londonderry, Galway, Bailieboro', Trim, Coleraine, Newtownstewart. In the other model schools there appear to have been 191 pupil-teachers and monitors."

Dr. *Newell* :—

Evidence.

"24879. Rev. Mr. *Cowie.*—Do you not think the tendency of having so many teachers as you have in model schools is to make many of them extremely idle?—Dr. *Newell.*—I cannot admit our model schools, as far as teachers are concerned, are over-staffed.

"24880. Would you not consider one teacher to every eight or ten pupils too many?—That includes pupil-teachers and monitors.

"24881. Can they be fully occupied where there are so few children?—Where the attendance is not sufficient to occupy their time there is a disposition to idle. I thought you referred to the principal and assistant teachers.

"24882. Have you ever had complaints of the principal teachers neglecting their work altogether and leaving the work to be done by pupil-teachers and monitors?—Yes.

"24883. Have such complaints been frequent?—No; the Inspector observing such a state of things would himself at once call the attention of the teacher to it, and we might not hear of it."

The abundance of teachers is accounted for by the fact that these schools are also training institutions.

In Model Schools all the monitors are senior monitors (*Fitzgerald*, 8481), and the pupil-teachers and monitors are greatly in excess of the teaching force in any ordinary National schools (*Macdonnell*, 23758 and 23781).

Pupil teachers generally boarded.

The pupil teachers generally board with the head master of a Model School for one or two years.

Evidence.

"8335. *Chairman.*—How long do those youths remain as pupil-teachers in the model schools?—Mr. *Fitzgerald.*—They are engaged for one year, and at the end of that year, if they give satisfaction, they are retained for a second year. That is the general rule.

"8336. At what age do you take them on as pupil teachers?—Sixteen years of age.

"8337. After their two years have expired what becomes of them?—After their two years have expired they are eligible for admission to the training department in Marlborough-street, or for appointment as teachers of National schools."

The pupil teachers, so boarded with the Model schoolmasters, profess various religions. No religious instruction is provided for them by the Board, but clergymen of their own faith have liberty to attend to instruct them (*Hunter*, 3665-6.)

It is held that the system of training adopted in Model Schools is calculated to produce good teachers of *mixed* schools. Mr. *Hunter* :—

"3647. Rev. Dr. *Wilson.*—Have you made any calculation which sort of training in your opinion is likely to be more effective to make good teachers?—Mr. *Hunter.*—It depends entirely on the character of the school in which this individual is trained. I believe the model school system is the best for bringing forward teachers for the mixed system of education; very excellent teachers are produced, however, in some of the convent schools, but that is where these are well conducted. I don't think a convent school, simply because it is a convent school, is for that reason better qualified for producing a good teacher than another, but we have some very well-conducted convent schools. In one, in the city of Dublin that I know intimately, the young people employed are very well trained indeed for the office of teacher."

Mr. *S. De Vere* expresses the same opinion in other words, when he says (20163) that "teachers trained in the model schools are trained for the purpose of conducting schools under the vested system, and not so well under the non-vested system;" *i.e.*, they are not prepared to give special religious instruction. Hence Right Rev. Dr. *Dorrian's* objection (8731):—

"8731. *Chairman.*—In your last answer do you speak of ordinary schools or training schools?—Dr. *Dorrian.*—My answer will apply to both, because I don't conceive that the training schools can be properly conducted, unless that the training will qualify the teachers for giving special instruction in the schools to which they would be devoted afterwards."

Monitresses not boarded.

The young women, who in the girls' department of model schools correspond to pupil-teachers in the boys' rooms, are called monitresses. They receive from the Commissioners a sum of money in lieu of board and lodging. This system is represented as more successful than the other. Mr. *O'Hara* says:—

"26795. Sir *R. Kane.*—One of the principal objects of Mr. Fortescue's plan is to get rid of the system of boarding the pupil-teachers in the model schools, and to enable these persons to live in houses under the control and supervision of persons of their own religious denomination—do you think such a system of domestic denominational residences would be preferable to the system of boarding which now exists for pupil-teachers?—Mr. *O'Hara.*—I can hardly say that I am not satisfied that the present system is conducive to the success of National education. My own impression is that the pupil-teachers should not be boarded at all, either on denominational or mixed principles. I think they should be compelled to board themselves. I believe there is a great expenditure in boarding them, and that the advantages to the Board do not correspond to the cost. In the Clonmel model school since its establishment there were 113 pupil-teachers boarded and educated, and only about one-fourth of these are now known to be in the service of the Board. On the other hand there were sixty-two monitresses who were not boarded, and one-third of these are known to be in the service of the Board. So that practically it comes to this, that a smaller proportion of those who are boarded at the public expense remain in the service than of those who were not boarded at the public expense. On this ground I think the system of boarding pupil-teachers or monitresses is not at all conducive to the interests of the Board. I think it is more expensive and less calculated to meet the ends in view. I believe the temptation of getting a free education induces a great many young persons to offer themselves for admission into the schools without the intention of taking to the teaching profession, whereas monitresses have not that inducement to offer themselves for admission.

"26796. Mr. *Stokes.*—The difference of sex has been offered as an explanation of the difference you allude to,

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what answer would you give to that observation?—I don't think that explains it, because in the other National schools I find that of those who go through the monitorial training, and who are not boarded in these schools, there is a larger number remaining in the service as teachers than of those who were boarded in model schools.

"26797. Does that observation include the boys as well as the girls?—Yes; my belief is that so far as both monitors and monitresses, there is a larger proportion of these who were not boarded remaining in the service than of those who were boarded. I know that some candidates get admission into the model schools as pupil-teachers, who had no intention whatever of becoming teachers. They, for the time being, represented themselves as desirous to become pupil-teachers, and after having been boarded and lodged for a couple of years at the public expense, they took to other occupations. They had no other intention from the first. I consider that, therefore, an injudicious mode of recruiting the training service.

"26798. Sir *Robert Kane*.—You think there are rather too great inducements held out to young men to propose to become teachers in the first instance, and that having qualified themselves in some degree for various employments, they adopt some other line of life which is more remunerative?—Yes, and I believe that if they were paid something more as monitors than at present, and not boarded and lodged, a great many would become monitors with the *bona fide* intention of remaining as teachers. I consider the training of a monitor is superior to that of a pupil-teacher. A monitor remains four years under training, and the pupil teacher only from one to two years. I consider the monitorial training the more effective, and the cheaper of the two, and the more calculated to induce persons to remain in the service."

Mr. *Hunter*, now Chief of Inspection, expressed in 1858 the opinion put before us by Mr. *O'Hara* (A.)

"81. About the boarding system even the Board's Inspectors begin now to express doubt. One of them (Mr. Hunter) fears, in 1858, that 'the pupil-teacher system, as carried out in the Model Schools, has not been productive of all the good results that were anticipated from it; while the paid monitress system has been highly satisfactory. The pupil-teachers (who are boarders) are costly, and sometimes inefficient. The paid monitresses (who live at home) cost less, they require less supervision, and their services are generally very efficient; while ultimately they become successful and active when required to engage in the business of teaching on their own account in an ordinary National school.'"

Mr. *Fitzgerald* describes the arrangements for religious instruction in Model Schools, under which the Board invites the attendance of clergy of all denominations:—

Evidence.

"8459. Rev. Dr. *Wilson*.—Are satisfactory arrangements made for religious instruction?—Mr. *Fitzgerald*.—The Commissioners always take care, in selecting the teachers and pupil-teachers, to provide one at least of each religious denomination; so that the children may receive, from a teacher of their own denomination, the ordinary religious instruction. In addition, they invite the clergy of all denominations to visit the schools to give religious instruction, on stated days, which are arranged to suit the convenience of the clergy, as far as possible."

Exceptions, however, are occasionally permitted in carrying out the rule to appoint at least one teacher of each religious denomination. Mr. *Macdonnell*:—

"24050. Mr. *Stokes*.—Is it the intention of the Board to maintain the rule that in every department of every model school there should be a teacher of some grade or other professing the Catholic religion?—Mr. *Macdonnell*.—I think it would be desirable, where fit Roman Catholic teachers could be got, that in almost every model school under us there should be a Roman Catholic teacher in each department, both male, female, and infant, because in every part of Ireland there is a large Catholic population.

"24051. Are there not some exceptions of that rule in practice?—I have no doubt there are some exceptions. It is very difficult to carry it out completely; but there ought to be a desire to have a Roman Catholic teacher in each department of a model school where there was a large Catholic population in the neighbourhood of the school."

Instances are given in A 159:—

"In a few cases the regulation of the Board that every model department shall exhibit a combination of creeds in the teaching staff is not observed. Thus at the period of our visits no Protestant teacher of any grade was working in the Bailieborough infants' school, and no Roman Catholic teacher of any grade in the model infants' schools at Ballymoney, Sligo, Omagh, and Newtownstewart, or in the model girls' schools at Ballymena and Enniscorthy. In these cases we would not question the prudence of the Board in appointing no more Roman Catholic teachers to schools which Roman Catholic scholars have steadfastly refused to attend. Rather, we would observe, that the omission to appoint such teachers, however prudent, is on the part of the Board a virtual abandonment of the model schools under their exclusive management as scenes of mixed education. Such an institution as the model girls' school at Enniscorthy, where the teachers are exclusively Protestant, and all the *pupils Protestants save one*, may or may not be a model of elementary instruction; but most assuredly it affords no model of mixture of creeds in school. The model boys' school at Newtownstewart, like the model infants' schools at Sligo, seems to have reached the end to which the other model schools are tending, since we found in them neither Roman Catholic teacher nor Roman Catholic scholar."

No Roman Catholic priest now attends to give religious instruction in any of the Model Schools. Whatever special religious instruction the Roman Catholic pupils now receive they get from the teachers. But these teachers are exclusively the servants of the Board. As far, therefore, as the Roman Catholic pupils get special instruction in their religion, they ought to receive it from officers of the Board.

Mr. *Joyce*, head master of the central Model School, explains the difficulty he feels in giving religious instruction:—

Evidence.

"6619. Rev. Mr. *Cowie*.—These masters will, in many cases, have to perform the same duty that you perform at the model school, will they not then have to give religious instruction to children of their own faith?—Mr. *Joyce*.—I presume they will in schools where religious instruction is given.

"6620. Are they prepared for this duty?—By no means. That is another most important point in which we feel the want of a chaplain. These teachers come from the country, and receive literally no religious instruction here. They take part in our prayers and religious exercises, and help to teach the children their catechism, but they themselves receive no directions as to the proper organization of the religious portion of the teaching of a school, or the proper method of teaching the catechism. Indeed, in that regard I am obliged, generally speaking, to take the Roman Catholic teachers as a body when they come up to be trained, and tell them that all exposition of doctrine is forbidden them, and even I am exceedingly diffident to allow them to explain a simple meaning. I dread their drifting into forbidden points, because I feel I have no directing agency over my head in regard to religious instruction. I feel that there is more responsibility thrown on my shoulders in that regard than I should be willing to have. That is precisely one of the great wants of the institution at present—the religious instruction of the teachers in training.

"6677. Do you consider it possible that a young man should have been brought up a pupil-teacher in the Ballymena model school; should have gone through the ordinary training establishment here; should have passed through the special classes here, and still should have been ignorant of the catechism—a Roman Catholic?—Well, no. I think it would be scarcely possible for him to be ignorant of the catechism; but religious instruction implies much more than a knowledge of the catechism. I may here observe what I observed before, that we don't teach the catechism to the teachers in training. Our teachers, in fact, get no religious instruction at all, except only one in particular, and that is, we have some religious books which are occasionally put into their hands to read during the time of religious instruction.

"6687. The religious instruction that you give you impart to the junior classes?—To the children of the schools, and to the pupil-teachers and monitors.

"6688. You merely teach them the words of the catechism, without any explanation?—Well, we teach them the catechism intelligently; we teach them to understand thoroughly what it means.

"6889. Does your recollection of your own preparation in your youth enable you to see that a more competent person could give very much more information than you can?—I have a very distinct recollection of the religious instruction that I received myself when a boy from my own pastors, and I have no hesitation whatever in saying that it was of a much superior order to any religious instruction that I could give.

"6890. And that recollection, I suppose, is the ground of your stating that you feel yourself incompetent to discharge fully the duty of religious instruction?—Well, I as a layman and a Catholic, feel myself not competent to discharge the duty of a Roman Catholic chaplain.

"6891. Of course, in some sense, you are entirely incompetent, viz., as regards all priestly functions; but with regard merely to teaching the catechism and other formularies, do you not consider yourself as competent to do that?—I do not consider myself qualified to give religious instruction to the children, except so far as making them get off the catechism by rote, and making them understand the mere words. That, of course, every skilful teacher knows how to do. But then religious instruction implies much more than that: besides, there are many other arrangements that we don't feel ourselves competent to make, for instance, as to what particular catechism, and what particular portions of the catechism ought to be explained and got off, particularly by the children in preparation for certain sacraments, or at certain periods of life. These, and many other questions arise, and they are questions about which I should wish very much to be able to consult a spiritual director."

The management of Model Schools resides nominally in the Commissioners, who, under their rules, "appoint and dismiss of their own authority the teachers and other officers; regulate the course of instruction, and exercise all the rights of patrons." But the Commissioners sitting in Dublin can exercise no personal supervision over Model Schools in the provinces, and of necessity delegate the management (though not the responsibility for it) to the Inspectors, who manage the Model Schools, and also examine and report upon them. The duties of an Inspector in the management of a Model School are thus described (A. 204):—

Inspector is manager for the Board.

"204. The management of a district model school resides in the District Inspector, who usually occupies an office within the institution, and is required to live in the vicinity. Until 1854, it was his duty most carefully and particularly to look after the school, and to examine and report upon it once a week (M'Creedy, in Lords' Committee, 3255). Since 1854 the regulations affecting the Inspector's management of a model school have not required a weekly examination, but they still impose duties of anxious nature and frequent recurrence. They are as follow:—'Where a district model school is placed in charge of an Inspector, he is expected, besides his stated and ordinary visits, to pay as many occasional or incidental calls as in his power, and such at all times of the day, as well during the ordinary school-hours, as both before and after, in order that he may see not only that the principal teachers and their several assistants are observant of the rules of the institution as regards the employment of their time and the prosecution of their studies, but how also are the domestic arrangements carried out. Instead of a weekly inspection of these institutions, as at present, three inspections in the term—each, however, to be separately reported on the form prescribed—will in future suffice; but these inspections, it is to be distinctly understood, are to be of a serious and searching character; and with the view of making them truly such, the Inspector, instead of examining in detail all departments at each of those visits, should take them in succession, without, however, at any visit, neglecting to inquire into, and report on the attendance and classification of pupils in the others, and the *general* state of the whole establishment. The teachers will still be required to furnish weekly returns of the attendance &c., of the pupils, and these the Inspector, who will attend each Saturday at the model school to receive them, after having checked and countersigned, will forward to the office.' He distributes among the teaching staff the various duties to be performed. He receives from the teachers and remits to Dublin the fees paid by scholars. And under the Head Inspector, he is generally responsible for the working of the school. Nevertheless he does not appoint the teachers, nor can he dismiss any of them without reference to the Board, who may revise his action, sustaining or reversing his judgment upon the production of evidence satisfactory to them."

Examinations.

Once a year the Inspectors hold a public examination of the children of Model Schools, and distribute amongst them money premiums and parchment certificates. Nothing of this kind is done to attract children into ordinary National schools. Mr. *Sheridan*:—

Evidence.

"5389. Professor *Sullivan*.—Are any premiums given by the Commissioners of Education to the pupils in any of the National schools?—Mr. *Sheridan*.—No, except the model schools."

All the Model Schools have infants' departments, and in this respect also they differ from most of the ordinary National schools, but not from Convent schools. Mr. *Fitzgerald*:—

"8601. Mr. *Stokes*.—Have you many infant schools?—Mr. *Fitzgerald*.—Every model school has an infant department.

"8602. In ordinary schools have you many infant departments?—No, not many, compared to the number of schools."

Model Schools.

It is the practice in Model Schools that children in the First Book should be taught in the infants' room, and none admitted to the boys and girls' departments until fit to begin the Second Book. But of the children in ordinary National schools, Mr. *Macdonnell* observes (23826) :—

> "We know very well that 45 per cent. of the attendance in the National schools are in the First Book. I believe that learning the alphabet and First Book takes very nearly two years under the common method of teaching. I believe that when the art of teaching and all its appliances are thoroughly understood by trained teachers the length of time taken in mastering the First and most difficult book would probably be diminished by one half."

One of the complaints of the National teachers is that they are subject to dismissal by their managers without notice. As the Commissioners themselves appoint and dismiss the teachers of Model Schools, it might have been thought that they would set an example in this respect, and engage their teachers under agreements to give and take a quarter's notice. They have not done so. Nor do they bind their pupil-teachers by indenture to any period of service in their schools. Dr. *Newell* says :—

Evidence.

> "24933. Mr. *Stokes.*—What are the conditions of appointment of the model school teachers who are under the exclusive control of the Board?—Dr. *Newell.*—That they should be qualified for their office.
>
> "24934. But on what terms do they hold the office?—At the will of the Commissioners.
>
> "24935. Since it is regarded as a grievance by the ordinary teachers throughout Ireland that they are dismissible without notice by the managers, do you not think it would be a good thing for the Board to set an example and to appoint teachers under agreements to give a reasonable notice on either side, say three months?—They always give one month's notice, unless in a case of immorality, and even in a case of immorality the Commissioners pay a month's salary in advance, and send the teacher away. They have the same practice in the model schools as in the ordinary schools.
>
> "24936. Is it not the case that any agreement would be vitiated at once by immorality, or any serious dereliction of duty, but that such agreements would hold good in ordinary cases, where persons merely desire to change?—I don't quite understand.
>
> "24937. Will you tell me again upon what terms the model school teachers hold their office?—It depends upon the will of the Commissioners.
>
> "24938. Did you not say they are liable to receive a month's notice?—Yes, they may give a month's notice. It is the will of the Commissioners to give them a month's notice.
>
> "24939. What notice must they receive or give—one month?—They need not give any.
>
> "24040. Are the teachers free to leave the service of the Board any day they please without notice?—They are.
>
> "24941. Is that the case also with pupil-teachers?—Yes.
>
> "24942. Do you not consider that a very improvident plan of dealing with pupil-teachers that the Board should spend a certain sum of money upon them in preparing them to be teachers, and then leave them free to go at any moment?—Unless you have them apprenticed under articles of agreement as in England, they may go where they like.
>
> "24943. Do you see any objection to apprenticing them?—No.
>
> "24944. Have you not had cases of persons who went off without notice to enter the Constabulary?—Yes.
>
> "24945. Is not that a loss which you might adopt means to check?—It is a very serious circumstance, but I don't see how we can adopt means to check it.
>
> "24946. *Chairman.*—Will the Constabulary take a man who was a National teacher, without reference to the Inspector or some one connected with the system?—Yes, the man only requires a certificate of some respectable persons in the neighbourhood. I believe a magistrate and a clergyman must sign."

Sites.

The sites of Model Schools vary greatly in extent. The original proposal was to take half an acre for each of them, but this half acre has been considerably exceeded in nearly every case. The Enniskillen Model School, where there is no model farm, has a site of nearly seven acres. This is mentioned as the most extensive (A 33.)

Rents.

In most cases the Commissioners pay an ample rent for the Model School sites. At Cork the annual rent is £105 for less than two acres; at Belfast, £60 for about an acre (although a fine of £800 was raised locally); at Carrickfergus, £24 for an acre and a half; at Sligo, £48 for an equal area; at Waterford, £40 for about two acres; at Enniskillen, £68 18*s.* 9*d.* for 6A. 3R. 23P.; at Lurgan, for 2A. 1R. 16P., £34, which is declared in the lease to be "the full value of the said lands, and more than said premises produced at the time of filing the rental in the Court of Chancery on 26th April, 1852." The site of Newtownards Model School was a free gift from the Marquess of Londonderry, and for the site of Coleraine the Clothworkers Company of London receive no rent, but they have the right of affixing to the Model School their armorial bearings which the Commissioners are bound to preserve and maintain.

Trusts.

There is some variety in the covenants or trusts of the leases. In the leases of Clonmel, Cork, Dunmanway, Enniskillen, Galway, Limerick, Derry, Monaghan, Newry, Parsonstown, Sligo, and Waterford, no special purpose is disclosed. In the leases of Belfast, Carrickfergus, and Enniscorthy, it is provided that the premises *may* be used for school purposes. Coleraine is held for a school only; Inchicore for no other purpose than a National school. Athy, Bailieborough, Ballymena, Kilkenny, and Trim, are limited to district Model Schools only. At Newtownards, where the site was a free gift, the Commissioners refused to covenant that the lands should be held "for the purposes of said Model School, and for no other use or purpose whatever," and they induced the grantor to accept a stipulation that the lands shall be held "for the purpose of a Model *or other National School* under the control of the Commissioners." Similarly, Newtownstewart is "for a Model or other National school;" Lurgan "for a minor Model School, or for some other institution for education without religious distinction;" Ballymoney "for a Model Agricultural School or for general educational purposes;" West Dublin "for a school or schools to be conducted according to the principles of the National system of education in Ireland."

Position and Plans.

The following remarks are made upon the sites and plans of Model Schools in the special report (A) upon them:—

Sites generally well chosen Exceptions.

"110. The position of the model schools is generally well chosen. They are often near the railway station, giving an opportunity for children to come who live at a distance from the town, though this is not always the case, for at Coleraine the model school is much too far from the town. The Omagh and Trim model schools are inconveniently placed with respect to the railway, and are in low, damp situations. We were rather surprised to find that such spots had been chosen.

"111. The Galway model school is at an inconvenient distance from the town; but on a good and healthy site. In Limerick the school is in the best part of the city, away from the poor, and close to barracks. At Parsonstown the site is low and remote, and at Carrickfergus it is liable to floods. With these exceptions the situation of the model schools has been well chosen; and the contiguity of many to the railway station marks the intention of the Board to make them middle class schools for an area much larger than that of the town where they are built.

Buildings grand.

"112. Our first impression of the external aspect of the buildings was that they were very ambitious and needlessly expensive. In Dublin they are no fair specimen. The West Dublin model schools are held in an old building which is commodious enough, and if it were in a better part of the town it would be frequented by middle class scholars as others are; but being in a poor district, it is not a model, but a large school of the National type. It is neither in arrangement nor sightliness like any other.

"113. The Inchicore model school is only 'model' in the sense of having a larger staff of teachers than is necessary to teach the small number of children frequenting it. The buildings are on a modest scale, quite sufficient; with one defect, however, that the infant school must be used as a passage to the girls' school.

"114. The Galway model school has good buildings on a large piece of ground which is open as a public promenade, and we thought that the expenditure of money out of the Parliamentary grant for the education of the poor was not justifiable for such a purpose.

Exceptions.

"115. At Ballymoney the buildings are poor; the rooms low and small.

"116. The schools at Bailieborough were National schools for a small town, made into model schools at the request of Sir J. Young, the proprietor of the site. They present no model school feature in the way of buildings. They are inferior in character and extent.

"117. In Dunmanway, the buildings represent good National schools for a small town.

"118. We will now give particulars of a few of the more ambitious schools:—

Cases of extravagance.

"119. *Sligo.*—An expensive structure, on leasehold land; rent at £48 a year for 500 years. It cost £7,824 16*s.* 5*d.* for erection; £108 5*s.* 6*d.* for furnishing and fitting; and £388 18*s.* in subsequent extensions and repairs; total, £8,321; and the rent of £48 a year may be looked upon as worth about £1,200. So the cost of this model school building may be taken at £9,500. It is convenient according to the model school plan, which we have criticised before, except as regards the play-ground, which is on a steep stony bank.

"120. *Enniskillen.*—Opened only in 1867; cost £9,451 9*s.* 3*d.*; on a perpetual lease; rent at £68; estimated at £2,000, gives the cost of this school about £11,500.

"121. *Cork.*—An expensive site, for which a rent of £105 for 200 years is fixed. The buildings are very large and handsome. The cost for erection £9,495 9*s.* 5*d.* Furnishing and fitting, £266 10*s.* 11*d.*; and in subsequent repairs and extension, £79 14*s.* 7*d.* Total, £9,841 14*s.* 11*d.* This makes nearly a total cost of £13,000.

"122. These three are the last model schools the Board has erected. They represent over £30,000 invested, and are in striking contrast with some of the earlier model schools in expensive elevation and extent.

Playgrounds and offices.

"123. In general the model schools have good playgrounds attached to them for the separate departments of the school, and in this respect there is everything to commend. With few exceptions the out-offices are conveniently situated, and kept in decent and sufficient order. In one case (Dunmanway) the arrangements were defective and ought to be remedied; at Bailieborough and Newry the drainage was bad.

Internal arrangement of school-rooms.

"124. There is not much to report as to the internal arrangement of school-rooms, except that the plan adopted has been a very extensive one in the more ambitious establishments. The principal school-rooms are on one type—something like the Lancasterian plan in England. Large blocks of desks in the centre of the room facing the master's rostrum, with space between the desks and the outer walls for classes in small groups. There is generally an abundance of class-rooms, not only for the general business of the school, but for music and drawing classes, and classes in elementary science.

"125. These are less in number, and sometimes inconveniently few, in the minor model schools, which are often not much beyond the type of a good National school.

"126. The general arrangement of the infants' school-rooms is faulty. We have mentioned this elsewhere, under the head 'Organization.' See p. 23."

"151. The common plan of a district model school embraces a centre and two wings, with a corridor at the back running from end to end of the edifice. The wings are usually assigned to boys and girls respectively, while infants occupy the centre. On the exterior, the architectural features of such a central building will naturally be a gable, with a large window below it; and since access to the school-room must be gained from the corridor by means of a door in the wall opposite to the window, it follows almost as naturally that in the interior the infants' gallery should be placed under this large window. Few of the model infants' rooms have class-rooms attached to them.

"152. These arrangements cannot be approved. In an infants' school, the gallery is the scene of much of the characteristic teaching; but to group babies under a great window, scorched by the sun, or shivering in the draught, while their teacher, who has need of incessant vigilance, stands before them blinded by direct rays of light, is to combine cruelty with folly in an unusual degree. The defect seems never to have been pointed out to the Board of Works; since the Enniskillen model school, which is the latest and best furnished of the model schools, exhibits it in a form so exaggerated that the infants' gallery, and with it the infants' school there, would be useless, if the large window behind the gallery were not covered by a thick blind. If the defect has been known, interior convenience is wilfully sacrificed to an architectural facade. Again, in buildings so commodious and stocked with so many teachers, a class-room should have been provided for every infants' school; because, while the babies enjoy the noisy exercises of their gallery, there are always some children over six years of age capable of receiving solid lessons apart in a class-room. While kept together, the interests of one division or the other must be overlooked."

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"9. We found universally the supply of books, apparatus, desks (in number), maps, &c., abundant; the rooms extremely well fitted, and, except sometimes in the infants' department, not crowded. In all the physical requisites for a school, these model schools are well equipped. The arrangement of the buildings is very much upon one type—and on this we shall have to observe. However convenient it may be to have free access to and from all parts of the building, we were somewhat astonished at the way in which the children and teachers of both sexes were brought perpetually in contact. And it was not an unusual thing to find some of the superfluous young men employed as assistants and monitors in schools where the numbers were small, in the girls' school, or in some of the numerous class-rooms, passing the time in conversation with the similarly circumstanced female teachers. In this place we only wish to remark, that the plan on which the model schools have been built generally seemed to facilitate rather than obstruct the meeting of teachers and children in the different schools; and where walls were built to mark separation, there were doors, provided indeed with locks, but generally open. In such case, we thought the ineffectual separation more objectionable than the absence of all lines of demarcation."

"11. We are of opinion that there has been a want of judgment in the arrangement of the plan in many of the model schools, and we fear that it would be unsafe to assert that no evil consequences had ever resulted from the facility with which the young people can seek one another's society."

Designs.

The later Model Schools have been designed by Mr. Owen, architect to the Board of Works, who gave the following evidence respecting the course pursued in settling the plans:—

Evidence.

"27582. Rev. Mr. *Cowie.*—Did you design the model schools?—Mr. *Owen.*—Those last built I did.

"27583. Do you do that after receiving any instructions from the Board, or without any such instructions?—Under the instructions of the Board.

"What was the nature of those instructions as to internal accommodation or external appearance?—The Education Commissioners invariably supplied us with a schedule of the accommodation they required—for instance, the number of pupils in each division of the schools that were to be accommodated, and also with reference to residence. If anything was incomplete I asked for further instructions as to that. Then from my acquaintance with the schools I made a set of plans that seemed to me to suit the site.

"27585. Is any instruction given to you from Marlborough-street about the expense to be incurred in building a model school?—There were instructions given, but none for the last few years. I think they have reasoned with themselves that the Board of Works were responsible for the accommodation being provided at a reasonable cost, and that they were responsible for seeing that the buildings were suitable in point of accommodation.

"27586. May I ask you without any offence are you paid by fees or salary?—By salary, I am sorry to say.

"27587. Then you are not paid by any per-centage?—Not at all.

"27588. Then it would not be a reasonable conclusion that any officer received any benefit from the large expenditure recently made on model schools?—I am perfectly certain it would not.

27589. Then why are model schools on so expensive a scale compared with the price at which they began?—The scale of the schools has been very much enlarged. The first buildings I designed for the Education Board were minor model schools. The arrangement at first was that for building five of those schools we were directed to insert an estimate of £10,000, but as we went on making plans it became evident £10,000 was no measure whatever of what the reasonable cost of those five schools would be. Some of these so-called minor model schools are very much larger than the old district schools.

"27590. Did you receive any instruction from the Board that a model school was to be in design and arrangement a model for other schools in the country?—No, never.

"27591. That idea is completely lost sight of, I presume?—Except in this way—we have always endeavoured to keep these buildings of an inexpensive character. The Cork school, for instance, is a very good-looking building, but at the same time if you came to analyze it you will see that it is only from its shape and the disposition of the masses it gets its effect.

"27592. Had you any written instructions from the Board as to the points which they wished to be observed in your design?—Certainly not in the sense in which you put the question, that is to say as to its character.

"27593. Have you any instructions at all from the Board about the plans of model schools?—None whatever.

"27594. You had no paper of instructions which you could produce that we might see what were the conditions put before you when you had to design the model schools?—I think, for instance, with reference to Enniscorthy and some later schools, I could find a letter of instructions received from the Education Commissioners, but it was always limited to the amount of accommodation they required.

"27595. And nothing else?—There was never any direction to make the building either plain or handsome.

"27596. *Chairman.*—Was any direction given to you as to the sort of accommodation they wanted, and what points were to be observed in making the original plans of the building?—No, I think not.

"27597. Rev. Dr. *Wilson.*—Have they ever suggested anything as to restricting the amount to be expended?—I think never.

"27600. Rev. Mr. *Cowie.*—Do you mean to say that the Commissioners of Education have not exercised any control over either the elevations or the expenditure?—There have been consultations with the Commissioners of Education.

"27601. With the Commissioners, or with their officers?—The invariable rule of the Board of Works, if building for another department—unless there are certain lithograph plans already approved—is to make a plan in a way they think suitable, and send it with an elevation sketches so far detailed as that a very good idea of the cost and appearance of the building could be got. We never build for another department without carrying out that rule.

"27602. I am still at a loss to understand why the model schools of later date are so much more expensive than the others?—I almost doubt if that is the fact.

"27603. From your own returns the three last Model Schools have cost £30,000?—There were Cork and Enniskillen schools, I don't think I could possibly institute a comparison without having before you the extent of accommodation, as well as the cost. I am very strongly of opinion that if these schools were compared in that way, it would turn out that they were executed at very moderate rates.

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"27604. The Newry school has been nineteen years in operation, cost £6,670?—The cost of that within the last five years should be increased by certainly twenty per cent.

"27605. You mean from more expensive materials?—Precisely the same materials and workmanship would cost twenty per cent. more at the present time.

"27606. Newtownards school cost upwards of £10,000?—That is an enormous building, and it was a case in which the plans were sent to us to carry out.

"27607. Enniskillen school nearly £9,500?—That was also a very exceptional case, from the enormous difficulty of the foundations.

"27608. You give that as a reason why that cost nearly as much as the Cork school?—Yes; Cork was an exceedingly expensive place to build.

"27609. Nearly £10,000?—If you compare these buildings with the amount of accommodation in them, and the amount of accommodation in the earlier ones, it will turn out, taking cubic measurements, for instance, that these are by no means dear. The accommodation they have been getting for these schools is very much more complete latterly; an increased number of class-rooms, and facilities of every kind.

"27610. Do you receive any directions from the National Board as to the internal arrangements?—We do get such instructions, but in this way, that we submit to them our plan showing these arrangements, and I presume they consult their professional officers with reference to them. Indeed I know they do, for they frequently suggest alterations in the mode of arrangement for school-rooms and fittings.

"27611. With respect to the infant schools—two of us who visited the model schools found the arrangements uniformly on a bad plan according to our notion—we want to know whether any of the officers of the National Board have ever remonstrated against the plan of the Board of Works for fitting up infant schools?—I have no recollection of any such case, but any remonstrance of that kind would come from them with great authority, and would be sure to be attended to.

"27612. Therefore if it has not been attended to you conclude none has come?—I am certain of it, because these plans go through my own hands, and I am not aware of what the deficiency is that is referred to.

"27613. I wish particularly to know whether the Chiefs of Inspection, or the Head Inspectors have taken notice of certain defects which we have seen in model school buildings, and reported them to the Board of Works or not?—I should not like to answer so general a question. They frequently do call our attention to things which require to be improved, which we provided funds for doing from year to year; but with reference to the general bad arrangement of the infant schools, which I think you are referring to, I do not think that ever has been reported to us.

"27618. The point to which I refer is this—the gallery in the infant room is always put under the window, the most inconvenient place in the room—as you have adopted that plan uniformly as far as possible, it seems that no remonstrance was addressed to you by those interested in school-keeping. It is a point as to which representations ought naturally to have come from officers of the Board familiar with schools. I wish to know whether any such representations have ever been made to you?—Never; I am positive about that.

"27619. Did you build the Inchicore Model School?—No.

"27620. Have you ever received any instructions in designing the residence for the master, to take care that the domestic portion is perfectly separated from the pupil-teachers' department?—Never any positive instructions to that effect. In designing these I always followed pretty much the arrangement of the existing Model Schools.

"27622. I put this to you as a summary of the questions to which I have been trying to get an answer from you. I want to know whether your plans for the internal arrangement of model schools are ever criticised by the Board in a utilitarian sense?—We take it for granted that they are, because they are sent to the Education Board and they come back with their approval.

"27623. We may take these model schools as approved of in all their arrangements by the proper officers of the National Board of Education?—So we presume.

"27624. The other point was, that you received no instructions about the expensive elevations which have been adopted in the later model schools—that has been from the Board of Works only?—From the Board of Works only, I rather quarrel with the term for our endeavour has been always to put up the building with a certain amount of appearance, but as cheap as such buildings can be done.

"27625. Then you object to my describing them as almost palatial?—I have endeavoured to make them look like schools. I think they contrast very favourably with some of the buildings done before us.

"27626. Do they contrast very fairly with school buildings?—I think so, such as Belfast, and the agricultural school at Cork, and one at Newtownards—they are of a much more expensive character than those built by the Board of Works.

"27627. Under what circumstances was the school at Newtownards built on so expensive a scale? Were the plans referred to you?—They were sent ready made. I wanted to be allowed to re-design the interior, but I believe this had been approved of by the Marquess of Londonderry, and they were unwilling to make any change."

Opposition of Protestants

In most cases the bishops and clergy of the Established Church gave no active support or countenance to Model Schools. Mr. *Macdonnell* states in his paper: the "Model "Schools were at first denounced by the great majority of the members of the Established "Church." As a body they were opposed to the National system and consequently condemned the Model Schools, which were intended to exhibit perfect specimens of that system.

and Roman Catholics.

With the Roman Catholics the case was different. Originally they were willing to co-operate with the Board, regarding the new plan as an improvement on previous systems which deserved a trial. They seem to have looked upon the earliest Model Schools very much in the same light. Indeed, they asked for provincial Model Schools. Early in 1840 the Roman Catholic bishops acquainted the Lord Lieutenant with their opinion "that it would be very desirable to have a Model School in each of the four provinces, as such an establishment would inspire the inhabitants of the province with greater confidence in the system of National Education." It is clear from the large attendance of Roman Catholic children in the first years of Model Schools, that the Roman Catholic bishops and clergy offered no general opposition to the experiment.

Model Schools.

The appointment of Archbishop Cullen in the place of Archbishop Crolly, and the decrees of the Synod of Thurles, exercised a powerful influence upon Model Schools. Henceforward they encountered the decided hostility of the Roman Catholic ecclesiastics. The intensity of the opposition, indeed, varies; it is greater in the case of a new Model School (*e.g.*, Sligo and Enniscorthy) built in spite of declared hostility, than towards the older schools; it is greater again where other schools, approved by the Bishops, have been provided for the Roman Catholic children than where no such schools have as yet been opened; greater where the attendance is mixed than at Dunmanway, where the head teachers and their pupils are nearly all Roman Catholics. Everywhere condemnation, if not pronounced, is, at least, suspended over the Board's Model Schools, and everywhere efforts are made to provide efficient schools under Roman Catholic management in opposition to them.

Dr. *Newell* says:—

Evidence.

"25022. Dr. *Wilson.*—At first were the model schools generally approved of?—Dr. *Newell.*—They were generally approved of at first.

"25023. By whom?—By all classes and denominations.

"25024. Do you mean to say that the Roman Catholic prelates at first supported and sanctioned these model schools?—I do. I know that applications for their erection were sanctioned by bishops. The following bishops gave their support at an early stage of the establishment of these schools?—Dr. M'Nally, of Monaghan; Dr. Ryan, of Limerick—he was present with me at the opening of the model school in Limerick; Dr. Denvir, of Belfast; Dr. Murray, of Dublin; Dr. Blake, of Dromore—he signed the application for the establishment of the model school at Newry. I have the names of persons who signed applications from time to time. These were asked for by the Royal Commission, and I made notes for my own information.

"25025. Has any change taken place in the rules and regulations of the model schools?—None.

"25026. Has any change of feeling taken place amongst their former supporters?—Very considerable. The Roman Catholic hierarchy are now all very actively opposed, and, of course, the subordinate clergy also.

"25027. Are you aware, as Secretary of the Board, of the means adopted for forcing the withdrawal of the children?—Yes. They have taken very strong measures to try and prevent the children from attending, such as withholding the sacraments of the Church even from teachers. I know one model school in which the sacraments are withheld from the teachers, and they leave that diocese, and sometimes come to Dublin.

"25028. How did you become acquainted with that?—The teachers told me so.

"25029. Mr. *Stokes.*—Is there any case of an Inspector lying under the same interdict to your knowledge?—I never heard of an Inspector."

In Belfast Right Rev. Dr. *Dorrian* says that the change of feeling towards the Model School resulted from experience:—

"8853. Rev. Dr. *Wilson.*—Can you state the number of teachers of different denominations in connexion with Belfast Model school?—Dr. *Dorrian.*—I could not correctly. It would only be by guess.

"8854. Can you state the number of Roman Catholic teachers, and assistants and monitors?—I think at present there are about three Roman Catholic female teachers, and two Roman Catholics among the male teachers. I should rather prefer making myself more accurate in giving that answer. I may state that the reason of that is simply that after having, by reason of experience, found the Model Schools were dangerous we withdrew our children from them, and we don't look after them now or give encouragement to them."

Mr. *O'Hara* speaks of the means used to keep Roman Catholic children from the Clonmel Model School—

"26779. Sir *Robert Kane.*—Are the children subject to ecclesiastical penalties for attending the Model School?—Mr. *O'Hara.*—Yes, they are; their parents are refused Sacraments.

"26780. Is it merely that they have been threatened, or are they actually deprived of them?—They are actually deprived of Sacraments. The teachers are allowed no Sacraments except marriage. There is a dispensation granted, I believe, in case of marriage, not in the case of any other Sacrament. Teachers have not been at Sacraments for some years—the Roman Catholic teachers. Generally speaking the attendance of Roman Catholic children varies coming on the time when confessions are being heard, twice a year, in Lent and before Christmas, the attendance of Roman Catholic children falls short. After the confessions are over, the attendance of Roman Catholic children generally increases. Roman Catholics, in going to confession, in order to insure being allowed the Sacraments, withdraw their children from the schools."

Mr. *Fitzgerald* details the effect upon Model Schools produced by the opening of new schools in West Dublin, Newry, and Trim:—

"8303. *Chairman.*—To what do you attribute the diminution?—Mr. *Fitzgerald.*—I believe there have been some schools opened in the locality calculated to draw off a portion of the Roman Catholic children. I am aware that the schools have been opened, and that other schools are in course of erection for the same purpose.

"8304. Are these new schools of which you speak to provide for the legitimate wants of the district, or have they been set on foot with the view of drawing children from the model schools?—Well, I can hardly say that they are not wanted, but I believe it is unlikely they would have been opened in the localities where they are if it had not been that the Model School is existing there. That feeling prevails. It is thought at the school that they are opened for the purpose of taking away children from it, and that is the feeling in the neighbourhood. However, I would not take upon myself to say that that was the object they had in view.

"8305. Take the next school?—The next school would be Newry. For the last week, that is the week ended the 6th of June, 1868, the number on the rolls in Newry Model School was 210. In the corresponding week of the preceding year the number on the rolls was 229. The average attendance for the week ending the 6th of June, 1868, was 184·6, and the average attendance for the corresponding week of the year 1867 was 196·8, that is a diminution of 12 in the average attendance.

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"8306. Did that diminution in the gross number and in the average attendance arise from any special cause?—Yes, from the same cause; from the efforts made by the Roman Catholic clergy to withdraw the Catholic children from the Model School. In the year 1867 there were 38 Roman Catholics. In the year 1868 there are but 13. I am quite aware that there is a very strong opposition and hostility shown towards the Model School."

"8310. Take the next school?—The next school is Trim. Now, the number on the rolls for the week ending the 6th of June, was 246. The number for the corresponding week of 1867 was 363. The average attendance for the week ending the 6th of June, 1868, was 154. The average attendance for the corresponding week of 1867, was 290, showing a diminution of 136.

"8311. Did this diminution arise from a religious difficulty?—Entirely so. I read now from the observations of the District Inspector in his report for the week ending the 30th of May, 1868, and he says, 'New convent schools, conducted by the Sisters of Mercy, were opened in the town of Trim on Monday last. The following table exhibits the attendance at the Trim district Model School for each day during the week ending this date' (30th of May). Perhaps I need not deal with the attendance in the boys' school, because that is not affected, but in the girls' and infants' schools the attendance for the week ending the 30th May, was as follows. On Tuesday, the 26th, 5 Roman Catholic girls and 5 Roman Catholic infants; on Wednesday, the following day, 6 Roman Catholic girls and 11 Roman Catholic infants; on Thursday, the following day, 8 Roman Catholic girls and 10 Roman Catholic infants; on Friday, 7 Roman Catholic girls and 10 Roman Catholic infants; on Saturday, 6 Roman Catholic girls and 4 Roman Catholic infants. The attendance on Tuesday and Saturday being lower than the other days, was not caused by the opposition of the convent schools. It was due to the fact that Tuesday was the day after Whit Monday, which was a holiday; and on Saturday the attendance is usually lower than on other days, in the boys' school as well as in the others, that being market-day in the town. That refers to the week ending the 30th of May, 1868. In the following week, which is the week ending the 6th of June, I find on Monday, the 1st of June, there were 3 Roman Catholic girls and 2 Roman Catholic infants; on Tuesday, 2 Roman Catholic girls and 2 Roman Catholic infants; on Wednesday, 1 Roman Catholic girl and 4 Roman Catholic infants; on Thursday, 2 Roman Catholic girls and 4 Roman Catholic infants; on Friday, 1 Roman Catholic girl and 4 Roman Catholic infants; and on Saturday, no Roman Catholic, either girl or infant. That was last Saturday. Now, for the corresponding week of last year the average attendance was 69 girls and 91 infants, making a total of 160 children, of whom at least 140 were Roman Catholics."

Right Rev. Dr. *Dorrian* gives similar evidence regarding Belfast:—

"8866. Mr. *Gibson.*—I believe there were 271 Roman Catholics in 1866 attending the Model School in Belfast?—Dr. *Dorrian.*—The number is much diminished now, because since that time the Christian Brothers' schools have been opened in two parts of the town, and another school in Milford-street, very near the Model School; and another in Conway-street, and they have taken a large number of Roman Catholics from the Model School. There are fewer there now than there were in 1866."

In the Model School Report (A. pp. 48, 50), we find an enumeration of the places where "the sincerity of their opposition (to the Model Schools) is proved by the great efforts made by Roman Catholics to provide at their own cost the advantages which they could not gain from the National Board." Thus, schools under Brothers have been founded at Athy, Belfast, Clonmel, Cork, Enniscorthy, Enniskillen, Galway, Kilkenny, Limerick, Londonderry, Monaghan, Newry, and Omagh. Schools under nuns have been established in all of the above-named towns, and also in Parsonstown and Trim.

The ecclesiastical penalties enforced at Clonmel have not been imposed uniformly in all Model Schools. Dr. *Newell* says:—

Evidence.

"25065. Mr. *Dease.*—Allow me to ask you whether the interdict you have referred to as having been issued by Roman Catholic bishops in the cases of certain Model Schools, went to the extent of withholding the sacraments from the parents of Catholic children attending such schools?—Dr. *Newell.*—From the teachers.

"25066. Have such interdicts been issued in the case of all the Model Schools?—No, there are some Model Schools which are attended very well by the Roman Catholics.

"25067. Are you aware that in the cases where such interdicts have not been issued there is a materially smaller attendance of Roman Catholics than where such strong measures have not yet been taken?—The attendance has considerably decreased. It went down to a certain point, and there it has generally remained for several years.

"25068. Very much smaller?—Well yes, I think in some places it has fallen down in consequence of the stringent measures that have been taken. They are pretty general throughout Ireland, and in all cases the attendance of the Roman Catholics has fallen away. Twenty, thirty, forty, and fifty per cent.

"25069. Is there a much more marked decrease in attendance where there has been such an interdict pronounced by the bishops?—Yes; all the interdicts come from bishops."

To the same effect Mr. *Kavanagh*:—

"12020. Professor *Sullivan.*—At the present moment are model schools in every diocese under an actual interdict—I use the term because it has been employed by other witnesses?—Mr. *Kavanagh.*—No, they are not in every diocese. They are in some.

"12021. That explains the fact that there is a certain number of Catholics still attending them?—Yes; but the number each year is declining. The Catholics are now in a minority of twenty-four per cent. by the returns for 1867, and, as I believe, *bonâ fide* a minority of ten or fifteen per cent. now, at the very highest. There is not a *bonâ fide* attendance of fifteen per cent. of Roman Catholics in the aggregate in all the district model schools in Ireland."

Canon *Forde* explains that the disapprobation applies to all Model Schools, but the positive prohibition to attend them is liable to modification from local circumstances; still he regards the milder treatment as temporary in all cases:—

"23319. Mr. *Stokes.*—May it not be concluded from an observation of the different cases up and down the country, that the consideration which weighs with the bishops in reference to those Model Schools is that where there is no suitable place such as religious schools for the education of the children, they may extend a larger toleration to the Model Schools than they do where there is a good school for them; as for example—you know Trim—at Trim there is a convent school, and the bishop of the diocese, I understand, has prohibited girls from going to the Model School; but there is no suitable school for the Catholic boys, so the attendance of boys at the Model School is still tolerated. Would not that be a general explanation of what appears to be a curious difference in the treatment of different places?—Canon *Forde.*—That would be a general explanation. That principle operates to a certain extent here in Dublin even. We have a Model School here in the neighbourhood, and two or three of them in Dublin. Well, some of them are very much under the ban of the clergy. All of them are comprised in the general disapprobation of them, but we do not wish to say to the people,—that is, by a general rule,—'You will be committing a sin, you shall be refused the sacraments if you send your child to that school'—until we have provided sufficient opportunities for their going elsewhere. And we are doing this, thank God, very rapidly, and when the proper time comes I suppose we shall take the proper action. We find our people very willing to obey us, and to take not only our strict instruction, but even our counsel and advice, but we should be very slow to give a command that would place a parent in the difficulty of saying 'we have no school to send our child to.' That is, in fact, what I meant when I observed that the Church 'does not use her authority for the purpose of destruction, but for edification.' It means, too, what is frequently conveyed by the familiar phrase that it is frequently 'easier to lead than to drive.' It is a matter for the ecclesiastical superior to determine which he deems the best course, and the most likely to succeed."

The evidence of Cardinal *Cullen* is to the same effect:— Evidence.

"27443. Rev. Mr. *Cowie.*—May I ask your Eminence another question?—It has been brought forward here as a sample of the divided state of opinion amongst the bishops, that some of them have withdrawn the children from the Model Schools, and others have not. Now, your Eminence has withdrawn the children at Athy, but has not withdrawn them at Marlborough-street. Can you give us any explanation of the reason for your different treatment at the two places?—Cardinal *Cullen.*—I think there is a very good reason. In one place you may have provision sufficient for all the children in denominational schools; in another place the case may be different. In Athy, for example, there is a very excellent convent, and there is a school of the Christian Brothers; the town being small, these two institutions are quite sufficient to give a good Catholic education to all the poor children. I think there are between 500 and 600 children in the nuns' schools, and about 230 in the Christian Brothers' school; and that is a very good number for such a town as Athy. So they are very well provided for without running the risk of losing their faith or exposing themselves to danger in the Model School. Here in Dublin the number of children is so great that the purely Catholic schools are not sufficient for them, and hence it would be a hardship to keep them altogether from Model Schools. But in a short time the children will have no excuse for frequenting Model Schools. Every year new schools under religious control are opened, and the Catholic children are gradually going to them in preference to mixed schools. I think in the West Dublin mixed Model School there used to be about 800 children; and now I think they are reduced to about 300. Here, in this vicinity, the Christian Brothers opened a school the other day in Brunswick-street, in St. Paul's Parish; and there were 340 children within ten days in it. We are preparing another school just now at Strand-street, within a few perches of this, for the Christian Brothers, which will hold 600 children. Another great school to be conducted by the same brothers, is about to be opened in the parish of St. James. As soon as these schools shall be in full operation, the Catholic boys of their own accord will leave the Model or Mixed Schools, because they will get elsewhere a good religious education, and generally a better secular education under the Christian Brothers, without any danger to faith.

"27444. May I ask—perhaps I ought not to ask—whether your Eminence put the teachers of the Model Schools here under any religious disability?—We did not put them under any religious disability in Dublin. They were told that mixed education and mixed Model Schools were dangerous to Catholic faith, but nothing more was done to control them. They were left to act on their own responsibility, and according to the dictates of their conscience.

"27445. Were they refused the sacraments?—There was no diocesan decree excluding them from sacraments. But if any priest found that they were doing mischief, or acting in a way to injure religion, of course he would refuse them absolution. In some instances the presence of a good master in a Model School may prevent evil, and I have heard of one prelate who allows Catholics to remain as teachers in a Model School, whilst he prohibits Catholic children to frequent it."

Even where the prohibition is most strictly enjoined, persons employed about the Model Schools as Inspectors, teachers, &c., are understood to be free to send their children to them. Others among the pupils are the issue of mixed marriages. Mr. *Kavanagh* (12032) says:—

"The town of Sligo contains 10,693 inhabitants, of whom 8,392, or 78·5 per cent., are Catholics. The year the Model School opened, 1863, there was no Catholic on the roll: the second year there were 0·7 per cent., or seven in a thousand on the roll; the next year 1·1 per cent.; the next year it fell to 0·3 per cent., or three in 1,000; and the return for last year makes it 2·2 per cent. I may add that a few of these pupils belong to the Protestant Inspector, whose children are being reared Catholics, their mother being a Catholic. Some others of them are the children of teachers and officers connected with the school, and such is the case also in Athy, Waterford, Enniscorthy, Lurgan, Londonderry, Ballymena, Newtownstewart, Omagh, &c."

At most of the Model Schools the attendance of Roman Catholic children is now unquestionably small and diminishing. This evidence is found in the Board's Reports and in A 200.

[TABLE.

Provincial Model Schools.	No. of R. C. Children on Roll.		Difference.		No. of R. C. Children counted by		Per-centage of actual attendance to Roll Nos.
	1867.	1868.	Increase.	Decrease.	Constables, 25 . 6 . 68.	R. Commissioners, various days.	
Athy, ...	59	53	–	6	18	20	37·5
Bailieborough, ...	189	219	30	–	105	81	37·0
Ballymena, ...	21	14	–	7	6	5	35·7
Ballymoney, ...	65	52	–	13	21	13	25·0
Belfast, ...	392	283	–	109	104	71	25·1
Carrickfergus, ...	8	9	1	–	4	7	77·8
Clonmel, ...	138	88	–	50	27	24	27·3
Coleraine, ...	31	40	9	–	10	On Roll, 25	–
Cork, ...	173	169	–	4	53	55	32·5
Derry, ...	23	31	8	–	6	4	12·6
Dunmanway, ...	451	471	20	–	266	284	60·3
Enniscorthy, ...	11	8	–	3	2	5	62·5
Enniskillen, ...	8	16	8	–	5	6	37·5
Galway, ...	111	77	–	34	31	31	40·3
Kilkenny, ...	109	69	–	40	25	19	27·5
Limerick, ...	153	128	–	25	27	27	21·1
Lurgan, ...	72	66	–	6	11	11	16·7
Monaghan, ...	114	31	–	83	9	9	29·
Newry, ...	72	65	–	7	8	7	10·8
Newtownards, ...	14	11	–	3	3	5	45·5
Newtownstewart, ...	9	3	–	6	1	3	100·
Omagh, ...	20	24	4	–	5	4	16·7
Parsonstown, ...	134	100	–	34	39	21	21·0
Sligo, ...	8	9	1	4	3	3	33·3
Trim, ...	473	349	–	124	20	76	21·7
Waterford, ...	182	142	–	40	49	63	44·4
Total, ...	3,040	2,527	81 In 8 schools.	594 In 19 schools.	858	854	33·8

Denominations.

The Model School Report (A, table H) gives a denominational return of the children found present in each of the Model Schools, and the teachers in charge of them, together with the creed census of 1861. It shows that 1,168 Roman Catholic children (of whom about 300 were infants) were found in actual attendance, and were instructed by 224 Roman Catholic teachers, being on the average about five pupils to every teacher. Of the 1,168 Roman Catholic children 489 were found in the West Dublin and Dunmanway Model Schools, which, in effect, are State supported Roman Catholic schools, being attended by but 30 Protestant children, of whom 29 are Established Church and 1 Presbyterian. The proportion of Roman Catholic teachers to children in some of the Model Schools is truly striking. In Ballymena 5 Roman Catholic children (of whom 2 are infants) have 4 Roman Catholic teachers; in Enniskillen 6 Roman Catholic children (4 infants) have 5 Roman Catholic teachers; in Derry 4 Roman Catholic children have 6 Roman Catholic teachers; in Omagh 4 Roman Catholic children have 5 Roman Catholic teachers; in Sligo 3 Roman Catholic children have 4 Roman Catholic teachers; in Trim Model Girls' School 1 Roman Catholic child is in charge of 3 Roman Catholic teachers :—

RELIGIOUS DENOMINATIONS of CHILDREN and TEACHERS, with MEMORANDUM of RELIGIOUS CENSUS in 1861.

MODEL SCHOOLS.

Table showing number of pupils and teachers of each creed at time of visits, with corresponding Census in 1861.

—	Children in School.					Teaching Staff.					Census of Town in 1861.				
	E.C.	R.C.	Pres.	Others.	Total.	E.C.	R.C.	Pres.	Others.	Total.	E.C.	R.C.	Pres.	Others.	Total.
Athy,	80	20	18	18	136	6	9	0	0	15	352	3,688	17	67	4,124
Bailieborough,	52	81	45	0	178	5	11	4	0	20	225	809	97	8	1,139
Ballymena,	22	5	139	10	176	5	4	10	0	19	1,431	1,656	3,186	501	6,774
Ballymoney,	19	13	104	0	136	1	6	10	0	17	495	795	1,171	142	2,603
Belfast,	254	71	465	68	858	18	16	28	6	68	29,822	41,237	42,229	7,246	120,548
Carrickfergus,	44	7	122	25	198	3	3	9	1	16	1,049	594	2,087	298	4,028
Clonmel,	73	24	22	13	132	5	6	2	2	15	1,148	10,209	102	185	11,644
Coleraine (on Roll),	27	26	99	28	180	3	7	8	–	18	1,563	1,455	2,118	495	5,631
Cork,	295	55	22	73	445	15	17	2	1	35	10,632	67,148	881	1,460	80,121
Dublin, West,	16	205	1	0	222	2	27	2	0	31	No separate return.				
Dunmanway,	13	284	0	6	303	2	14	–	–	16	340	1,694	1	33	2,068
Enniscorthy,	74	5	5	7	91	3	2	1	–	6	616	4,692	3	85	5,396
Enniskillen,	127	6	27	29	189	6	5	2	1	14	2,179	3,235	160	200	5,774
Galway,	75	31	27	14	147	4	10	3	0	17	837	15,621	189	318	16,965
Inchicore,	49	83	2	2	136	3	4	1	–	8	No separate return.				
Kilkenny,	75	19	10	0	104	5	11	1	–	17	1,242	12,769	97	67	14,175
Limerick,	202	27	27	22	278	8	10	3	–	21	4,238	39,124	418	668	44,448
Londonderry,	78	4	165	24	271	9	6	10	–	25	3,658	12,036	4,420	761	20,875
Lurgan,	192	11	81	25	309	6	4	5	2	17	3,282	2,752	1,334	404	7,772
Monaghan,	83	9	46	5	143	6	6	6	–	18	775	2,667	307	50	3,799
Newry,	31	7	82	18	138	4	4	6	–	14	2,401	7,935	1,562	281	12,179
Newtownards,	27	5	242	37	311	5	4	15	6	30	1,758	1,126	5,769	889	9,542
Newtownstewart,	31	3	55	1	90	2	2	5	–	9	405	604	208	15	1,232
Omagh,	87	4	76	25	192	6	5	6	2	19	779	2,187	431	136	3,533
Parsonstown,	78	21	6	6	111	4	7	1	1	13	962	4,234	66	139	5,401
Sligo,	99	3	38	61	201	7	4	5	3	19	1,621	8,313	288	383	10,605
Trim,	41	76	–	6	123	4	11	–	–	15	233	1,791	8	26	2,058
Waterford,	101	63	15	41	220	6	9	2	1	18	1,989	20,429	234	550	23,202

DENOMINATIONAL PER-CENTAGES showing under each locality how many in 100 of the general Population belonged in 1861 to the different creeds, and how many in 100 of the Scholars seen in 1868 by the Royal Commissioners belonged to the same creeds.

Table showing how many people in 100 professed each creed, and in 100 pupils of each model school how many professed those creeds.

NOTE.—In reference to this table it must be remembered that the numbers professing different creeds are taken from the last census; and also that many scholars of Model Schools live at considerable distances from the schools—attending daily by railway or car.

—	Episcopalians, Number in 100 of		Roman Catholics, Number in 100 of		Presbyterians, Number in 100 of		Others, Number in 100 of	
	General Population, 1861.	Scholars, 1868.	General Population, 1861.	Scholars, 1868.	General Population, 1861.	Scholars, 1868.	General Population, 1868.	Scholars, 1868.
Athy,	8	58	90	14	Too small for calculation.	14	With Presbyterians, 2	14
Bailieborough,	20	29	79	46	With others, 1	25	0	0
Ballymena,	21	12	25	3	47	79	7	6
Ballymoney,	17	14	31	10	45	76	7	0
Belfast,	25	30	34	8	35	54	6	8
Carrickfergus,	26	22	15	3	52	63	7	12
Clonmel,	10	55	88	18	Less than 1	17	More than 1	10
Coleraine,	28	15	26	14	37	55	9	16
Cork,	13	66	84	12	1	5	2	17
Dublin, West,	No separate Return of Population.							
Dunmanway,	16	4	82	94	0	0	2	2
Enniscorthy,	11	81	88	5·5	0	5·5	2	8
Enniskillen,	38	67	56	3	3	14	3	16
Galway,	5	51	92	21	1	18	2	10
Inchicore,	No separate Return.							
Kilkenny,	9	72	90	18	With others, 1	10	With Presbyterians, 1	0
Limerick,	10	72	88	10	Less than 1	10	More than 1	8
Londonderry,	18	29	58	1	21	61	3	9
Lurgan,	42	62	36	4	17	26	5	8
Monaghan,	21	58	70	6	8	32	1	4
Newry,	20	23	65	5	13	59	2	13
Newtownards,	19	8·5	12	1·5	60	78	9	12
Newtownstewart,	33	35	49	3	17	61	1	1
Omagh,	22	45	62	2	12	40	4	13
Parsonstown,	18	70	78	19	1	5·5	3	5·5
Sligo,	15	50	79	1	3	19	3	30
Trim,	11	33	87	62	With others, 2	0	With Presbyterians, 2	5
Waterford,	9	46	88	29	1	7	2	18

Training in Model Schools

The supposition is that many of these teachers being assistants of one grade or other are themselves in training as future teachers of National schools. But the Roman Catholic managers of schools are forbidden by their bishops to employ any teachers trained in the Board's Model Schools, and the number of Protestant managers requiring

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Roman Catholic teachers is not large. Hence in many cases the training is wasted, if not detrimental. Mr. *Sheehy* says:—

Evidence.

"26467. Professor *Sullivan.*—Would the character of the attendance at the Model School at Cork explain the non-production of teachers—would it explain the fact that no teachers were sent out from it?—Mr. *Sheehy.*—I think the reason no teachers were sent out from it was because it was opposed by the Roman Catholic bishop. Anyone attending that school would not get a situation in the schools round about, either under Dr. Delany or under Dr. Keane in the adjoining diocese.

"26468. Then the majority of the schools in that diocese were under the patronage of priests?—Yes.

"26469. Consequently, unless a teacher trained in the Cork Model School got a lay patron, he would have no chance of employment?—He would not.

"26470. Does that explanation apply also to the case of the West Dublin Model School?—Yes, we have a lot of pupil-teachers and monitors there, but they cannot get a school in the city. I have been asked by managers to get them teachers who were trained before 1862, as they could not take any who have been trained since. At Chapelizod there was a vacancy the other day, when the manager spoke to me about getting him a teacher, and told me he would not take any teachers who had been trained since 1862. I sent him an untrained teacher, who, in a few months, has produced the most satisfactory results.

"26471. So that practically, the supply of teachers from the Model Schools may be said to be practically cut off?—It is practically cut off. There may be some exceptional cases of Roman Catholic managers taking teachers trained since 1862. In the West Dublin Model School there are pupil-teachers who must leave the establishment after having spent several years in training there. They can get no employment whatever as National teachers—they are in fact worse off than beggars, for they have been trained up to a certain profession, and there is no employment for them in it; they won't be taken into any of the National schools."

Statement of objections.

It remains, then, to ascertain what are the objections to the Board's Model Schools entertained by representative Roman Catholics. We have abundant testimony on this head. Cardinal *Cullen* (27048) says:—

"I shall now come to the Model Schools—schools very important and very expensive. The first objection against the schools of this class is, that they are founded on the mixed system, and that would make them always objectionable to the great bulk of the people of this country—to the Catholic bishops, and Catholic clergy, and the great mass of the Catholic people. In connexion with these Model Schools there are training schools which, I think, are of a most objectionable character. These training schools are a sort of mixed boarding-schools, for Protestants, Catholics, and Presbyterians. Young men of every religion, live together in the same houses, and are trained up together. They are left with very little religious teaching, and I think very little care is taken to make them practice any religion. I heard on some occasion that if one of the young men in some of these establishments would attempt to say his prayers, he would be laughed at or hooted by others. Young teachers cannot be well trained in such establishments.

"It is a very dangerous thing to have a number of young men living together without great control, without being under restraint and discipline, and without receiving a good deal of religious instruction.

"Besides being badly provided with religious education, we must add that the training schools are deficient in some important branches of literary teaching. Take history for example.

"The training schools have no class of history, and leave their pupils without any knowledge of the history of their religion, or of the history of their country.

"Let me here add the National school books are sadly deficient in regard to Irish history. Our history is not so disreputable as to be unfit to be studied by children; yet in all the books of the National Board there is scarcely a page of Irish history—there is scarcely a page, at all events, worthy to be called Irish history, or anything like Irish history. There were very many great saints in Ireland in former times. There were a great many distinguished men in later times—Burke, Sheridan, Swift, Grattan, and O'Connell, Shiel, Dr. Doyle, and many others; their names never occur in the historical parts of the books of the National Board. As to our great Irish saints and missionaries, of course they may not be mentioned lest it should be supposed that their names were held in veneration in their native land. This silence regarding the Church of Ireland, the saints and missionaries of Ireland who rendered such services to religion and civilization on the Continent of Europe, and our great poets, orators, and statesmen, is worthy of the severest reprobation. Our history presents much that is glorious for our country, and children should not be left in ignorance of it.

"Having said so much about the training schools, I will just say regarding the model schools in general, that in the first place they are exceedingly expensive. The central establishments in Marlborough-street cost—according to the Parliamentary Reports—for getting up the buildings, £113,358. The district model schools cost £154,130, and for repairs, £12,179. The farming schools cost £82,435, being altogether, with some other items, about £383,093 expended upon the model and farming schools. That is an enormous amount of money when we compare it with the little good which is done by these schools. If that sum had been expended in building ordinary schools through the country, a great deal of service would have been done, and we would not have so many complaints about the bad accommodation in the schools as there are at present. Besides that, it appears that the annual expense of the Model and training schools in Marlborough-street is £8,245. For all the other Model Schools, £26,000, and for the agricultural schools, £5,825; and the Board of Works receives for repairing them £10,133, making a total of £50,945. The number of children attending these schools is about 8,500. A great number of them are infants—so very young that they are not able to learn much—and still the expense of all the children and persons attending those Model schools amounts to nearly £6 per head. The amount per head varies in the different schools. At the Inchicore school, just outside Dublin, the expense for each child is £3 2*s.* 5*d.* per annum. In the convent school quite close, where the education is perhaps better, and in other similar schools, the expense is only 4*s.* per head per annum. In the Model School in Marlborough-street, the annual cost is £2 11*s.* per head. In the West Dublin Model School, £2 6*s.* At Enniscorthy, it goes up to £11 per head. At Athy, in this diocese, it is £7 7*s.* At Kilkenny, also in this province, it is £9 19*s.* per head. At Galway, £5 19*s.*, and in Sligo, £4 1*s.* per head. Now, looking at the question in a financial point of view, it is evident that there is a great waste of money on these schools, which should not be encouraged or permitted to continue any longer.

"There is another feature, I think, very objectionable in Model Schools. They are frequented very much by respectable children who could afford very well to pay for themselves. I have learned, on very good authority, that in some parts of the country children who are able to pay for yearly tickets on railroads go in from five and six miles in order to be present at the teaching or lectures in the Model School. Such persons

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Evidence.

ought to go to boarding schools; they ought not to be educated at the expense of the country. In the towns, shopkeepers who could very well afford to pay for their children, tradesmen, and oftentimes attorneys, and persons who follow professions, send their children to the Model Schools, and get them educated gratuitously, whereas they ought themselves to pay for the education of their children.

Right Rev. Dr. *Dorrian* says:—

"8715. I don't think the Model Schools are suited to poor children at all. I think that the high charges and advanced fees, and the whole system and tone, are not at all what would encourage the poor to go near them; and I think that the education imparted in the Model Schools is given to a class of children whose parents would be able to pay for them at respectable, proper schools.

"8716. *Chairman.*—Then is one of your objections to the Model Schools, that the charges are too high for the poor, and too low for the middle class?—Dr. *Dorrian.*—I think so; for it is well known that some of the higher class people, in a very respectable sphere of life, take advantage of the Model Schools, to save money, and send their children there, with their servants on jaunting cars, and thus also their servants go to take them home again.

"8717. Then you think that it is an unnecessary application of the public money, to provide education for persons of that class?—I do not think that the legislature ever intended to extend the National system of education to the higher orders, but that it should be applied to the lower classes of the community.

"8718. Then you would advocate the abolition of those Model Schools?—For many reasons, my lord, for others besides the one that we are now speaking of.

"8719. Will you mention the other reasons of objection which you have to the Model Schools?—One main reason, of course, is that the religious teaching is entirely excluded, and that that is manifested in the deportment of the children who are taught at the Model Schools. I can speak from my own experience that children trained in the Model Schools come from them with a tone that, I think, as members of society, is very objectionable. They to some extent becomes imbued with airs and notions that are unsuited to children; there is a degree of stubbornness, of indocility, of conceit about them, so much so that the children, whether boys or girls, when they come from a Model School either to Christian Brothers' schools or to convent schools, are at once known, and until they are trained and brought into the tone of these schools they are considered a great drawback. I have a great objection altogether to the tone of the teachers themselves in the Model Schools. There is not a spirit of union or kindliness amongst them, but of bickering and criticism of each other which I should be sorry to see spread among little children, and among that class of persons whom we must look upon as being what I said.

"8889. Master *Brooke.*—I think I understood your lordship to say that the Model Schools had been found by experience dangerous to the young people of your Church?—Yes.

"8890. Is that as to faith or morals, or both?—As to both.

"8891. Will you explain in what respects are the Model Schools dangerous?—They are dangerous to faith in this way—that the children are trained under a system which excludes religion at that time of life when its influence is most necessary for the proper training of the mind; and they are dangerous to morals in this way—that the Model Schools put notions into the heads of the teachers which are unsuited to their position in life.

"8892. Now as to the exclusion of religion, are they not carried on on the same principle precisely as the ordinary National schools?—No; in the first place the appointment of teachers is entirely withdrawn from the Church, and the Church has no right in any way to interfere at all, except by mere permission. The Church has no right in any way to check abuses, or to suggest this or that change, either as to the conducting of the literary department, or anything else connected with the schools.

"8893. The teachers are appointed entirely by the Board in Dublin?—They are, all the teachers.

"8900. With regard to the Model Schools, the prohibition of the bishops has had a very strong practical effect, and many children have been withdrawn from these schools by reason of it. Has the same prohibition been applied in effect to the schools we are speaking of?—To all the schools not under Catholic management, but to the Model Schools particularly. The parents are required to keep their children from schools which are considered dangerous. These schools are all considered dangerous which have not a religious security granted in the appointment of the teachers.

"8901. Which, in fact, are not under the management of the Roman Catholic clergy?—Either that or some person of whom he approves.

"8909. Now as to the morals, do you find anything wrong?—I really have found in my own experience more than I wish to state to the Commissioners. I have an impression and conviction on my own mind that particularly females attending those schools assume airs which make them imagine themselves young ladies, and make them dress in a style quite unsuited to them, make them anxious to seek company and places of resort that lead many of them to what is not very good.

"8910. You speak of the training school?—Yes. The reason of that is, simply that the religious element is withdrawn; that the conscience is not fully at work; and then the temptations and inducements that come around them become too strong for them. They lose ballast, and get out of their element.

"9125. Rev. Dr. *Wilson.*—Have any injuries actually resulted to faith and morals from Roman Catholics attending the Model Schools in common with the Protestants of different denominations?—I think the tendency is to injure them.

"9126. Can you specify any cases in which injury has been done?—I know cases in which injury has resulted.

"9127. Have they been numerous?—Not as to individual cases numerous, but I think the tendency generally, as I have already said, is to impart a mannerism to the children which is not exactly Catholic."

Canon *Forde* speaks in the same sense:—

"22951. *Chairman.*—What are the principal grounds on which the Roman Catholic authorities object to the model or training schools at present?—Canon *Forde.*—I think they object to them, in the first place, because they are more necessarily and from their constitution, so to speak, connected with the Board than the other schools; they are all the property of the National Board; they are all governed more directly and immediately by the National Board; the appointments in them altogether rest with the authorities of the National Board; and on account of the fact, whether it is intended or not, that these schools are frequented by a higher class of pupils, the theory, so to speak, or the principle of mixed education, comes into more real operation, or is likely to come into more real operation in the Model Schools than in the ordinary schools. I suppose there are a great many other reasons that may in the course of the examination suggest themselves to me; but these have struck me, at the present moment, as the most obvious. The control of the ecclesiastical authorities is little or none—none at all in fact of a direct character—over the Model Schools.

"22952. As regards the ordinary pupils of the Model Schools—not looking on them as places for training teachers—are you opposed to mixed education of that class?—Certainly.

"22953. As regards the teachers, who are trained in these Model Schools, are you opposed to mixed education?—Yes. I think that it is, if possible, even more important that the teachers should be trained denominationally than the children of the lower classes who are afterwards subjected to their training.

"23008. Rev. Dr. *Wilson.*—With regard to the Model Schools, you have stated that the opposition of the bishops to them is owing to the fact of their being more immediately connected with the Board?—With the Commissioners of Education; perhaps I should have expressed myself more strongly than saying they are more immediately connected with the Board.

"23009. In what way are they more immediately connected with the Board?—For instance, they are the property of the Board, and vested in the Board; they are governed by the Board, the Board is the patron of them. The result of that is, that all the modifying influences that the local managers and patrons, who are not the Board, exercise in eliminating or neutralizing what I believe to be the essential evils of the mixed system are not applicable in the model schools, whereas they are elsewhere.

"23010. Are the clergy of your Church very busy in eliminating the matters to which you refer, and which you consider wrong in the mixed system?—I don't know exactly what you mean by the phrase 'very busy;' they watch over the schools, they have a constant and almost daily care of the schools when they are conveniently situated, and I know some of them are very near the clergyman's residence, or near the church, and I am quite sure that, without being what you call 'very busy,' they do manage to eliminate the evils of the mixed system to a considerable extent. It is not such a difficult thing as you may imagine to eliminate its evils where the schools are practically denominational.

"23011. What are the evils?—The evils are, that where you have a mixed system you cannot recognise any religion. I think education must be based on religion and on the recognition of it. Mixed education is not only conducted without religious instruction, but without the religious practical element being introduced into it, and I am quite sure that system of education is injurious. The clergy eliminate these particular evils almost completely.

"23012. In what way?—By having the schools denominational in reality.

"23022. On what principle do you object to the Commissioners of Education being themselves the patrons and managers of a few schools in the country?—I think the question is altered by your putting it in that form—'patrons and managers of a few schools.' If there were merely a few schools like other ordinary schools, the question is one thing; but if you add the words, 'a few schools, being Model Schools,' it makes a very great difference. I think the model schools being intended to be the principal schools in the country, any objection which at all applies to the Board or the State educating the people, applies with still more force to these schools; therefore any objection I had on the subject at all would be principally to the Model Schools. I would not call them a few schools; I would call them, if they could be brought into use, the principal schools in the country."

Major *O'Reilly*, M.P., puts forth similar objections:—

"14985. Rev. Mr. *Cowie.*—Now, with respect to the Model Schools, do you think they have at all been useful as training institutions?—Major *O'Reilly.*—They have, of course, to some extent, been useful as training institutions, beause the reports of the Commissioners show that some number (though I think very small proportionately and diminishing) of teachers have been trained in them, but I do not think they have been at all adequately or largely useful in training teachers, and I believe I am justified by the latest evidence in stating that the number of teachers training in them is yearly diminishing, and that the number of non-teachers or pupils who nominally go to be trained as teachers, but really to follow other pursuits, is yearly increasing; of course the Commissioners have better opportunities of information on these points than I could have.

"14986. You are aware there are no female pupil-teachers in the training institutions throughout the country?—Throughout the country they do not profess to teach them; of course there is no use concealing the fact that their efficiency, as training schools, has been enormously diminished, and will in time be almost annihilated by the opposition of the Roman Catholic bishops and clergy. The great majority of the teachers wanted in Ireland are Roman Catholics, and if Roman Catholic managers object to taking teachers who come from the Model Schools, of course Roman Catholic pupils will not attend there for training.

"14987. As Model Schools—is the establishment of expensive buildings, with every kind of appliance, in a central town, likely to serve as a model for country schools?—I do not think so by any means. I think, quite apart from any religious objections to the Model Schools, their establishment in that way was a great mistake—they are not, in fact, as far as my knowledge of them goes, Model Schools in the sense of being good examples of what common schools should be—they much more nearly approach the middle class or intermediate schools where successful—they teach largely the children of middle class parents, and one of my practical objections to them is that they educate largely a class who ought to pay for their own education. If it be not considered unreasonable I should like to read a return which I obtained some time ago of the classes who are educated in some of those model schools. Of course it does not apply to this year; no private person can get information up to the last moment, but I made inquiry a few years ago into what was the station in life of the parents of the pupils attending some of these Model Schools, wishing to investigate the question, how far they were models of ordinary schools for the education of the poorer classes. The following is an analysis of the station in life of fifty persons whose children attended the Model School at Galway; two architects, one builder, two solicitors, two mill-owners, two apothecaries, one ship owner, one Independent minister, one commander of her Majesty's Revenue cutter, one Custom-house officer, one excise officer, two tax collectors, one hotel-keeper, three clerks in public offices with salaries of not less than £150 a year, two merchants' clerks with good salaries, twenty-seven manufacturers and tradesmen of good means, whose children were attending this Model School. There is no official return of the payments made at that school, but the highest payment I find made in any school is £1 per annum. I submit that such a school as that could not be considered a Model School. I have returns of other schools, and the position in life of the parents of the pupils is about the same as in the case I have read.

"14988. Is that in your judgment at all a reasonable expenditure of the money granted by Parliament?—I think it most unreasonable, as I have maintained in Parliament.

"14989. Is not the money voted by Parliament for the education of the poor?—It certainly is always understood so.

"14990. Are you aware there has been a change in the denomination of the Board, they used to call themselves 'Commissioners for the Education of the Poor,' but they now drop the word 'poor'?—I did not know it.

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Evidence.

"15005. Mr. *Dease.*—You have stated some of the causes of objection, on religious grounds, to be Model Schools—apart from religious considerations, have you any objection to the Model School's system?—To the Model School's system, in their concrete form as it exists in Ireland I have an objection which I am prepared to state; but I have no objection in the abstract to Model Schools, for I conceive that a system of Model Schools could be planned to which there would be no objection.

"15006. I speak of Model Schools as they exist in Ireland?—I will mention one objection to them. I stated in reply to another Commissioner that practically they educate a class they were not intended to educate. Another objection to them is that they have destroyed the free schools in almost all the towns in which they have been established. I made out a list—it would be too long to worry the Commissioners by reading it, but if it is their wish I will put it in—of the number of free schools either existing or which have been destroyed, of a class analogous to the Model School, in the different places where Model Schools have been set up.

"15007. *Chairman.*—Will you put that document in?—I will. I also think there is a very serious objection to them on the ground of the very large amount they cost. I made a calculation some years ago, on a return that was made to Parliament as to what was the cost in each of these schools, and it is very high indeed. In one school, exclusive of infants—that is, the Athy District Model School—the annual cost, apart altogether from the cost of its erection, was about £8 per head; including infants, it was £6 12*s.* per head. In another school it was £4 15*s.*; in another it was £4, and in another I think it amounted to £8 13*s.*; but in all the schools the cost to the country, compared with the results—that is, the number of children educated—is very large. For instance, compared with the cost per head in these District Model Schools, you will find the cost in the Christian Brothers' schools—which represent the best class that should be educated in such schools, and whose scholars are as well educated as those in the Model Schools—to be six shillings a year, and that for results that are at least equal. I also myself—and this is an opinion shared in by many, though not universal—dislike the Model Schools' system as a step to establish a complete system of State education throughout the country, monopolizing the entire education of the country in the hands of the State.

"15042. Rev. Mr. *Cowie.*—And the money for the education of the middle and upper classes should not be taken by a Board out of money which is intended for the education of the poor?—Certainly.

"15043. Rev. Dr. *Wilson.*—Have you not just spoken of the great difficulty of drawing the line, in reply to Professor Sullivan?—Yes. And allow me to add, as I presume the question, in some degree, referred to my objection to the Model School as instanced in Galway, that my objection in that case is not simply that one or two or more children of the class that are able to pay for their education were being educated in the Model School in Galway; but that in that particular year there were hardly any poor children at all educated in that school, and I believe that if we were to ask for a return at this moment we should find that there are not as many children probably in the school altogether as those upper class children that I objected to; and my objection is that whilst it did not at all educate the other classes in Galway, there was a very large sum of money voted for the education of the poor expended in educating the class whom I have described."

No remedy.

No feasible means of obviating these objections was suggested to us. The appointment of Roman Catholic chaplains would not remove them. Right Rev. Dr. *Dorrian*:—

Evidence.

"8726. *Chairman.*—Then I understand that the appointment of a chaplain to that Model School in Belfast would not remove all objections?—Dr. *Dorrian.*—I don't think it would. In the first place, he would have no control over the appointment of teachers, and would have nothing to do whatever with the literature that was introduced into the school, and so far too, as a clergyman was concerned, he would have no authority. All he can do is to give instruction at stated hours, but he cannot interfere with regard to abuses in different departments, and his presence would be a kind of screen over the deficiencies of the system."

Canon *Forde*:—

"23053. Mr. *Gibson.*—If the State paid a stipend to chaplains of the different denominations for each of the Model Schools, allowing the appointment of the chaplains of the Roman Catholic Church to the bishop of the diocese; so that parties approved of by him would have special charge of the religious instruction as well of the pupils in the schools as of the teachers in training, at a particular hour set apart for religious instruction, would that go to any, and if so, to what extent to obviate your objections to the state of religious education in the Model Schools?—Canon *Forde.*—No; I am afraid it would go a very short way, if any; because, unless the system were radically and fundamentally reformed, unless those schools were, so to speak, in their substance and management satisfactory to the religious body to which we belong, I think the chaplain would be looked on by many of us rather as a lure or a bait—if you could suppose a clergyman could occupy such a position—rather than any real advantage, because the influence of a chaplain, where he is put to administer a bad system is certainly very slight. His influence must be of a religious character, and the whole tendency of the system is to make religion a very secondary affair.

"23054. Surely the presence of a minister of religion, having special duties to discharge with reference thereto, having to watch over the religious culture of the young men in the school, could not in any respect deteriorate the authority or weaken the influence of the religion that he teaches?—I think the effect would be to inspire a false confidence in many persons who are at present deterred from sending their children to those schools by reason of the condemnation of the bishops and clergy, and who would say, when they found a Roman Catholic chaplain appointed, 'What harm would there be in going there? If Model Schools were such bad places the bishops would not have appointed chaplains to them.'"

Increase in the number of Roman Catholic teachers would be equally inefficacious and would be open to some further objections mentioned in the evidence of Mr. *Macdonnell* (23837–47), and Canon *Forde*:—

"23149. Mr. *Stokes.*—Since these district model schools, as is notorious, have been condemned by the combined action of the Catholic bishops, do you consider the appointment of teachers to these schools to be a benefit or a wrong to the persons appointed, supposing them to be Catholics?—Canon *Forde.*—Well, each person is the best judge for himself of what is a benefit to him or what is not. Religiously speaking, I think

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it certainly places the Catholic who is appointed to the school in a very false position. In that sense it is certainly an injury to him. As far as the influence of those who direct the religious matters of the country is a matter for his consideration, it may be a material injury to him also, just as it is now a material injury to a young man to be trained in a model school; he cannot get employment in a Roman Catholic school managed by a Roman Catholic priest, if he have been trained after a certain period—I believe since the year 1862—I do not know the exact date. That is an injury to him certainly, not only in a spiritual but in a temporal point of view.

"23150. Taking a model school where the teachers as well as the children are excluded from the sacraments by the authorities of the Church, would you say that the Board can answer the objections of the bishops by putting in Catholic teachers to serve in that school; would that be making the matter better or would it be making it worse?—It would certainly not mend matters on the general aspect of the question. In an individual case it would be hard to determine whether the bad Catholic or the Protestant would make the worst teacher for Catholic children. It would be a choice between alternatives, both so bad that neither could be accepted. Considering the grave and fundamental objections there are to the model schools, I do not think that anything that could be done with them except making them denominational, would at all satisfy the scruples of the Catholic body on the subject.

"23151. Does it not strike you as a cruel wrong, spiritually, towards individuals, for the Board to continue to appoint young Catholics to positions where they cannot follow the dictates of their religion?—Well, it is a hard-hearted thing if you like to say it; but boards are not supposed to have hearts at all. It is an unpleasant thing, and it certainly places them in a very false position, and injures their temporal prospects, also, so far as they expect to realize them by teaching in schools under Catholic management or Catholic guidance."

Judge *Longfield* speaks strongly of the difficulty of carrying on a system to which the Roman Catholic bishops and clergy object:—

"24371. Mr. *Dease.*—Do you think it would be possible to carry on continuously any system of education in Ireland to which the Roman Catholic bishops and clergy objected very strongly on conscientious grounds?—Judge *Longfield.*—If they objected on conscientious grounds, I do not think that it would be possible or desirable to carry it on.

"24454. Bishop of *Meath.*—I understood you to say in reply to Mr. Dease, that if the Roman Catholic bishops and clergy conscientiously and strongly objected to the present system of National education, you did not think that it could be carried on?—I do not think it could.

"24455. We have had before this Commission, very strong, and, I have no doubt, most conscientious statements of objections to that effect. Am I to understand, therefore, that you consider that the present system cannot be maintained, assuming the fact of strong and conscientious objections?—I distinguish between an objection conscientiously obtained and a conscientious objection. One means an objection founded on conscience; the other means only an honest objection. Now, I think that though they honestly object to the system, it is not against their conscience, as clergymen, because the system was approved of and carried out by the late Archbishop Murray, who was a perfectly fair representative of the Roman Catholic Church; and that no bishop can say that his conscience, as a fact, is violated by supporting our schools. But it is quite a different thing to say 'I conscientiously object to this book of arithmetic, I do not think it a good one;' but that does not mean that my conscience is affected by it."

Non-vested Model Schools

As a remedy for the evils charged against the Board's Model Schools, Mr. *De Vere* proposed the establishment of a new class of non-vested Model Schools. He says:—

"20432. Lord *Clonbrock.*—Now, to come to this long-discussed method which you have propounded as to non-vested Model Schools. I believe you prefer, or at least approve of the present system of Model Schools as it exists—in fact, you only propose these non-vested schools, if I understand you aright, because the present Model Schools are unpopular?—Mr. *De Vere.*—I don't wish to interfere with the present Model Schools at all, but I would superadd to them a sort of school which would make the whole system work better.

"20433. In fact you propose those non-vested schools because the existing Model Schools have not answered the purpose?—Yes; they are not doing their work.

"20434. Do you think the non-vested schools you propose would do away with the objections you see to the present Model Schools?—I think they would be free from the objections that at present exist to the Model Schools.

"20435. Do you think the schools you propose would obviate the objections which exist to the Model Schools?—I think you will hear of very little objection to the existing Model Schools if there were non-vested schools too. At any rate, if such objections are urged, they will lose a great deal of their weight."

impracticable.

But since the essential features of Model Schools (as the name is now understood) are that a Government Board furnishes the whole cost of founding and maintaining the schools, and exercises exclusive control over the teachers and the teaching, it does not appear how the system, unless fundamentally changed, could be introduced into non-vested schools which are not public property. A proposal that the State should, at the public cost, build a further number of magnificent schools, maintain in them an extensive staff of teachers and students in training, and hand over the management to Roman Catholics, is not likely to be seriously entertained. Should such a project be accomplished, it would further defeat one of the objects of Model Schools by finally destroying united education.

We cannot recommend any such attempt as presenting a prospect of success. In 1866 the Roman Catholic bishops presented to Your Majesty's Secretary of State for the Home Department a statement of their views, which contained the following emphatic declaration:—[1]

"Next come the Model Schools, of which the Commissioners of Education are the patrons, and over which the Catholic bishops and clergy have no manner of control as to teachers, books, or anything else, and to which,

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[1] Historical Sketch, *supra*, p. 185.

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as being far the most objectionable part of the system, Catholics do give and will give the most determined opposition. But one thing can be done with these schools—to do away with them altogether. Nothing else will satisfy the Catholic bishops, clergy and people. A regard to public economy, too, calls for their suppression. If money was lavishly expended upon the erection of these buildings, the many thousands annually spent on their maintenance is so much thrown away. Nor is this all. The worst in the eyes of Catholics remains to be told of them. Not only have they been erected in despite of the remonstrances, but they are maintained in defiance of the authority of Catholic bishops in their respective localities, and every effort is strained on the part of the teachers in those schools, and other officials of the Board of Education, to incite Catholic pupils and the parents of Catholic pupils to schismatical acts of insubordination against Catholic priests and Catholic bishops. On this account no small degree of unpopularity, even of odium, attaches to these Model Schools, and is reflected from them upon the whole system. Nothing remains but to do away with them altogether."

Mr. Macdonnell's argument

The Commissioners, as a body, did not answer this statement; but the Resident Commissioner prepared a reply to it, which is printed in our Evidence (p. 1069). The portion of Mr. *Macdonnell's* paper which refers to the Model Schools, runs as follows:—

"With regard to the second proposal of the Roman Catholic prelates, that the Model Schools of the Commissioners should be forthwith abolished, the Commissioners direct us to say that, even if those schools were for the time exclusively attended by Protestants, that circumstance would not form a valid ground for their abolition. These schools were from the first regarded by the founders of the National system as an essential part of it. They were warmly supported by the two Roman Catholic primates, Archbishop Murray, and Archbishop Crolly (names that ought never to be mentioned by the friends of impartial education and religious peace in Ireland without reverence and gratitude), and they were at first denounced by the great majority of the members of the Established Church. And yet the Board, trusting that time and reason would mitigate the opposition of their Protestant countrymen; convinced that, while the model schools greatly benefited the Roman Catholics who attended them, they could not possibly injure the Protestants who declined to do so; never thought of abandoning these schools in consequence of Protestant opposition. At present the case is somewhat reversed. About a half only of the pupils are Catholics. The schools have indeed been denounced by the Roman Catholic bishops; but there is no portion of the National system so cordially and so universally approved of by Protestants as are the model schools. The Protestants now see that, without these model schools it would be impossible for the future teachers of the 6,300 ordinary National schools to be trained from early boyhood for their calling; that without these schools no perfect models could be exhibited throughout Ireland of the best methods of popular education; above all that no other examples approaching to them in excellence could be presented to the people of Ireland of the advantages of united education, and of the best means for carrying it into effect. Could it indeed be proved that these Model Schools, however beneficial to Protestants, were injurious to the faith or to the secular education of the Roman Catholics, who either attended or declined to attend them, the Government might be justified in abolishing them. But no one can with truth assert that they are, in any respect, injurious to Roman Catholics. The most that can be said against them is, what is to be deeply deplored, that they have been denounced by the spiritual guides of the great majority of the people of Ireland, and that, in consequence, they have been, in many cases, deserted in a great degree by the Roman Catholic laity. The Commissioners, however, trust that this opposition will gradually decline, as has been the case with respect to that of the members of the Established Church.

"Had anything approaching to compulsion, or dishonest inducements, been held out to the attendance of Roman Catholic pupils at these schools, much might be said against them. But so far from this being the case, the Commissioners have never refused to endow, in the immediate neighbourhood of a Model School, a well conducted rival school under Roman Catholic management, though well aware that it had been established for the express purpose of drawing away from the Model School the Roman Catholic children attending it. And for so doing, the Board has incurred the severe censure of many of its warmest Protestant supporters.

"So long, however, as these Model Schools continue to be, as they now are, amongst the best examples in the world of sound secular instruction, free from all danger of proselytism—so long as they are crowded with children anxious to be educated there in preference to all other schools—the Commissioners will continue to support them on the same grounds of justice, and of public good, that have induced them, at all hazards, to support their Roman Catholic convent schools against the vehement opposition of the Protestants of Ireland, who do not avail themselves of these schools, and who regard them as entirely unsuitable for united education."

Mr. Macdonnell may, from his familiarity with their origin and working, be accepted as urging in this paper all the considerations which can be adduced in support of Model Schools. His arguments are:—

1. That Model Schools have been all along regarded as an essential part of the National system.
2. That as they were not given up when denounced by the Established Church, so they should be maintained against the denunciations of the Roman Catholics.
3. That without them teachers for 6,300 ordinary schools could not be trained from early boyhood;
4. Nor could perfect models of popular education be exhibited;
5. Nor equally excellent examples of the advantages of united education.
6. That they are not injurious in any respect to Roman Catholics.
7. That nothing approaching compulsion or dishonest inducement has been held out to attract Roman Catholic pupils.
8. That being among the best examples in the world of sound secular instruction, and being crowded with pupils, who prefer them to all other schools, they deserve support on the same ground of justice and of public good as convent schools, which Protestants regard as entirely unsuitable for united education.

inconclusive.

In answer to these arguments it may be replied:—

1. That maintenance of the twenty-eight Model Schools is by no means essential to

the existence or efficiency of any of the 6,300 ordinary National schools. That other portions of the National system have, from time to time, been changed; and that a change here would be regarded by the majority as an essential improvement.

2. That members of the Established Church denounced the Board's Model Schools from the first, and Roman Catholics denounce them after trial. That proof is wanting of any general approval awarded to Model Schools by the bishops of the Established Church; that members of the Established Church are a minority having endowed and other schools open to them, while Roman Catholics form the majority of the nation and are specially in need of educational facilities (A 212–227).

3. That the Board's Model Schools train only a small proportion of teachers for the 6,300 ordinary schools, and that preparatory training may be more cheaply and effectually carried out by means of monitors and pupil-teachers in good ordinary schools.

4. That the success of teaching in Model Schools is not, in fact, extraordinary; as we find established by a detailed report of the failures under examination in every department of them. (Model School Report, A, tables C, D, and E, and ss. 169–172).

5. That united education has not really been brought about. (A, tables H and K.)

6. That, as has been shown by the evidence quoted *supra*, Roman Catholic ecclesiastics before us deposed that the Model Schools have actually been found injurious to Roman Catholic children.

7. That Model Schools are neither peculiarly excellent in instruction, nor really mixed in attendance; that (with the exception of two or three infants' schools) none of the school-rooms are crowded (*Newell*, 2643), while many of them are half empty (A table L); and that to defend them as parallel to convent schools, is to admit their denominational character, from which it would follow that they ought not to be maintained entirely at the public cost and managed exclusively by a Government Board as samples of mixed education.

Objects of Model Schools investigated.

We revert to the three objects of Model Schools :—1. To promote united education; 2. To exhibit perfect Models of National Schools; 3. To give a preparatory training to young teachers.

1. Upon the first head nothing needs to be added. In one or two cases the Roman Catholics virtually have the Model Schools to themselves; from the rest all Roman Catholic pupils have withdrawn, excepting a few children of the Board's officers, or of mixed marriages. Practically there is no longer united education in them.

2. The second head deserves further discussion, and in considering it two questions should be answered. Are the Model Schools perfect examples of primary instruction? Are they such as ought to be proposed as models for the imitation of ordinary National schools?

The first question is thus answered in A :—

> "169. It will be seen that in most cases there is no very remarkable degree of proficiency. In fact in our best English town schools, with which these ought to be compared, a higher per-centage of passes in reading, writing, and arithmetic is generally attained; nor can it be said that the mediocrity of the Model Schools in these necessary qualifications is balanced by superiority in other subjects, for in geography the result is but indifferent. In grammar a larger per-centage of children showed progress; the examination in grammar was extremely elementary, and proficiency in such a subject, though gratifying, is of small practical value. We are of opinion that a great deal more time is given to it than it deserves, and generally throughout the programme of the Board that it occupies a position of undue prominence.
>
> "170. Our estimate of the literary proficiency of the pupils in Model Schools is not on the whole encouraging. We had hoped that from the lavish way in which the schools are supplied with every requisite, and the large amount expended by the State on children, most of whom have social advantages far beyond what can fall to the lot of those whom the State intended to assist, we should have found a corresponding benefit. We regret that this just expectation should not have been realized, and that the children exhibit no very great superiority to those who are without these advantages. A great many children get a fair education; but it is only *fair*, not superior.
>
> "171. It is due to the teachers to say that on the whole the result is due more to regulations under which they have to conduct the schools than to incompetence on their own parts. They have a very large number of subjects to teach—the children's time is divided too much—a great deal more time is given to religious instruction than is needed—a less ambitious list of subjects taught might well be substituted for the present list, but of course the glaring disproportion between the means provided by the National Board, and the ends to be attained would then strike every sensible person; it is therefore necessary to exhibit these schools as giving an opportunity of acquiring accomplishments as well as every branch of necessary knowledge.
>
> "172. Consequently there is too much that is hurried and superficial. The knowledge acquired is wide and shallow; but as the children are quick and intelligent, come from comfortable homes, and hear persons about them talk with tolerable intelligence on questions of the day, this shows its effect in their letter-writing. Many can get on very glibly, and write a fair letter, although their spelling may be somewhat peculiar. They will read with a pleasant tone of voice, and articulate very correctly though unable to give the meaning of words. In this respect, however, we have had some very satisfactory answering. Arithmetic is really the best test of a school, because it does not admit of degrees. The answer to a sum is either right or wrong. If wrong it is easy to see whether the error arises from haste or carelessness, or whether from ignorance of the subject. In arithmetic, in girls' schools, the result of examination was sometimes very bad."

Even from this moderate estimate of the success of teaching in Model Schools some deduction must be made on account of the vicious practices of prompting and copying during the examination (A) :—

"149. With few exceptions, we were dissatisfied with the class discipline. Some few teachers of superior power of command, managed to keep the children from talking and copying at the examination; but in most cases, if we had been examining the children in order to ascertain the amount due by the State for the proficiency of each child, we should have had to dismiss the class, and declare the school unworthy of support. This is a strong censure, but we are compelled to let it remain as our deliberate conviction. The children never seemed to have been examined in a proper manner, and they evidently were surprised at being reproved for consulting over their work. No warnings of the necessity of honesty in examination, or hints as to the discredit which would be brought on the school by disobedience, had any effect.

"150. The feature of Model Schools which has already received frequent notice—viz., the attendance therein of children of the middle class, and professional classes—is probably here to be recalled in explanation. The children consider themselves much above the teachers, and do not pay attention to them. They know that there is a great desire to attract them to the schools—and that, consequently, they are the masters of the situation. It is more conspicuous in girls' schools than in boys' schools. The vigorous and self-reliant teacher can do more to check it, than one who is easy and good-natured and timid—but the result was that we formed a very unfavourable opinion of the discipline—the majority of cases certainly proving that the control the teachers could exercise was very small. They seemed to be helplessly inefficient in preventing the children from talking, consulting each other, looking over each others papers, and comparing results of the sums they had worked. So that though their attainments in elementary subjects are not very creditable, as they stand in our printed tables—we are quite certain that if we had time to re-examine, and taken the precautions which would have been necessary to ensure accuracy—the per-centage of those who passed in arithmetic would have been *much* lower than it is now."

Hence it would appear that these Model Schools scarcely deserve to be reckoned among the best examples of sound secular instruction.

Are the Model Schools suitable for the imitation of ordinary National schools? We think that this inquiry must receive a negative reply. Established and maintained out of public funds at a cost practically unlimited, managed exclusively by a Government Board sitting in Dublin and mixed in religion, superintended locally by the same officers as examine and report upon them, conducted at the public charge by a teaching staff of unexampled strength, with superior pay, attended, for the most part, by children of the richer classes, so organized as to have no first book classes in the boys' or girls' rooms, the Model Schools form a complete contrast to ordinary National schools, which can neither imitate them nor derive advantage from their example.

Being totally unlike ordinary schools, the Model Schools must be considered unsuitable places for the entire training from early boyhood of future teachers for the 6,300 National schools. On this head we find the following observations in A :—

"189. The general principle of preparatory training appears to us to deserve approval, and we do not question that all candidates for admission to the central training establishment might with advantage be required to show a certain proficiency before obtaining that benefit at the public cost; but considerations are not wanting which create doubts whether the district model schools, as now constituted, afford a suitable field for the preparatory training of ordinary National school-teachers. For the great object of such training should be to familiarize the youthful teacher from an early age with the conditions of his future service; the work to be performed by the ordinary schoolmaster; the difficulties to be surmounted by him; and the relations to be maintained with scholars and school-managers. Hence the scene of preparatory training ought to resemble the ordinary school. But the district Model Schools differ most materially from ordinary National schools. (1.) The scheme of management is different. While the ordinary school is subject to its local patron or manager, the Model School is under the exclusive control of a Dublin Board; and thus the teacher, who in the one case is beyond doubt the servant of private individuals, may in the other reasonably regard himself as independent of all masters but the State. (2.) Provision for religious instruction is different. In the ordinary school, whatever rights the covenants of trust-deeds may in certain vested schools confer upon others, religious instruction is in fact conveyed exclusively by the individual manager in person or through the teacher; but in the Model Schools ministers of various Protestant persuasions attend periodically to afford religious instruction. (3.) School-work is different. In the ordinary school children are mostly poor and so backward that 45 per cent. read only the First Book; the teaching force is limited to such an extent that classes must be generally large; there is seldom an infants' department; the apparatus for illustration, and often the very reading books or writing materials are deficient; while the Model School is attended by children of the most respectable residents; all the scholars have advanced beyond the First Book; there is always a separate infants' school; teachers provided at the public cost are so numerous that the instruction is individual rather than collective, and the classes no larger than those of a private tutor; the State-supplied apparatus comprehends every mechanical contrivance for lightening the teachers' labour. (4.) Salaries are different. The ordinary school-teacher for heavy labour among poor children receives a moderate salary from the Board, and with many free scholars collects but a small amount of school-fees, while the Model Schoolmaster is paid at the highest rate with every opportunity of gaining extra allowances from his own Board and the Science and Art Department, augmented by half the school-fees which are paid by all, and in many instances at the rate of £1 a year. These differences are wide enough to constitute the Model Schools a separate class from the ordinary schools, and to divide the Model School[1] teacher sharply from the teacher of an ordinary school.

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[1] This is contrary to the original plan, which designed the masterships in Model Schools to be places of advancement for the encouragement of ordinary teachers, as explained by Mr. Blake (see first volume of Board's Reports, p. 96).

"I have no doubt that we shall promote as we have opportunities the most deserving of the teachers from the primary schools to the Normal schools, and from the Normal schools to the professorships in the general National Establishment. Those Normal schools will be Model Schools also for each county, or rather district schools. We propose to have one chief school for each county, and that the master there should have £100 a year; that would be an advancement beyond the primary school; then we propose that he should have two assistants, who should have £52 a year each; thus there would be about 90 places of advancement."

Model Schools.

"190. The very prodigality of resources supplied to the Model Schools renders them unfit for the training of ordinary teachers, who will subsequently be required to perform harder tasks without the aid of the same appliances. A Model School frequented by middle-class children paying school-fees quarterly in advance, and attending with regularity for years together, may, while exhibiting admirable results, lie beyond the imitation of the ordinary schoolmaster. It is not by eliminating the special difficulties of the primary poor-school that a poor-school teacher can be trained to meet and overcome them; and the exclusion of trials, which are certain to be encountered in the future, may breed a fleeting vanity, but will never produce a lasting store of temper, judgment, and sagacity.

"191. The arrangements for preparatory training in Model Schools are open to still further objection, inasmuch as the pupil-teachers are lodged and boarded in them. Brought from distant homes, and so withdrawn from parental and pastoral care, these young men, professing a variety of creeds, pass their days and nights under a schoolmaster who, however skilful as an elementary teacher, has not been selected for ability to mould the character and form the manners of boarders, and who, sincere and well instructed as he may be in his own religion, cannot undertake to enforce the obligations of religions which are not his own. This portion of the Model School system appears to us to be extremely ill advised, costly without being effective, and calculated to alienate those most deeply interested in the real welfare of the young men without securing a sound class of teachers."[1]

"192. Our disapproval is not based upon the detection of occasional scandals, from which no system can calculate upon being wholly free, but upon general grounds. The responsibility of conducting boarding-houses involves a burden which no government department should have taken upon itself. Were all the boarders of one creed, the impropriety would be glaring; but not even the Queen's Colleges have attempted boarding houses of mixed religions. Instinctive objection to institutions so novel, so alien to all the customs and traditions of Irishmen, accounts at once for the unpopularity which has overwhelmed the Commissioners' Model Schools. And then the national object has not been gained. As one familiar with the system observed to us, 'The Model Schools, in seeking pupil-teachers for middle-class children, have tapped too high a social stratum.' The son of a poor family who would cheerfully accept the humble laborious life of a National teacher, is out of place among the smart scholars of a Model School; the youth, suitable in station and manners to manage such children, despises the lowly lot of the ordinary master. Hence the training system of the Board never overtakes the wants of schools. Many young persons are trained at the country's expense; comparatively few adopt the teacher's profession.[2]

"193. The end proposed might, as we think, be more safely, more surely, and more cheaply reached, by confining preparatory training to the best of the ordinary schools, and by prolonging the length and improving the conditions of the service of candidate-teachers in them. Managers, if they had the privilege of recommendation, would find for this class candidates with the needful tastes, character, and disposition, who, remaining under their parents care and acquiring in the day-school actual experience of the labour and trials of a teacher's life, would be prepared in virtuous perseverance to face as trained teachers the realities of the r future career.

"194. In the preceding remarks, directed chiefly to the expediency of using Model Schools as training schools, we have touched upon a point which was constantly before us—viz., the impropriety of giving them the name of 'model.' How is it possible ever to secure such schools in country places? A name is of small consequence perhaps, but in this case it is calculated to mislead, and it certainly assumes, what we have endeavoured to controvert in the preceding remarks, that these are fit places to train those who are to be future teachers of elementary National schools."

Failure.

On a review of the whole subject we conclude that Model Schools have failed to accomplish the objects of their institution, and that the cost of their further maintenance is not justified by the results produced.

It remains to be considered how the buildings already erected at great cost can be employed for purposes of public utility. The following suggestions were made to us:—

Major *O'Reilly*, M.P.:—

Evidence.

"15008. Mr. *Dease*.—These schools being now in existence, what would you propose should be done with them—I think you stated, in answer to a question from another Commissioner, that you thought some of them should be retained as denominational training schools; what would you propose to do with the smaller class of Model Schools—those which are in reality large National schools in the smaller class of towns, and not training schools to any large extent?—Major *O'Reilly*.—Of course that is a practical question; and it will have to be decided naturally—if decided at all—by practical considerations at the moment; but I would be inclined to recommend that they should be handed over, or sold—if they could be sold at anything like the original cost—to such public bodies in the localities as would take charge of them, and make them really valuable and useful, as large schools, to the people, with an ordinary amount of assistance from the State.

"15009. Supposing they were to become, in the same sense, as the other small schools in the country, denominational schools, would they receive the same proportion of support from the State as the other denominational schools?—Yes, exactly. It would be so much saved in the expenditure on education."

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[1] Are the teachers in Model Schools appointed as a reward for previous good service in the same capacity in other elementary schools? Certainly not uniformly—for more than half the teachers of girls' and infant schools were appointed before they were 23, according to the returns furnished by the Board.

Of the 52 principal teachers in these schools—

7	were appointed when they were	19 or younger,
6	" "	20 years of age.
7	" "	21 "
6	" "	22 "
5	" "	23 "
21	" "	over 23."

Of the 26 male teachers in the Model Schools only 5 were appointed when under the age of 27, so that in this case there is ground for supposing that the first may have been given for meritorious service as National schoolmaster; but other qualifications have evidently guided the Board in appointing the teachers of girls and infants. In some places we were told that superior manners and ladylike deportment were considered essential, in order to attract the children of the more prosperous class; and indeed the teachers of elementary schools have in great measure ceased to look forward to these posts as the reward of professional exertions.

[2] See returns from National Board, § iv., par. 5, p. 170. 2,304 pupil-teachers and monitors have been in the Model Schools, of whom 731 only are known to be in the Board's service (excluding those serving at present as pupil-teachers and monitors).

Model Schools.

Bishop *of Down* :—

"19591. *Chairman.*—In such a system as you have shadowed out, in what manner would you suggest dealing with the Model Schools?—Bishop of *Down.*—If the Model Schools could be kept up in the present system, as retaining in its entirety and in its integrity the National Board system, I should prefer it. But if it was found necessary to make a change, I think it would be desirable to see what would be the next best thing if we cannot get exactly what I consider the best thing. I should be very much inclined to hand them over to local committees principally composed, if not entirely, of laymen and managers for intermediate schools or training schools. If they are not to be kept up under the Board in their present form as Model Schools, I should prefer to see them handed over to the different localities."

Mr. *Kavanagh* :—

Evidence.

"12053. Mr. *Dease.*—What would you propose with regard to the establishment of such schools, and the use of the ones already existing?—Mr. *Kavanagh.*—If the State was in harmony with the general feeling of the people upon religious and political questions, my objection to such schools would not be anything like as strong as it is. My notions are entirely concrete, founded on the local circumstances of the population; and I see no possible way of conducting these schools, except by handing them over to the several religious bodies. I do not say that such a large amount of property ought to be legally assigned or given over; I do not say as a citizen that it is a right or a proper thing to do, to hand over such property all at once, but I would have them so conducted as to make available the cost of their erection, the large salaries of the staff, and their excellent machinery and appliances —I would have them so conducted as, at any rate, to make them available for their object, which is, the general instruction of the upper portion of the lower and the lower portion of the middle class, who alone could protract their school attendance to an age to fully avail of their advantages, and, as a first step, I would drop the ridiculous and unmeaning name *model* schools.

"12054. When you speak of handing them over to religious bodies, what are we to understand by that?—I would have no objection in Belfast to hand over bodily, the great Model Schools there to the Presbyterians, in whose midst the Model Schools are placed.

"12055. Are we to understand by that the laity, clergy, and all together?—Yes; all together; I would have no objection to do that. I would have no objection to hand over the Derry Model School to the 12,036 Catholics, they constituting nearly three-fifths of the population. In the same way in Galway, Cork, Limerick, Waterford, Kilkenny, Clonmel, Athy, Enniscorthy, Sligo, and other places, I would give to each denomination in proportion to its numbers—not strictly in proportion to its numbers, because, in the case of the Catholics, it ought to be directly as their numbers, and inversely as their property. They ought to get most, as being the most neglected, and having less of the things of this world to fall back upon; and I would let the English Government make some reparation for the wrongs of the last three hundred years, by trying to raise the Catholics up to the level of the rest of their countrymen."

The Bishops' memorial of 1866 suggests :—

"These buildings might be turned to various useful purposes; some of them might be turned into training schools of a denominational character, others might be converted into reformatories others utilized in some other way."

Model School report, A. :—

"244. It only remains that we indicate the course which we think should be taken with the model schools. We have stated our opinion that these schools are practically schools of intermediate instruction for the middle class and professional classes, and not schools for the poor; we think the Commissioners are not justified in maintaining them out of funds voted by Parliament for the Primary Education of the Poor in Ireland.

"245. We think they ought to be given up, that some (*e.g.*, Ballymoney, Bailieborough, Trim, Newtownstewart,) might be restored to the condition of ordinary elementary National schools—others may be assigned to the different religious bodies as places for denominational training of teachers, should the scheme contemplated in Mr. Fortescue's letter ever be carried out; and others, such as Belfast, Waterford, Cork, &c., in the principal towns, should be offered to some local committee elected by the parents of the children, if they would undertake the annual expense, and then such committee might provide the education which was in demand—the Government giving the building for nothing, and reserving right of inspection.

"246. By such means the annual cost of these model schools would be saved; there is no doubt that in some places local support would be found for them; in other cases there is no reason why the State should be burdened with an annual expense, which is often superfluous, and for an object which the independent classes do not sufficiently value to care to pay for it."

The recommendations respecting Model Schools which we have agreed to submit to Your Majesty are—

Recommendations.

1. **That the existing Provincial Model Schools should be gradually discontinued.**
2. **That all existing Provincial Model Schools, which cannot be carried on by Local Committees as Elementary Schools, on the present system, receiving only such sums as may be earned by their Scholars on examination, or may be due to Teachers, may be granted on lease to any Body applying for them as Training Schools, on easy terms, such as will provide for their maintenance and repair.**

CHAPTER II.—AGRICULTURAL SCHOOLS (MODEL AND ORDINARY).

AGRICULTURAL SCHOOLS.

Early views on Agricultural Schools.

As early as 1837 the Commissioners of National Education decided on combining agricultural with literary instruction in their schools.

In their Report for that year we find the following passages[1] :—

> "14. We intend that our normal establishment, which we hope will be completed in January next, shall consist of two departments—one for elementary, the other for scientific instruction; and that the latter shall teach, in particular, those branches of science which have a practical application to husbandry and handicraft. We also purpose having a school for industry in the immediate neighbourhood of Dublin, with work-rooms, and a farm of from forty to fifty acres annexed to it; and that those who attend it shall be practised, at stated times, in different descriptions of manual work, and in the general business of agriculture.
>
> "15. Our object is not to teach trades, but to facilitate a perfect learning of them by explaining the principles upon which they depend, and habituating young persons to expertness in the use of their hands.
>
> "16. Considering, too, the very backward state of agriculture in Ireland, and that it forms the only source of employment for a vast portion of the labouring poor, we think it particularly desirable that a better knowledge of it should be promoted; and that the schools under us should tend, as far as practicable, to bring forward an intelligent class of farm labourers and servants. * * *
>
> "24. We further propose, when establishing each Model School, to make such an arrangement, if practicable, as may enable us afterwards to connect it with a model farm of about forty acres, should we be authorized by a future grant from Parliament so to do. * * *
>
> "28. It is our intention gradually to divide the National schools, in general, into two classes; the one to consist of primary the other of secondary schools. The primary schools to afford elementary instruction; the secondary, scientific, and instruction also in manual occupations. A portion of land for garden husbandry, to be an indispensable adjunct to each secondary school, unless situated in a city or town. Instruction, however, in manual occupations to be encouraged in the primary schools also; and a female department, under a female superintendent, to be annexed to each. The females to be taught work suited to their sex, in addition to reading, writing, and arithmetic."

In so deciding the Commissioners were doubtless much influenced by the strong expressions of opinion that had reached them from various quarters in Ireland.

The lamentable events consequent on the famine of 1846–7, seem to have strengthened the popular idea that industrial should be incorporated with literary education in the ordinary schools of Ireland, and additional pressure was at that time brought to bear on the Commissioners to urge an extension of the system they had set on foot.

The nature of the arguments used in support of these views may be gathered from the following extracts from documents to which reference has more than once been made in the Evidence[2] given before us, and in the Special Report (C)[3] on Agricultural Schools drawn up by two of our colleagues :—

> "In 1847 Lord Monteagle, in a letter addressed to the Duke of Leinster, most strongly urged the importance of establishing a system of agricultural instruction wider and more thorough than had as yet been attempted, and appended a series of 'Suggestions for the Establishment and Government of Agricultural Schools.'
>
> "19. In his letter to the Duke of Leinster, Lord Monteagle stated his object to be, 'to urge the expediency of doing a little more in the way of agriculture than had as yet been attempted in Marlborough-street.' He added. 'The addition to National schools of a little four-acre farm, as at Larne, might be easily managed in many places; and, in my mind, would be productive of incalculable benefits. And the addition to your stock of books of some elementary treatises on husbandry would surely be no difficult task.' Further on he expresses his hope that the Board may be enabled 'to attach a little experimental farm to each district model school,' and 'to add to the present system of inspection a special Agricultural Inspector.' In the suggestions forwarded along with his letter to the Duke, the following passage occurs :—'I allude to the system of agricultural instruction. It is wholly unnecessary to dwell on the importance of this branch, but I may be allowed to observe, in passing, that what before the blight of the potato crop was a matter of undeniable usefulness, is now, by this casualty, made a matter of indispensable necessity. We are called upon in some districts, *under the penalty of famine*, to teach our people the modes of cultivating better crops; and even in the less afflicted districts, if property is to be continued as such, by yielding any surplus produce, this requires more skill and knowledge than the Irish peasant as yet possesses.'
>
> "20. A very striking confirmation of these views appeared soon after in 'The Condition and Prosperity of Ireland,' by Mr. Jonathan Pim, the present member for the city of Dublin, a work which attracted much notice at the time, and which has been often quoted since as an authority on the vexed subject of which it treats.
>
> "21. After giving some details of the sad state of the peasantry consequent on the loss of the potato crop in 1846–7, Mr. Pim asks—'Can nothing then be done? Are our peasantry to be starved down to the level of our present resources, and then again to plant potatoes and live by con-acre, ... or are we to seize the present opportunity for improvement? . . . . This is the time for improvement. . . . . Education must be more extensively diffused; not merely by the knowledge of letters, but by . . . . that *industrial* instruction which will make every man more skilful in his particular branch of business. *Especially do our farmers need instruction.* . . . . The Education Commission might fill its station most usefully by establishing numerous agricultural schools."

In 1848, the Commissioners had only one Model Farm, but in the following year they began to extend the scope of their agricultural system, three new farms having been placed on their list during 1849. In 1856, we find that they had twenty such farms—a limit that has not been exceeded.[1]

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[1] Report for 1837, 14, 16, 28.

[2] Evidence, 4644–4650.

[3] This report will be found in the Appendix to this volume.

Soon after 1856 popular feeling seems to have changed, and complaints were made in Parliament (C. 25) and elsewhere, that the expenditure of the Board of Education on its agricultural department was excessive, and that the results being obtained were not in proportion to the cost incurred. A like opinion seems to be still entertained by some. Cardinal *Cullen* says :—

Evidence.

"26611. *Chairman.*—What is your objection to the agricultural schools?—Cardinal *Cullen.*—I think they are generally useless and very expensive. This is my objection as far as I know them. I heard a very distinguished member of Parliament say they were called 'model schools' merely because they were models to be avoided; I believe that is the general opinion through the country. But I do not refer to the Albert Institution at Glasnevin.

"26612. Your objections are of a practical character, and you do not place that class of school under the religious question?—We object to them because they cost a great deal of money, and still more because they are accompanied with all the evils of mixed schools. We object to them on religious as well as on economical grounds. No one imagines that they contribute to the progress of agriculture in the country, in proportion to the amount expended on them."

Original estimates exceeded.

There seems no doubt that the original estimate of the probable cost of the farm steadings that would be required for the projected farms "of from eight to thirty acres"—has been considerably exceeded. In the Sixteenth Report of the Commissioners (1849) (quoted at length in the "Historical Sketch," page 93) the estimate is said to have been "from £800 to £1,000, according to the size of the farm"—while in the returns furnished to this Commission—excluding the Glasnevin Institution and Dunlewey, for which no returns are given—the total cost of "farm buildings," for the remaining eighteen Model Farms is stated to have been nearly £26,000.[2] This large expenditure would appear to be thought hurtful to the cause of agricultural education. Mr. *S. De Vere* says :—

Evidence.

"20189. *Chairman.*—To what causes do you attribute the failure of the agricultural school as a place for training boys?—Mr. *De Vere.*—I think that these minor agricultural model schools—I am not speaking of the great ones, but of the minor ones—are too small to teach scientific agriculture, and I think that they are too small also in proportion to the amount of capital which has been laid out upon their building. I think that the farmers around them say, 'This is no example to us, because our capital does not enable us to apply the same means of developing the resources of the ground that we see before us. Therefore this is a thing that though we may admire, we cannot copy.'"

Mr. *Baldwin* holds a like opinion :—

"4449. *Chairman.*—Have the buildings on the larger farms been too expensive from any reason?—Mr. *Baldwin.*—I think they have, in almost every case, been too expensive.

"4450. From what cause has that arisen?—It arises from a variety of causes. In the first instance, all undertakings by the Government are done more substantially than they would be on ordinary farms; their leases are longer—the leases of the Commissioners are in many cases for 999 years. In the next place, all buildings done by Government are much more expensively done, I should be disposed to say, than those done by private individuals. In the third place, in all public undertakings of the kind there is a desire to put up a set of buildings more showy than an ordinary individual would require under the circumstances."

A somewhat similar opinion is expressed by our colleagues, Mr. Dease and Mr. Sullivan, who, at our request, reported to us specially on the condition of the agricultural schools. Their report is distinguished among our documents by the letter C, and where reference is necessary, it will be indicated by that letter.

AGRICULTURAL SCHOOL REPORT (C. 31).

"The expense at which many of the model farm steadings had been built, and the general aspect of the establishments, were calculated to produce evil results in more than one direction. While they alarmed the economist who had to pay for their erection, they discouraged the farmers whom they were intended to instruct. Of the 608,564 farm holdings into which, at the date of the last Census, Ireland was divided, 309,480, or more than half, were of less than fifteen acres in extent. At the date of which we are now treating, the excess of the smaller class of farms was probably even greater than in 1861. Now, it was farmers of the class holding these smaller portions of land for whom, in a special manner, the system of agricultural instruction was intended. Deep cultivation for roots and house feeding for cattle were the primary lessons to be taught, and 'Belgian farming' was the model held up for imitation. It was, therefore, eminently a small farmer's system. Now, it is sufficiently notorious that, judged by an English or a Belgian standard, the small farmers of Ireland are deficient in accumulated capital. We say 'accumulated' to protect our statement from the popular criticism that his strength, thrift, and industry should be counted as part of the small farmer's capital. Doubtless they should be, but not to the exclusion of his cow, pigs, and poultry, his spade and pick, dairy crocks and churn, and of so much ready money at the least as will suffice to keep himself and family, and pay a half-year's rent before his first crop becomes available. Want of capital then being notoriously one of the Irish farmer's weak points, it was not judicious when introducing to his notice an improved system of agriculture, against which (if merely because it was a novelty) he was sure to be prejudiced, to present it under conditions that were to him absolutely impossible of attainment. To dilate on the economic benefit of house-feeding the three or four cows of a ten-acre model farm in a byre built of cut stone which had evidently cost nearly as much as the fee-simple of the farm it incumbered, was palpably absurd. Might there not be danger of the system thus exemplified sometimes coming to be looked on as partaking of that absurdity?"

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[1] Returns from National Board, sec. xvii., par. 1, p. 500.

[2] *Ibid.*, par. 2, p. 501.

AGRICULTURAL SCHOOLS.

C 33 :—

> "It is not of course to be expected in the larger and more imposing establishments—such as Glasnevin, Cork, and Belfast—where provision is made for the accommodation of large classes of agricultural boarders, and to which a certain air of being show places cannot fail to be attached—that the buildings should be necessarily erected on as plain a scale as economy might suggest to an estate owner who had merely profit in view. Some margin might fairly be allowed in such cases for moderate ornamentation, as it is allowed to railway companies, and other trust-holding bodies in the erection of their various termini, stations, hospitals, and similar public buildings. But in the model farms in strictly rural districts—where the chief object in view was to encourage improved agriculture in the neighbourhood by instructing the rising generation and by affording examples to all of what should be avoided, as well as of what should be done; the expenditure of the public money in needless ornamentation, or in providing an extent of accommodation greater than the size of the farm could ever require, was worse than wasteful—it was positively injurious. Indeed of all the model farms we met with in the course of our tour, we did not find any doing more real good than Lough Ashe, in Tyrone, where the buildings although sufficient for their purpose, are of a very plain and homely character. Nowhere did we see more practical good being done—we found there the largest number of boarders—and nearly the best instructed of any that we met, both in the theory and practice of agricultural science. We found as great, if not greater proofs, than in any other model farm we visited of continuous good work done, and doing, in reclamation of barren land, in clean and productive cropping, and last, not least, in a long series of highly satisfactory balance-sheets. When this establishment was founded in 1834, one-half the present farm was a wild mountain side, and the other a snipe marsh. The work of reclamation has gone on little by little, and the accumulating profits have been re-invested in improvement. At the date of our visit the boarding class was filled. Sixteen is the largest number that the establishment can accommodate, and we found sixteen there. A reference to the report of the Commissioners of National Education for the year 1855, will show Lough Ashe holding a similarly high position at that time as an agricultural boarding school. The total number of 'paying' (as distinguished from 'free') agricultural boarders in 1855, in the twenty model agricultural schools under the exclusive management of the Commissioners was thirty-one, while at Lough Ashe alone there were thirteen 'paying' boarders."

The number of agricultural schools in connexion with the National Board in the year 1867, is stated in their return[1] to this Commission to be 112. In the evidence of Mr. Baldwin the superintendent of the agricultural department, the total number is given as 121. From both sources, however, we learn that—excluding the Albert Model Farm—the number of model agricultural schools under the exclusive management of the Commissioners is 20; and of first-class model agricultural schools under local management, 18. The discrepancy, therefore, is confined to the class of "ordinary agricultural schools," and is probably to be accounted for by additional schools having been added to this class between the dates at which the conflicting information was furnished.

The distinction between the different classes of agricultural schools referred to may be thus described. In the case of the "Model Agricultural Schools" the Commissioners of National Education rent the land, erect the farm-buildings and dwellings for teacher and boarders, supply the stock, implements, &c., pay the salary of agriculturist, as well as all working expenses, and receive the proceeds of all sales. In the "First-class Agricultural Schools under local management," and in the "Ordinary Agricultural Schools," the teachers farm for their own profit, renting their farms from local parties with the approval of the patrons or managers of their schools. In a few cases the Commissioners have contributed a portion of the expense of erecting the buildings, but as a rule they have no connexion with the agricultural department of these schools beyond supplying agricultural inspection to encourage scientific cultivation—paying a small salary to the agricultural instructor (£10 in the "first-class schools" and £5 in the "ordinary")—and in some cases making a trifling allowance towards the part payment of an industrial class. All boys in the third and fourth classes of these schools receive agricultural instruction. Only those in the industrial class take part in the actual cultivation of the school-farm or garden.

The number of model farms under the exclusive control of the Commissioners has been stationary since 1856. The number of ordinary agricultural schools has been slowly but steadily increasing. In 1845 there were 9; in 1855, 46; in 1865, 62, and at the present time there are about 80.

Model Farm, Glasnevin. Evidence.

The chief agricultural establishment of the Commissioners is the Albert Model Farm at Glasnevin, in the immediate neighbourhood of Dublin. This school was opened as early as 1838 with a small farm of 17 acres attached. It has been considerably enlarged since that time—its present area being nearly 179 acres.

The object of this Institution is thus described in the Return furnished to us by the Commissioners of Education:—

> "In the following year (1838) the Glasnevin Model Farm and Garden, under the exclusive control of the Commissioners, was opened for the purpose of instructing the teachers in training in Dublin in the principles and practice of improved agriculture, to afford literary and agricultural instruction to the pupils admitted to the institution, and to qualify them for the duties of agricultural teachers, land stewards, farmers, gardeners, &c."[1]

Accommodation is provided at Glasnevin for seventy-five boarders. In the return already quoted the number stated to be in residence in 1868 was 63. The cost of maintenance for each boarder is "about £22 10*s.* a year"; and the period of training is two years.

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[1] National Board Returns, p. 500, sec. xvii., par. 1.

In the Thirty-fifth Report of the Commissioners (1868) the gross expenses of the Agricultural Department at Glasnevin are thus set down:—

	£	*s.*	*d.*
Salaries and allowances,	507	11	4
Maintenance and travelling expenses of agricultural pupils,	2,146	12	8
Purchase of stock, seeds, implements, labour, &c.,	930	9	8
Rent,	571	8	6
Total,	4,156	2	2

On the other side of the account appears the amount of the receipts from the farm during the year—£2,651 17*s.* 7*d.*—making the net cost of the establishment for that year £1,504 4*s.* 7*d.*

This is exclusive of the proportion of amount spent in agricultural inspection, which, under the heads of salaries and travelling expenses of agricultural inspection, is set down at £1,014 12*s.* 6*d.*

Besides the regular course of instruction given to the class of Boarders at Glasnevin, all the male teachers in training in Marlborough-street receive agricultural instruction once a week at the model farm.

Whatever evidence we have received on the subject leads to the belief that the teachers who have received even this limited agricultural training have benefited by it (C 443, 470). Cardinal *Cullen* speaking of Glasnevin qualifies his rather sweeping condemnation of the agricultural schools, already quoted:—

> "27048. . . . When speaking the other day about the agricultural schools in Ireland, I mentioned that they were generally of very little value to the country. I dare say, at the same time, that one good agricultural school affording proper training and proper instruction upon everything connected with agriculture, would be very useful; and I have heard that the Glasnevin model agricultural school is rather successful at present."

Mr. *De Vere* too looks for good from the maintenance of such an establishment:—

Evidence.

> "20233. *Chairman.*—To what do you attribute the failure of the boarding system?—Mr. *De Vere.*—I attribute it partly to what I have already stated, that those schools were too large and too small. They are too small for teaching scientific agriculture. They are too extensive for teaching the ordinary farmer how to work upon his own land. What we want is this. We want a small patch of garden land, and spade husbandry, attached to the National school, on the one hand. On the other hand we want some one, two, or three great agricultural colleges. Take Glasnevin, for instance. Have another in Cork, or elsewhere, or make it one if you please. But let the system be this, and you will then have, at the one limit, really scientific instruction given to men who intend to pursue agriculture as a science, and on the other hand you will give an example to the poor which will be really useful and available to them, at the smaller end. This is my idea. It may be right or wrong. I dare say it may be very crude, but my idea is that the agricultural training of the country should be confined to two or three great agricultural colleges, and that an example should be set before the small farmers' eyes in connexion with the National school."

Although at one time much dissatisfaction was expressed with the losses entailed by the farming operations at Glasnevin, there has, within the last few years, been a striking improvement in the financial results attained.

Mr. *Macdonnell* says:—

> "24032. Mr. *Dease.*—At one time there was a good deal of public disapprobation of this agricultural system. Are you of opinion that the system is working at present better than it was working some few years ago?—Mr. *Macdonnell.*—It is working a great deal better now. The farms are in far better order. They are under our own management. If we lose a little we gain a good deal, and there is a good deal of improvement going on since Mr. Baldwin was placed at the head of the agricultural department."

A reference to the balance-sheets for the last five years will confirm the statement of the Resident Commissioner.[1]

We are of opinion therefore—

RECOMMENDATIONS.

1. **That the Albert Institution and Model Farm at Glasnevin be retained as a school of Agriculture.**
2. **That all Teachers who may for the future be trained under the immediate superintendence of the Commissioners of National Education, should, as now, receive agricultural instruction at Glasnevin.**
3. **That any teacher being trained in a State-aided training school, shall be allowed to receive agricultural instruction at Glasnevin.**
4. **That admission to the class of free boarders be made the reward of proved merit.**
5. **That the class of paying boarders be maintained.**

The other model farms under the direct management of the Commissioners of National Education are classed under the two headings, "Provincial" and "District"

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[1] C 101, 109, 123, Reports of Commissioners of Education, 1866, 1867, 1868.

AGRICULTURAL SCHOOLS.

Model Agricultural Schools. Of the former there are 4. The Ulster farm, near Belfast, with an area of 108 acres; the Munster farm, near Cork, with 126 acres; the Kilkenny farm with 79 acres; and the Mungret farm, near Limerick, with 70 acres.

District Model Farms.

The position and extent (omitting roods and poles) of the district model farms are here shown:—

ULSTER—5.	Acres.	LEINSTER—2.	Acres.	MUNSTER—8.	Acres.	CONNAUGHT—1.	Acres.
Bailieborough, . .	48	Athy, ...	64	Derrycastle, . .	18	Leitrim, . .	15
Bath, ...	42	Woodstock, . .	8	Dunmanway, . .	16		
Ballymoney, . .	23			Farrahy, . . .	41		
Templedouglas, . .	20			Glandore, . .	24		
Dunlewey, . .	8			Gormanstown, . .	47		
				Kyle Park, . .	16		
				Mount Trenchard, .	30		
				Tervoe, . . .	23		

The total extent of land held by the Commissioners for agricultural purposes is 1,013 acres. Griffith's valuation of the land, without the buildings, is £1,197 10*s.* The total yearly rent payable is £1,977 4*s.* 1*d.*, in addition to a sum of £785 1*s.* 3*d.* paid as fine or part purchase of the Glasnevin and Belfast farms.[1]

There is accommodation for boarders, varying according to the size of the farm, from two to twenty, at each of these schools; and agricultural instruction is also given to the third and fourth classes of the boys attending the adjoining model or ordinary National school.

Expenditure on them.

The gross expenditure on the school farms of this class for the year 1868, including salaries of officers and maintenance of forty-three agricultural boarders, as well as ordinary farming expenses, is stated in the Thirty-fifth Report of the Commissioners of National Education to have been £6,875 4*s.* 9*d.*, while the receipts for the same year are given as £4,163 17*s.* 1*d.* The net cost of these schools for 1868 would therefore be £2,711 7*s.* 8*d.* The number of day scholars who received agricultural instruction in these schools in 1868 is stated in the same Report to have been 372.

The mode of inspecting and supervising the expenditure and system of farming in these schools is detailed by Mr. *Baldwin*:—

Evidence.

"4463. *Chairman.*—Excluding for the present Glasnevin, what are your duties as regards the nineteen other schools in the first class?—Mr. *Baldwin.*—My duty at the commencement of each year is to receive from each of the stewards on the farms what we call a 'pre-annual estimate,' which is a detailed statement of what he proposes to do for the ensuing twelve months, giving the kinds and quantities of seeds required; the kinds and quantities of manures; the kinds and quantities of implements; the number, description, and probable value of the live stock he proposes to dispose of; the amount expected to be realized by dairy produce—in fact, a detailed description of the system of farming which he proposes to carry out for the twelve months. This is accompanied by a map showing the proposed cropping for the twelve months. It is a part of my duty to examine these as carefully as I can with the view either of approving of them or suggesting such alterations as I think desirable. I have then to see that those plans are fairly carried out, and that they are not deviated from without good reason. It it also my duty to exercise a check on the expenditure month by month. I have to give the steward of each farm authority for the sale of stock when he requires it. He accounts with the Commissioners themselves for all money that pass through his hands, but the accounts are examined month after month by me. It is further my duty to visit those schools as often as my other duties will permit, and to make reports to the Commissioners on their state and condition.

"4464. How often do you visit the schools in this class in the year?—Unless prevented by other duties, I invariably visit each school three times in the year—first in autumn, to see the preparations for the ensuing year; secondly, in spring, to see the spring cultivation; and lastly, I like in every case to visit the farm before harvest, to see the state of the crops in them.

"4465. Is the manager of each farm obliged to get your approval of every sale of stock?—He is.

"4466. Supposing that from the season the crops turn out badly, and that he is obliged to sell earlier than he originally intended; or if, on the other hand, the crops are good, and that he is able either to keep on or to buy in additional cattle, does he require your consent to all such detailed changes?—Yes, but then I am supposed to be in possession of all these circumstances as they arise. The manager furnishes to me a weekly journal of what he has done for the past week. I see that journal every Monday morning; so that I am supposed to be thoroughly acquainted with all those details."

The financial success of these farms has been in no small degree jeopardized by the high rents for which the Commissioners have in many instances made themselves responsible. C.:—

"653. The rents for which the Commissioners of National Education have made themselves responsible for several of their farms, and to which they are in most cases bound by leases with many years to run, are, according to the Irish standard, very high, even if we value the land in its present improved condition. In the original and unimproved state of the land the rents, estimated by the same standard, must in some cases have been so excessive that it is difficult to conceive the Board's having made itself liable to them."

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[1] Returns from National Board, sec. xvii., par. 2, p. 501.

Agricultural Schools.

Also by the injudicious choice in some instances made by those fixing on sites for model farms. The Resident Commissioner, speaking of the Ulster Farm, says:—

"24023. Mr. *Dease.*—Are you personally acquainted with the working of the Belfast model farm?—Mr. *Macdonnell.*—I am not. We have always found it has been one of the most expensive of our agricultural establishments.

"23024. I suppose you are aware it has been a very losing concern from first to last?—A very losing concern. The land is very unfavourable for general agricultural purposes. It is a very stiff clay, fitted for making bricks. It requires a great deal of expenditure to bring to anything like a state of good cultivation. From that circumstance—and, perhaps, from others—it has been a losing concern.

"23025. The rent is very high?—Very high, being in the neighbourhood of one of the largest towns in Ireland.

"23026. Are you of opinion that any model farm should be retained, where it seems practically impossible to make ends meet?—Though I think the great object of the model farms under the Board is to train agriculturists, yet certainly it is exceedingly desirable there should not only be good places for the education of future farmers, but also that the farms should be remunerative. I think the public always look with just suspicion upon every agricultural experiment, where there is a dead loss.

"23027. The land of the farm at Belfast being what it is, do you consider there is any sufficient quantity of land in Ireland of about the same kind and quality, to make it at all desirable that that farm should be retained as an example of the proper mode of tilling that sort of land?—I don't think there is.

"23028. Do you think it would be in any way injurious to your agricultural system if that establishment were to be altogether given up as a model farm?—We thought when urged very much by people in Belfast to have an agricultural school in their immediate neighbourhood, it would be a very great advantage to have the teachers and the pupil-teachers, employed in the model school, boarded and lodged at the farm; and that the pupil-teachers should be able to see the improved mode of agriculture carried on at the same time that they were receiving superior literary education.

"23029. Is it not a fact that the farm being at a distance from the model school, no practical nstruction in agriculture can be given to any except a very small class, those who may happen to be resident pupils, and a certain number of teachers in the model school?—That is so."

Although, as we have already remarked of Glasnevin, a marked improvement in the agricultural and financial condition of these schools has taken place of late years, yet we are of opinion that the benefit conferred by them has not been commensurate with their cost.

They are in most cases closely connected with literary model schools, so that their position would be anomalous if the Model School system should be abandoned.

We are of opinion, therefore—

Recommendations.

1. That the position of "Provincial" and "District" Model Agricultural Schools should be revised by the Commissioners of National Education, and that their number should be reduced.

(a.) Some (as the Ulster Farm, near Belfast, which is quite unsuited for the purpose of a model farm) might be advantageously disposed of, or applied to purposes of public usefulness, such as reformatories or industrial schools.

(b.) Others, that are likely to be self-supporting, and that are not directly in connexion with existing literary model schools, might be maintained.

(c.) Others again might be transferred to the management of local committees, as has been suggested in the case of model schools.

2. That in the Model Farms that may be maintained under the direct management of the Commissioners of National Education, equal facilities for receiving agricultural instruction should be given to all Teachers in training in State-aided training schools.

3. That Grants for "Free Boarders" should be limited in number, and the nomination should be made the reward of proved merit.

4. That where there is accommodation for paying boarders, such boarders may be admitted.

"First-class" Agricultural Schools.

There remain for consideration the first-class agricultural schools under local management, and the "ordinary" agricultural schools. The cost of the former for 1868 is tated in the Report of the Commissioners of National Education for that year as 371 3*s.* 11*d.* Speaking of this class of schools Mr. *Baldwin* says:—

Evidence.

"4475. *Chairman.*—What are your duties as regards the eighteen school farms of the first-class under ocal management?—Mr. *Baldwin.*—My chief work of inspection is on the larger farms now described. I also visit the others when in the neighbourhood. I visit the eighteen model schools as well as the smaller school rms as often as I can.

"4476. How often in the year do you visit those eighteen school farms under local management?—At least nce a year; but there is another officer who is supposed to visit them three times a year."

Major *O'Reilly*, M.P., speaks of his personal experience as patron of one of these schools, Clonkeenkerril, in Galway:—

"14874. *Chairman.*—Have you had any personal experience as regards model or agricultural schools?—Major *O'Reilly.*—My personal experience is entirely confined to one small second-class agricultural school on my own property in the county Galway.

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"14877. Has it produced any beneficial results in improving the cultivation of the neighbourhood?—I think it has a little, but I must fairly say after twenty years' experience, I am somewhat disappointed in it.

"14878. Do you consider it really acts as an agricultural school, or that it is merely a National school with a fine name?—Well, I think it is in some sense merely a National school with a fine name, because the class of children that attend are, as in the other schools I have described, children rarely exceeding the age of fourteen years, and generally thirteen and twelve; but I do think it does serve a good purpose this way, it costs the country very little, indeed, some small additional salary, and the children see the small farm, of the size of the ordinary farms around it, well and profitably cultivated, because they see the profit which is made of it, and which goes to the master."

Mr. *Baldwin* considers one of the schools of this class—Lough Ashe, in Tyrone—the most successful agricultural school in Ireland (13108), but on the whole he does not think them as useful as the "ordinary" agricultural schools. This view is confirmed by our colleagues (C.) :—

"647. The majority of these schools, of which there are but seventeen, differ from the 'ordinary' agricultural schools chiefly in the size of the farms attached, and in the fact that the salary as agricultural instructor allowed to the teacher by the Commissioners of National Education is in their case £10, while in that of the 'ordinary' schools it is only half that amount. The case of Lough Ashe, however, of which a fuller account will be found in pages 79, 80, 81, differs from the rest of these schools in maintaining, and most successfully instructing, a large class of boarders. The excellence of this school has been acknowledged by the Commissioners of Education, who have made a special extra grant to the teacher, in recognition of his services in the cause of agricultural education. Ballinakill was also a very favourable specimen.

"648. The remarks that we have made in respect to the 'ordinary' agricultural schools apply in great measure to those of this class. As a rule, however, and although a few of these farms are amongst the most useful we met with, we are disposed to prefer the smaller farms, as being less likely to injure the efficiency of the school by attracting too much of the teacher's time and attention from the literary instruction of his pupils. In some of these, as in many of the 'ordinary' schools, we found too little attention paid to giving practical lessons on the farm in illustration of the theories taught in the school-room."

RECOMMENDATION.

That "first-class" Agricultural Schools under local management be not extended.

"Ordinary" Agricultural Schools.

The total cost to the State in 1868 of the "ordinary" Agricultural Schools is stated to have been £367 3*s.* 9*d.* The evidence in respect to this class of Agricultural Schools is largely in their favour. Mr. *Macdonnell* says :—

Evidence.

"24009. Mr. *Dease.* Do you consider that the engrafting of agricultural education upon literary education has on the whole been beneficial?—Mr. *Macdonnell.*—I think so far as it has gone it has been very beneficial. It has fallen very far short of what the friends of agricultural education expected at first. It has fallen short of it in this country, and I believe in almost every other country where the experiment has been made. I believe as far as it has gone it has been highly beneficial, and I am sure it might be carried on to a far greater extent than it has been.

"24010. Do you think it desirable it should be still farther extended?—A great deal farther; instead of having only 120 schools—I think that is the number in which agricultural instruction is provided—together with literary instruction, we ought to have, and could have, if we had the means of carrying out the experiment successfully, about 500 schools throughout our 6,600 schools, in which agricultural should be thoroughly united with literary education.

"24011. Then, in extending the number of these schools, would you propose to extend them downwards, if I may so say, rather than upwards—would you increase the number of ordinary agricultural schools, or the number of the larger establishments?—I think on the whole we ought to confine our larger establishments as much as possible, to a certain number that might exhibit specimens of agriculture on a large scale, and above all that would furnish rewards to the teachers and pupils in the smaller schools. The great thing would be to multiply, as far as we reasonably could, the number of small agricultural schools.

"24012. Do you consider the fact of holding a small portion of land, upon which to exemplify the modes of scientific agriculture for the pupils, is likely to interfere with the literary efficiency of the school, by withdrawing the teacher's attention too much from the literary department?—I think not. I think that in the case of all those teachers who are plain, sensible men, without much talent, they would be able to carry on the common National schools as literary schools very effectively, and at the same time attend to the cultivation of their little farms. I think that the men who are decidedly intellectual would find it to their advantage, and would infinitely prefer cultivating their own minds rather than their little farms, and such persons as these ought not be urged or encouraged much to attach farms to their schools; but the great bulk of our teachers are, and always will be, plain, sensible, homely people, and they would in most cases be able to carry on the National schools very effectively."

Mr. *C. Mahony,* Inspector of National Schools, is not altogether so favourable to this class of school :—

"17055. Professor *Sullivan.*—You said land was a temptation to a teacher to take him out of school?—Mr. *Mahony.*—Yes; I speak generally with regard to all Ireland—every part I have been acquainted with. I say, as a general rule, when a teacher has land he neglects the school; though I have found exceptional cases, where men having land were the most efficient teachers I was ever acquainted with.

"17060. Lord *Clonbrock.*—Do you think it right or wrong in rural districts to have a small addition of land given to the teacher, so as to enable the pupils there to get a little agricultural instruction?—I know very little of agriculture; but it appears that if they got instruction in the elementary principles of agriculture that would have a tendency to draw them away from bad systems. They might get rid of some popular prejudices which prevail amongst farmers.

"17061. Do you suppose such instruction would necessarily interfere with the primary instruction to any extent?—If a boy reads the Agricultural Class Book he learns to read as well as from any other book; and there is as much mental cultivation in that as in the reading of any of the other class books.

"17064. Earl of *Dunraven.*—In the schools you mentioned had the boys anything to say to the working of the farm?—In the Glengarragh and Lismore schools they have.

"17065. I don't mean the Glengarragh school but the ordinary school in which you say that land is in certain cases attached to the position of teacher?—Speaking generally, throughout Ireland the proportion of schools in which boys work is very few. Even in Model Agricultural schools, I have known instances in which the boys never worked on the farm.

"17066. In what mode do you say the teacher's having land interferes with his duties?—He devotes time to his farm that might be devoted to school. Perhaps he sends boys to work for him.

"17067. Do you consider that he devotes a portion of the regular school hours?—I am afraid that very often he does.

"17068. *Chairman.*—Do you think it is any harm to a schoolmaster to have a small plot of ground, not too large to be cultivated by spade labour?—I suppose it would. Of course it would be to his personal advantage. Whatever improves his condition is of advantage. But it is only for that reason that I conceive there would be any advantage in it.

"17069. Do you think a man can keep land, keeping more than two cows, without neglecting his school?—I have known a few instances where men had land—I cannot presume to say what the extent of it was—very probably they had two cows—and I have found them as efficient as any others; but I must say the invariable practice is quite the other way."

Mr. *Baldwin's* opinion is much more favourable:—

"4621. *Chairman.*—What is the extra cost of a school-farm to the Commissioners?—Mr. *Baldwin.*—£5 a year for salary, exclusive of whatever little grants of books they might make from time to time, which is a very small sum indeed.

"4622. Is that the total expense of a school-farm in excess of that of the ordinary National school to the Board?—That is the total expense.

"4651. Mr. *Dease.*—Have you ever found it assumed that the teaching of agriculture in National schools must be a waste of time, on the ground that it interferes with the ordinary literary course?—I have found it repeatedly.

"4652. Do you think that in truth it does so?—I think the contrary.

"4653. Do you think agricultural instruction might be more widely incorporated than it has hitherto been, with the ordinary literary course without injuring the literary efficiency of the schools?—I think it would not injure them in the least, and that not only in this country, but in any country, it ought to be done; but in Ireland more particularly.

"4654. Is there any subject that in your opinion would be more interesting to the class of boys generally attending our National schools?—I know none more interesting, and when the elements of agricultural science are well taught in the schools, it gives the advanced boys not only a very useful knowledge in this respect, but I think it also gives them a taste for knowledge of all kinds."

Mr. *Baldwin* speaks of an increased interest on the part of school-managers in schools of this class:—

"13053. Professor *Sullivan.*—How far do the managers, as a rule, take an interest in the working of those farms; do they take such an interest as that they could be brought into play on any system of payment by results?—Mr. *Baldwin.*—I think they could. In very many cases priests are the managers, and I am very glad to state that the priests are taking an increased interest in this department."

In Mr. *Baldwin's* opinion there would be no difficulty in largely increasing the number of these schools:—

"12989. Mr. *Dease.*—On the point raised by Lord Clonbrock, as to the possibility of adding small farms to schools, and making the receipt of at any rate a portion of their profits, act as a means to improve the position of the master—could this be at all generally done in the country, taking into consideration the fact that so few owners of the land, comparatively speaking, are the patrons of the schools?—Mr. *Baldwin.*—I mentioned that as one of the reasons why this class of schools has not extended; yet so soon as a teacher really finds he can profit himself, and that the Commissioners find he can benefit the public, I think between them, in a vast number of cases—perhaps in at least from 500 to 1,000 of the rural schools—you will find that the land will be forthcoming.

"12990. Lord *Clonbrock.*—Would it not be an inducement to the patrons to give land?—It would; and, in answer to the second question, I may make this remark, and I think it corroborates what I stated before as a reason why the schools had not extended: I have found very many schools with farms attached, yet not established as agricultural schools, simply because the teachers feared that, by engrafting the agricultural upon the literary portion, they would lose, perhaps, in the literary department. I remember, for instance, very well during the three years I was lecturing on agriculture, in the Central Training Establishment, having given lectures to about 150 each year, or 450 altogether, and I found fully 30 per cent. of these were admirably qualified to combine agricultural with literary instruction; I found that they actually took as much interest in what I explained, and in the practice at Glasnevin, as the young men at Glasnevin, who were qualifying themselves to become farmers or stewards. From the interest that this 30 per cent. evinced, I believed that in two or three years they would have agricultural schools. I find some of them have bits of land for their own profit; but from inquiries I have made through the country, I understand that the literary Inspectors, or other persons, discourage the thing; and the schoolmasters fear, if they took up agricultural teaching, they would lose in status the literary department.

"20991. Professor *Sullivan.*—That could be removed?—It is to a great extent removed at the present moment. That was one of the circumstances that accounts for the limited number of agricultural schools established."

In reference to schools of this class, Cardinal *Cullen* says:—

"27048. . . . . I do not object to small farms of three or four, or five acres, held by schoolmasters: if they be in any way industrious or skilful, their example may be beneficial in the parts of the country in which they live. What I wished to disparage were the intermediate agricultural schools."

Mr. *S. De Vere,* whom we have already quoted as unfavourable to the extension of

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the District Model Farms, under the direct control of the Commissioners, would be glad to see the class of "ordinary" agricultural schools added to:—

"20281. Mr. *Gibson*.—Are you aware that the Board of National Education at present has schools to which small portions of land are attached, and to the master of which they pay an additional sum of £5 per annum for their agricultural teaching?—Mr. *De Vere*.—I am aware it has been done in some instances. I am aware of one school in the county of Clare in which it has been done, and in which a small plot of land has been given to the schoolmaster with practical benefit, but I am not aware of its being a general system.

"20282. You think it should be extended?—Certainly. I do not know the name of the place—it is a school under the management of my brother-in-law, the Honorable Robert O'Brien, and Lord Inchiquin's estate. It is in the neighbourhood of Ennistymon, the one I refer to.

"20283. In the Fourteenth Report, 1847, of the Commissioners of Education there is this section:—

"'We have published an Agricultural Class-book for the use of the advanced students attending the National schools, which it is intended shall be read by all the pupils capable of understanding its contents. The object of this little work is to explain, in as simple language as possible, the best mode of managing a small farm and kitchen garden. Appended to it are introductory exercises, in which the scholars should be examined by the teachers. In order to render the lessons attractive, they have been thrown into the form of a narrative, calculated to arrest the attention of young readers. This reading-book is not, however, designed as an agricultural manual for our teachers. We propose to supply this want by the publication of a series of agricultural works, rising from the simplest elementary book to scientific teaching of a high character, and comprehending various branches of practical knowledge, bearing upon the subject of agricultural instruction. We distributed last year, amongst our teachers a variety of cheap and useful tracts, relating to the best modes of cultivating the soil, and providing against the dearth of food; and we are now engaged in circulating amongst our masters several other elementary treatises on husbandry, recently published under the direction of the Royal Agricultural Society, and containing much valuable information.'

"20284. In the same report they state:—

"'The want of school libraries for the use of the children attending our schools has been long felt. To compile a series of instructive and entertaining works adapted to this purpose, would occupy a very considerable time, and require the assistance of many individuals well qualified for compiling books suited to the minds of children. Under these circumstances, we have adopted the necessary steps for the selection of a sufficient number from those already published. Care will be taken that they are unobjectionable in all respects to the members of every religious denomination. We shall buy them from the publishers at the lowest cost, and sell them at reduced prices to such of the managers of our schools as may approve of their being lent to their pupils. We shall also frame regulations for managing the school libraries when formed, which will insure a regular delivery and return of the books.

"I need scarcely ask you whether that suggestion in the report of 1847 meets with approval at your hands?—Entirely. The Agricultural Class-book is excellent. I was not aware it had been made. I cordially approve of the second suggestion. I would just remind the Commission that there is a great difference between recommending a thing in a report and carrying it out in practice."

He explains what the instruction is which he desires to see given in Agricultural Schools:—

"20377. Mr. *Stokes*.—Do I understand you to recommend industrial training in schools?—Mr. *De Vere*.—I do, to a certain extent. I recommend agricultural training, and that part of it should be the training and management of the kitchen-garden, and that the management of that should be connected with the teaching of simple rules of cookery.

"20378. Do you think parents desire their children to labour with their hands while at school?—Certainly not.

"20379. Have you not found parents object universally to their children being put to labour unless paid for their work?—I have.

"20380. Do you not think it better to confine the primary school to its proper function—namely, the cultivation of the mind and manners?—I do not. If you allow me to explain what appears a contradiction. I am sure you did not intend it, though you put it as such. I am as much opposed as you can be to the compulsory employment of the industrial class taken from the school upon the land of the teacher. But, on the other hand, I am very strongly impressed with the advantages that would be derived from giving agricultural lectures and instruction, partly out of the Agricultural Class Book, and partly as exemplified by example of the kitchen-garden, or to place a book of spade husbandry before them by walking them through it, and lecturing them upon it. I believe there would be a great advantage in that amount of industrial training; but I quite agree with you in deprecating the employment of actual labour of children. It would be injurious to the character of the school. Nothing would induce the parents to believe of any school but that the children were sent to school to make money for the teacher.

"20381. Am I to understand your scheme goes no further than literary instruction, upon industrial matters, illustrated by natural objects?—You have put it very clearly."

Mr. *Matthews*, N.S. teacher, speaks of a desire existing among school teachers for an extension of this class of schools:—

"18546. Mr. *Dease*.—You spoke, amongst the things that would be beneficial to teachers, and also useful for education, of agriculture, and you said agriculture should be taught practically, in more schools than it is at present. Have you had, yourself, any connexion with agricultural teaching in any of the schools where you have been teacher?—Mr. *Matthews*.—No.

"18547. Have you any special knowledge of the subject yourself?—In training, I heard lectures on it from Mr. Skilling, the agriculturist.

"18548. What was the idea that was in your mind when you mentioned that to the Commission, or had you any special scheme in your mind?—The teachers at the conference in Omagh suggested that many of them could teach agriculture under proper encouragement.

"18549. You mean teaching it practically?—Yes, in many places where it is not already taught.

"18550. Do you contemplate that for that purpose some land should be attached to the school?—There should be some land."

Mr. *O'Callaghan*, National school teacher, sees the possibility of "insidiously extending agricultural instruction amongst the people" by means of such schools :—

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"20098. Mr. *Waldron*.—Do you consider it desirable to have a piece of land attached to the schoolmaster's residence?—Mr. *O'Callaghan*.—I do.

"20099. What extent of ground do you think desirable if it was feasible?—I think two acres very desirable, but I think it would be very difficult to secure two acres.

"20100. Not exceeding two acres, you think, would be desirable?—The more the better.

"20101. Assuming that the house was found for you, and that the piece of land was attached to it, would you consider that the master teaching the pupils agriculture in a small way—that if he was given the land, rent free, it would be an inducement to many teachers to teach agriculture to the pupils?—I do.

"20102. Do you think, in that way, a knowledge of agriculture would be very cheaply extended over the country?—I think it would be a very great advantage to the present system of agriculture if it were extended, as it were, insidiously amongst the people.

"20103. *Chairman*.—How much land do you say that a master, having 100 boys in the room, could attend to without neglecting his school?—The time that he would appropriate to the land should be entirely apart from the time that is devoted to the school; it should be so without detriment to the school.

"20104. How much land do you think a man with a school of that size could hold without being tempted to withdraw himself from the school too much?—Viewing it in that light, I don't think it would be desirable he should hold more than two acres."

A view equally favourable to the extension of the "ordinary" agricultural schools and "school gardens" has been expressed by our colleagues (C. 56) :—

"School gardens."

"We should be very sorry indeed to see the combination of agricultural with literary teaching abandoned in Ireland. Indeed we are convinced that its further extension would be of very great use; but the extension we chiefly desire would be one in the lower grade of agricultural schools. Hitherto the great bulk of the grant for agricultural purposes has been spent on the higher class of school farms—on what may be called to some extent the show-places of the system—while very little in comparison has gone to the 'ordinary' agricultural schools or school gardens. In these schools agricultural has been blended with literary instruction in a modest unpretending fashion, and yet in a way eminently calculated to sow the seeds of sound agricultural principles in a soil where it is much needed, and which will amply repay the trifling cost of cultivation. These schools cost the State very little. We are told that an addition of £5 a year to the teacher's salary, and about 10*s.* a year to cover the cost of the agricultural books required, is all that an 'ordinary' school need cost the State. Mr. Baldwin, in his report of 1865, tells the Commissioners that in that year '1,500 boys, chiefly the sons of tenant farmers and labourers, received agricultural instruction in these schools, which gives about 4*s.* 9*d.* as the cost per boy per annum.' It is a fact worthy of reflection that, according to this calculation, twelve months' instruction in the rudiments of scientific agriculture could have been given to nearly 4,000 school-boys for the amount of money that was lost in the mere working of the Ulster Model farm during the four years immediately preceding the date of our visit. One of the queries we circulated for the purpose of eliciting public opinion upon this point was, 'whether it would be desirable to teach the elements of agriculture in all National schools, and to add, where practicable, a farm of a few acres to each.' The great majority of those who sent us replies were favourable to the idea embodied in our question. It is evident, however, that as things now are in Ireland there would be a great difficulty in adding even very small portions of land to the existing National schools, from the fact of so few, comparatively, of the patrons being landowners. It is to be hoped, however, that there might be not a few cases where the owner of land adjoining an existing National school could be induced, on public grounds and on proper representation of the circumstances, to aid a patron who, although not a landowner, might be disposed to encourage agricultural education, by granting or letting an available acre or two for the purpose. But doubtless there are still more cases where, from various causes, we have reason to fear that such grants would not be voluntarily made. The head of the agricultural department stated in his evidence before the Commission that, in his opinion, there are about 500 existing National schools, the circumstances of whose position would make it easy to have practical instruction in agriculture engrafted on the literary education given in them at present. This opinion was subsequently corroborated by the Resident Commissioner in the course of his closing examination. These schools, if fairly scattered over the face of the country, would, when added to those already in existence, give an average of some twenty agricultural schools to each county in Ireland, the extra cost of whose maintenance would be less than £4,000 a year. The advantages would be in many ways considerable, not alone to the pupils but to the teachers, and, in backward districts, to the neighbours in the way of example. The social position of some 500 school teachers would be materially improved, not only by the increase of their incomes from the addition to their salaries and from the profits of their little farms, but by having provided for them what, as a rule, their class are now so sadly in want of, a *home*, and some healthful and innocent occupation and interest for those hours in each day not necessarily devoted to the business of the school or to study."

The opinion of Mr. *Charles Strickland*, agent to Viscount Dillon, to whom our colleagues sent some queries, is recorded in their Report on Agricultural Schools (C. 617) :—

"The farmers in his neighbourhood appreciate the advantages of agricultural teaching, and are disposed to take advantage of that given in the Loughglyn school, which is sound and practical. He thinks the farmers have given their sons the benefit of the agricultural instruction of the school, and that in many instances conconsiderable improvement is carried out at home in the management of their small holdings.'

"'The literary teaching is successful, and it is not interfered with by the agricultural instruction.'

"'It would be most desirable and useful to have agriculture taught wherever practicable in National schools. I do not think it would be desirable to attach a small farm to the school, as it would take up too much of the time and attention of the teacher. Also, in many cases the teachers have not capital to carry out improved agriculture to any extent.'

"'I think the best mode would be to have a small piece of land—say about half an acre—attached to the school, and on it a regular system of cropping carried on, so as to give the pupils practical instruction of how they were to manage their crops and farms at home—in other words, a miniature model farm. Further instruction could be given to the pupils by the teacher visiting occasionally the lands tilled at home by the pupils, and giving them advice and instruction there on the spot, and so enlisting the parents or elder members of the families to co-operate with the pupils instructed at the school farm.'"

Agricultural Schools.

The schools of this class have cost little to the State, while they have in many ways been of service to the public and to the teachers.

Recommendations

We think—

That "ordinary" Agricultural Schools under local management should be encouraged.

(*a*) Their area should not exceed what is sufficient for the keep of one cow throughout the year—say two statute acres.

(*b*) They should, as now, be periodically inspected by the Board's Agricultural Inspectors.

(*c*) Regular accounts should be kept and certified, and yearly balance sheets made out and preserved, in a form approved by the Board.

(*d*) Pupils in the Agricultural class of these schools should receive practical instruction through the example given on the small farms attached.

We have already proposed to make agriculture an optional subject in a system of payment for results. We therefore propose—

That the Teachers of these schools should not receive any payment as Agricultural Teachers other than what they may obtain under the system of payment for results.

That in order to induce these Teachers to manage their plots so as to be examples of proper cultivation, small graduated grants (not to exceed the amount now paid—£5) might be made to the Teacher, on the report of the Agricultural Inspector that the farm has been properly managed, and the accounts correctly kept.

PART VI.—SPECIAL CLASSES OF SCHOOLS.

CHAPTER I.—WORKHOUSE, GAOL, AND REFORMATORY SCHOOLS.

Section 1.—Workhouse Schools.[1]

Workhouse Schools.

Ireland is divided into 163 unions (*Robinson* 10417), and every workhouse under the regulations of the Poor Law Commissioners ought to have a school under a schoolmaster and schoolmistress, where every child who is an inmate must receive education for three hours at least every day (10632). The school-age is from two to fifteen (10518–19), though occasionally young persons over the legal age are permitted to remain at school (10520–1). Upon 25th March, 1868, there were 15,408 children on the rolls of workhouse schools. Of these, 7,819 were boys and 7,589 girls. Denominationally—18,986 Roman Catholics, 2,099 Episcopalians, 919 Presbyterians, and no Other Dissenters; or 22,004 children in all under fifteen years of age were found in Irish workhouses at the same date.[2] Boys and girls in workhouses are generally taught in separate schools, but there are some few of the smaller unions in which the two sexes receive instruction together (1376). The union of Gortin, co. Tyrone, appears to have no separate workhouse school, being combined with Omagh. In seventeen unions the schools are not connected with the National Board, but the other workhouse schools in 145 unions are returned as under the Board. The workhouse schools contain 281 departments, of which 100 are boys' schools, 102 girls' schools, 15 infants' schools, and 64 are mixed.[3] For the year ended 25th March, 1868,[4] the number of pupils on the rolls was 24,127; the average daily attendance 11,353; and there were employed in the instruction of these children 93 schoolmasters and 161 schoolmistresses, besides 7 male assistants and 27 females. The disparity between the number on rolls and the average attendance is attributed to the erroneous practice of not striking a child off the roll until he has been three months out of the school (*Robinson*, 10428). Denominationally[5] in the four provinces the workhouse teachers employed are returned as:—

Number and attendance,

denominations,

	R.C.	E.C.	Presb.	Others.
In Ulster, . .	13	26	24	3
Munster, . .	88	3	–	–
Leinster, . .	79	9	–	–
Connaught, .	39	3	–	–

aid from National Board.

The advantages offered by the National Board to workhouse schools are confined to books, inspection, and occasional gratuities to teachers. The value of books given to workhouse schools in the year ended 25th March, 1868, was £81 6*s.* 4*d.*, and the amount of gratuities to teachers was £295. As the whole amount spent in the same year upon books was £855 5*s.* 10½*d.*, and upon teachers' salaries and rations, £11,124 6*s.*, the extent of the Board's aid is small. In return for it the workhouse schools promise faithfully to observe all the rules of the Board applicable to non-vested schools.

The following are the rules of the Board affecting

"Workhouse Schools.

"1. Such schools are received into connexion, and grants of books made to them, on condition that they shall be subject to inspection by the Commissioners, or their officers, and that all the rules of the Board applicable to non-vested schools be faithfully observed.

"2. The Commissioners award gratuities to a certain number of the teachers of workhouse schools in each district, on the recommendation of the Inspector."

Evidence.

Farms varying from two to twenty-five acres are attached to all unions (*Robinson* 10472 and 10550), and some of the boys acquire practical instruction in agriculture. "The school district order," which is permissive, has never been carried out by the institution of separate district schools (10644); but in eight cases, children from two or more Unions were sent to one workhouse school for education; the arrangements however, failed to give satisfaction, and since 1862, the attempt has been abandoned in every case, except the order combining Omagh and Gortin unions.[6] Most of the workhouse schools are subject to a double inspection. All of them are inspected twice a year by a Poor Law Inspector (10378), who reports to the Poor Law Commissioners. Such of them as are connected with the National Board are also inspected by the National School Inspectors

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[1] For Analytical Statistics of Workhouse Schools, see *supra*, pp. 276–281.

[2] Miscellaneous Papers, vol. viii., Return of Poor Law Commissioners, par. 1.

[3] *Ibid.*, par. 2.

[4] *Ibid.*, par. 3.

[5] *Ibid.*, par. 4.

[6] *Ibid.*, par. 10.

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(10380), who report to their own Board, the Secretaries of which communicate the reports to the Guardians. The Guardians record the reports in their minutes. The minutes are forwarded every week to the Poor Law Commissioners, and they may be seen by the Poor Law Inspectors (10383), who, however, are naturally disposed or bound to pay more attention to their own inspection (10384). Mr. *Sheridan,* Head Inspector of National Schools (5548) states that the Poor Law Commissioners allow workhouse schoolmasters to remain in office after the National Board has dismissed them for inefficiency. Mr. *Jack* (L 172) gives an instance. Mr. *Sheridan* suggests changes in the method of inspection, and in the plan of paying workhouse teachers. He says:—

"5548. *Chairman.*—Taking the workhouse schools within your area as Head Inspector, do you consider the greater part of them are sufficiently or insufficiently provided with teaching power?—Mr. *Sheridan.*—I should say very many of them are insufficiently supplied with teaching power. It is with workhouse schools as with other schools—there are some very good schools indeed, some fair, some middling, and some bad. I have in my mind several schools in which there are very inefficient teachers still, although the inefficiency of the teachers is known to the guardians, the guardians persisting in retaining them simply because they have them at a poor salary. We have dismissed teachers for inefficiency, yet the guardians retain them in spite of us.

"5549. Are the workhouse schools carried on generally by trained teachers?—Those in large towns generally are, in smaller places they are not; very often they are conducted by mere probationers who have never been classed at all.

"5550. Are the guardians bound to pay a classified schoolmaster the salary of his rank?—No.

"5551 Do you think it would be desirable either that the teacher should be entitled to receive the pay of his rank or that some superior body—either the Poor Law Commissioners or the National Board—should have the power of fixing the salary of the schoolmaster?—I think it would be far better that the teacher of every National school, whether under guardians or under lay managers, should receive the salary of his class from the Board of Education, which would thus have a greater control over him, and if he did not discharge his duty could dismiss him.

"5552. Do the Poor Law Inspectors visit workhouse schools?—Yes; it is imposed upon them by the Poor Law Commissioners, as a part of their duty, that they shall inspect and report upon them.

"5553. Do the Poor Law Inspectors ever confer with the National Board Inspectors as to the condition of the schools?—Sometimes when they happen to meet there may be a sort of conference between them, but there is no settled thing of the kind.

"5554. Do the Poor Law Inspectors examine the schools in as great detail as the National Board Inspectors?—I do not think so. It is no easy thing to examine a school; it requires a certain amount of experience which, I think, the Poor Law Inspectors do not possess.

"5555. Do either the Poor Law Commissioners or Guardians pay attention to the observations of the National Board Inspector?—Well, all Inspectors complain that they find it very hard indeed to make an impression on the Boards of Guardians. I have had, myself, to contend for several successive terms with Boards of Guardians to induce them to adopt my suggestions."

Inspection.

As the qualities required in a School Inspector are wholly distinct from those required for the general duties of an Inspector under the Poor Law, probably the best plan which could be adopted would be for the Poor Law Board to appoint a special Inspector, or Inspectors of workhouse schools, and to relieve the National School Board of all responsibility respecting them. Mr. *Robinson,* Poor Law Inspector, was examined as to the policy of having a Special Inspector for Schools. He says:—

"10697. *Chairman.*—Do you think it would be desirable to adopt the English practice, and have one or more Inspectors whose sole duty it should be to inspect the workhouse schools?—Mr. *Robinson.*—I think there would be advantages and disadvantages attendant upon such an arrangement. A great deal of the industrial education of the children depends on the arrangements that can be made in the workhouse for them; and as the arrangements in the workhouse would come entirely under an Inspector who would not be a school Inspector—for the school Inspector has, I believe, nothing to say to that—in combining the two offices perhaps the arrangements can be carried out more successfully and the duties carried out better. On the other hand, there might be a little more uniformity in the system of inspection, and in the mode of examining the children.

"10698. The examination of the schools being a thing wholly apart from the other duties of the Poor Law Inspectors, do you think it would be a relief for many of the Inspectors to be quit of that portion of their duties?—Well, speaking for myself, it would be a considerable relief.

"10699. At all events, you are of opinion that the duty of inspecting schools would afford employment for at least one Inspector?—There are 163 schools, and it would be very easy to calculate how many Inspectors would be required to perform the duty. An Inspector could not inspect more than one school in a day; so that it can be easily calculated how often he could visit all the schools in a year. If he were only required to visit them once a year, one Inspector could perform the duty. I think each poor-law school ought to be seen twice a year at least."

Opinions of Bishops,

The Poor Law Commissioners might select an officer from among the experienced Inspectors of the National Board, giving him the salary of a Head Inspector.

The school of the South Dublin Union differs from other workhouse schools in being conducted denominationally. Right Rev. Dr. *Dorrian,* indeed, thinks there is little or no mixture in workhouse schools generally:—

"8948. Rev. Dr. *Wilson.*—You have spoken of education in workhouse schools?—Dr. *Dorrian.*—Very little.

"8949. Have you experience of them?—Very little indeed. I have a number of workhouse schools in the diocese, but there are comparatively very few children in them. They are greatly in the hands of the chaplains.

"8950. Are you aware that the general opinion is, that the education in the workhouse schools is rather of

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an inferior description?—Generally. You will not get a good teacher willing to go to workhouse schools. Very often the teaching is given, to a certain extent, by some of the inmates.

"8951. You seem by the answers you gave to the Chairman to approve of the education given in the workhouse schools?—What, I think, I said, or tantamount to it was, that they were tolerably good. I would not expect in workhouse schools the same standard of education you would get in schools outside. We consider it is very well in the workhouse schools for the poor little orphans and children sent in there, to be taught to read and write, and taught their prayers and religious duties, and thus fitted to go to trades or to service.

"8952. You seem not to have the same objection to workhouse schools as to the other ordinary National schools. What makes these workhouse schools so good in your estimation?—I have not praised them, by any means, beyond this, that the amount of education imparted was tolerably fair, and was given with the approval of the chaplain. There is no mixture in the schools; at least if there be there are Catholic teachers for the Catholics, and Protestant teachers for the Protestants."

Right Rev. Dr. *Moriarty* warmly praises some of the workhouse schools in his diocese for successful religious instruction:—

"On the secular education given in these schools I shall not offer an opinion. The Royal Commissioners can refer to the reports of the District and Head Inspectors which must contain more authentic and sure information than I could give. But in the whole course of my ministry there is nothing more consoling to me than the zeal and efficiency of the masters and mistresses of these schools in imparting religious instruction. At the parochial visitations they present in the church the children of their respective schools who are prepared for confirmation; and a laudable rivalry animates both pupils and teachers to have their school get the highest place in the searching examination to which all are subjected. The zealous co-operation of the clergy with the teachers in this part of their duty so develops catechetical instruction that it resembles more a course of theology. Parish priests have borne most favourable testimony to me of the moral and religious improvement of youth, chiefly evidenced by the frequentation of the sacraments. Being well instructed in the truths of religion, and gathered together under the immediate control of their clergy, they are easily formed to the habits and observances of a Christian life. If I were to point out any National schools, besides those under the direction of religious, which deserve special commendation, I should name some of the workhouse schools, and especially those of the Killarney Union."

denominational school in South Dublin Union,

These workhouse schools are connected with the Board, but the school of the South Dublin Union is denominational, and on that ground inadmissible to aid. Mr. *O'Carroll* says:—

"4423. Professor *Sullivan*.—How many workhouse schools in your district?—Mr. *O'Carroll*.—One, the South Dublin Union. It is not a National school. It is conducted on the denominational principle.

"4424. Do you know anything of the school?—I think there are about 600 or 700. I went into it the other day; 510 is the average attendance. Of the 510 there are thirty-seven Protestants and 473 Roman Catholics. There are five Roman Catholic teachers, and two Protestant Established Church teachers.

"4425. What was the number on the rolls?—It must be very nearly the same. Nearly all the boys would attend school in workhouses.

"4426. If so, how is it that of 17,000 or 18,000 children on the rolls of workhouse schools, the average attendance is not more than 7,000 or 8,000?—The 17,000 probably represents the whole number who passed through the workhouse school within this year—which must be considerably larger than the attendance on any given day. I went into the South Dublin Union School only for about half an hour. I took down the number present; but I think all the boys of school age in the North Dublin Union are obliged to attend school. I should think it is the same in other workhouses."

Mr. *Robinson* gives some details:—

"10445. *Chairman*.—In the South Dublin Union what is the number of children in the Protestant school?—Mr. *Robinson*.—At the time of my last inspection there were eighteen boys in the boys' Protestant school, and twenty-eight children in the girls' Protestant school. In the girls' school, girls over seven, and children of both sexes under seven, were placed.

"10446. What is the teaching staff in these two schools?—There is one schoolmaster and one schoolmistress for the two schools I have named.

"10447. What is the teaching staff in the Roman Catholic schools?—In one of the Roman Catholic schools there were eighty-three boys on the roll and eighty in daily attendance. In the other there were 105 boys on the roll, and ninety-three in daily attendance. In one of the girls' schools there were fifty-two girls on the roll, and forty-eight in daily attendance, in another there were sixty-seven on the rolls, and sixty-one in daily attendance, and in the other there were seventy-seven on the rolls, and sixty-four in daily attendance.

"10448. Are the two boys' schools, and the girls' schools in the same building?—They are within the same bounds, but not in the same building. There is also in that union an infant school which I did not mention, and in which there were ninety-seven children.

"10449. For what reason have the Roman Catholic children been subdivided in that manner?—The Board of Guardians, in the year 1853, took their schools from under the National Board, and then they formed the schools as they are at present. That was long before I had charge of the Union.

"10450. What was the reason for subdividing the Roman Catholic boys into two schools?—Because there are more children in the workhouse than can be accommodated in one school, and the Board of Guardians wish each teacher to have an independent charge of his or her own, in place of having one head and two assistants in each.

"10451. Do you consider that the schools in that way, averaging sixty scholars in each, are more manageable than if there was one single school?—I think the numbers are so very large in the South Dublin Union that the present arrangement is good, and it works well. The schools are very well conducted and efficiently taught.

"10452. Have the number of Protestants very much diminished of late years?—They have not altered much since I had charge of the union. The girls have rather decreased in number.

"10453. When the attendance in the Protestant school is so small as you mention, do you consider it efficient?—They are very efficiently managed. I had to make an unfavourable report on one of them, but some reasons were given to account for it.

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[1] Miscellaneous Papers, vol. viii.

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"10470. Mr. *Gibson.*—You stated that the South Dublin Union withdrew from its connexion with the National Board. May I ask what were the circumstances which led to that?—The circumstances were not connected with anything that occurred in the workhouse. I only know of it from having seen papers on the subject, and I imagine that it occurred from events that had occurred outside at the time, and had nothing to say to any communications between the National Board and the Board of Guardians with reference to the workhouse schools.

"10471. In the South Dublin Union the schools are purely denominational?—They are."

Assistant Commissioners' reports.

Our Assistant Commissioner, Mr. *King* (D.), gives a full account of these schools in which he mentions many imperfections:—

"427. The schools of the South Dublin workhouse are not in connexion with the National Board and are denominational, at least to such an extent that separate schools are provided for Protestants and Roman Catholics. The number of schools in the system is eight: an infant school for Roman Catholics of both sexes, a senior and junior school for Roman Catholic boys, and a school for Protestant boys of all ages, a senior school for Roman Catholic girls, two junior schools for Roman Catholic girls, and one school for Protestant girls of all ages. The National school-books are used in the Roman Catholic schools, and the programme issued by the Commissioners is used to regulate the course of instruction; but in the Protestant schools the books used are the same as those commonly found in parochial schools. The Roman Catholic teachers had been trained at the National model schools, the Protestants at the Church Education Society's schools in Kildare-place. The two methods of instruction are here in operation under very similar circumstances, and an excellent opportunity is afforded of estimating their relative efficiency. It should, however, be noticed that although the children in the two sets of schools are of the same age, and living in the same place, yet the Protestant children are constantly changing, whilst most of the Roman Catholics remain in the house. Thus the Protestant teacher has to contend with the difficulty of irregular attendance which scarcely affects the Roman Catholic teachers. On the other hand, the proportion of teachers to pupils is very much larger in the Protestant schools than in the Roman Catholic schools. All the school-rooms were very good and well supplied with furniture. The Roman Catholic schools were more crowded than the others, but in them there was space for more scholars.

"428. The Roman Catholic infant school contained 120 children of both sexes and of all ages between two years and a half and seven years. The schoolmistress was assisted by three monitresses, who were chosen from the other schools, but were not paid for their work. The proportion of teachers to children is smaller in this school than in ordinary schools, but the children evidently did not suffer from want of care.

"429. The junior girls' schools had been recently formed; the girls in each were of the same standing and age, and were only placed in separate schools because their number was so large. Formerly they had been divided according to their proficiency, but the present arrangement had been adopted with the hope of exciting some emulation between the teachers and scholars in the two schools. The number of scholars in one school was sixty-one, and in the other sixty-eight. In each one classed teacher conducted the school without any assistance except from monitresses who were not paid for their work. Some of the girls in each school had been placed in the third class, but fell short of the standard required in the programme. Their writing and spelling were indifferent, their knowledge of arithmetic limited, and their work incorrect.

"430. The senior girls' school contained scholars in the fourth and fifth classes only. The girls in the higher class were not at all superior to the others as far as I could discover, and certainly all were inferior to girls of the same standing in ordinary schools. This was the case, notwithstanding the greater age of the girls in this school. Their writing was very bad, but for this the teacher alone was to be blamed, for she made them practise an illegible angular hand which she considered good; their spelling was very bad, but they were more successful in arithmetic. The number of girls present in the school was thirty-six; all were more than twelve years old, and some of them more than fifteen.

"431. The Protestant school was almost the worst I ever examined; the girls read badly, wrote badly, could not spell, and were very ignorant of arithmetic; yet some of them were by no means young. The number of girls present was thirty, of all ages, from two or three years to sixteen.

"432. The Roman Catholic boys' schools were much like ordinary National schools of the same kind. The junior school contained boys in the first class and a few in the second, the senior school the rest. The number present in the junior school was ninety-four, of whom seventeen were in the second class. The teacher was assisted by two monitors who were not paid for their work. In the senior school sixty-six boys were present, of whom thirty were in the third class, and nineteen in the fourth. Some of them were more than fifteen years old, and none appeared to be less than eleven or twelve. The boys in the fourth class wrote well, and were able to spell tolerably; they worked sums in practice readily and correctly, the most satisfactory of all those which I examined. The schoolmaster was assisted by three unpaid monitors.

"433. The Protestant school was better than the girls' school, but not equal to the Roman Catholic boys' school. The boys in the highest class could write, but their spelling was bad; they had learned a little arithmetic and were able to work sums in the four simple rules correctly, but were not so successful with examples of the compound rules. The number present was twenty-one; the eldest boy was only fourteen years old, and some were little more than infants. The teacher was assisted by one unpaid monitor.

"434. The salaries of the male teachers were equal, £35 a year; four of the female teachers received £25, but the teacher of the infant school only £20. They all lived in the workhouse free of expense, but were expected to take charge of the children at all times.

"435. The master of the workhouse gave me much the same account of the scholars in these schools as I had heard at the other schools. He said that the number of boys and girls who remained for a short time in the school was large, and their consequent irregularity in the attendance at school prevented any satisfactory progress. The Protestants, as I have already mentioned, were especially remarkable for the brief period during which they remained continuously in the workhouse.

"436. These schools were certainly less efficient than those of the North Dublin workhouse, and the cause of the inferiority can, I think, be easily assigned. In these schools the proportion of teachers to children is much smaller than in the others, and the number of children who live permanently in the workhouse is a smaller fraction of the whole number present at any time. Thus the teachers have at once more children to teach and worse material to work upon. The arrangement of the schools adopted does not allow the teaching power to be used in the most efficient manner. The boys' schools, for instance, are divided into three distinct schools, each under a separate teacher. One teacher has eighty boys under his charge, another 100, and the third only twenty. If the smaller school were combined with either of the others, the two teachers would be able to conduct one school of 100 or 120 boys much more efficiently than the single teacher can now manage the school of 100 boys. In the girls' school also a combination which would allow two or more regular teachers to be present in the same room, would render the efficient performance of the work of teaching much more attainable. This method is adopted in the North Dublin schools. In the boys' school three classed teachers were provided for 115 boys, and they were all present in the same room so as to be able to give the greatest assistance to each other in the work of teaching. The arrangement in the girls' school is the same, only the proportion of teachers to scholars is larger; three teachers for 106 scholars. The North Dublin schools are visited by the Inspectors of National schools; the South Dublin schools have no such advantage."

Besides Dublin, Mr. *King* visited workhouse schools in Naas and Drogheda. Of the last-named he gives (D.) the following description :—

"420. The school at Drogheda was, in many respects, like the last-mentioned school. The rooms were large, airy, and well furnished, but some of the scholars were much older than those in the school at Naas. The rule here was to keep both boys and girls in the school until they were fifteen years old, and then to transfer them to the adult ward. The school-hours were different from those generally adopted. Work in school lasted from nine o'clock until one, and the rest of the day was spent by those boys who were old enough in field work, and by the girls in household work. Many of them become habitual paupers; they leave the house for a short time, and finding life outside more disagreeable than they expected, return to the place which is to them their home. Their early life and education in the workhouse effectually prevents any such feeling of repugnance to the life of a pauper as is common among the poor who have not entered its walls. The children who have parents in the house, and who follow their parents in their frequent departures from the workhouse, return to it as hopelessly pauperized as those who always remain in the house, and lose the advantage of the education which regular attendance in the school affords.

"421. In the boys' school thirty-eight scholars were present, with one exception all Roman Catholics. Eight of them were in the third class, the rest had not advanced so far; a larger number of boys ought to have reached the higher classes in a school like this, where the attendance is so much more regular than in ordinary schools, and where the boys remain to so late an age. The proficiency of the boys whom I examined was, however, unusually great. They wrote from dictation, and worked sums on paper for the first time in their lives, yet the results were very superior to those which I was accustomed to obtain. The boys were able to spell correctly and write legibly; their arithmetical work was in general correct, and quite as quickly done as in other schools. In the girls' school thirty-five girls and four little boys were present, all of them Roman Catholics. Ten had reached the third class, and though not quite equal to the boys, were very superior to most girls of the same standing in ordinary schools. It should, however, be noticed that both boys and girls in this class were of considerable age; three of the boys were fifteen years old, and only two under eleven years; four of the girls were above twelve, and only three under ten years of age.

"422. The schoolmaster had been trained in the model school, and was in the second division of the third class; the schoolmistress had also been trained, and was in the same class. Their annual salaries were £25 and £20 respectively, and in addition to this they lived free of expense in the workhouse."

Mr. *Coward* praises the workhouse school at Midleton (E.) which was the only one he examined :—

"91. I visited only one workhouse school; it was at Midleton. The summer is not the season when the workhouses are fullest, and so there were few children comparatively in the Midleton Union. There were two separate departments on the ground floor of the building, in which there were 36 boys and 46 girls on the rolls respectively, of whom 30 boys and 40 girls were present at my visit, the others being engaged in duties about the house. The average attendance was of boys 29, in whole numbers, and of girls 38. The average age on coming to school was for boys 9·4, and for girls 6·8, the former leaving, on the average, at 10·4, and the latter at 9·8. The girls, it would seem, therefore, receive three years' instruction, on the average, and the boys only one year.

"92. Many of the girls whom I saw were orphans, and having no home, live in the workhouse. Several bore the marks of early ill-usage; and their disfigured and careworn countenance and (sometimes) deformed bodies made it painful to see them. They were well-behaved and well-taught, and more intelligent than most of the children I examined; that is, their minds were more opened and better trained. Their explanations of their reading lessons in intelligible language and their knowledge of the meaning of the words were creditable. In arithmetic they were equally proficient, the second class being specially good. Their sums were done with rapidity and accuracy, and very neatly, as was also their dictation. The children in the First Book were better taught than any I had met with except, indeed, the children at the Kinsale convent; but their advanced ages, as indeed of the whole school, must not be lost sight of in estimating the condition of their instruction.

"93. The mistress had been a monitress in a convent school, her grade being the first division of the second class, but she had not been trained. Her salary amounted to £20 in money with board and lodging. The master was in the highest division of the third class, was not trained, and had been teaching since 1860. He received £25 in money, with board and lodging estimated at £45. Both of them held their places under the Board of Guardians, who have the power of suspension, but not of dismissal without just cause. They would be entitled to pensions amounting to two-thirds of £20 in the event of old age or infirmity. No good service money was allowed. The school-rooms were, as such, very good, but the furniture was not very appropriate to a school. The books in use were those of the National Board."

Mr. *Renouf* likewise praises (I.) the workhouse schools which he visited :—

"31. Among the National schools there is one class quite distinct, though taught according to the same method, viz., the workhouse schools. They are in general very efficiently conducted. I was particularly pleased with the teaching of the infant classes in the female departments of the workhouse schools at Clonmel and Kilkenny. And among the schools of every description which I have visited in the four counties of my district I consider the male department of the Clonmel workhouse school one of the best."

Mr. *Jack* (L.) arrives at a different conclusion:

"164. There is a single exceptional group of National schools of which I think it best to record my detailed impressions separately in this place.

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"165. There were altogether eight workhouse schools (containing ten departments), those, namely, in

	Children present.					Practically permanent inmates.
	M.	F.		R.C.	E.C.	
Castlebar, ...	21	34		54	1	30
Ballina, ...	27	31	(2 teachers.)	63	4	24
Killala, ...	11	8		19	–	13
Belmullet, ...	11	17		28	–	No information.
Newport, ...	12	12		19	3	9
Westport, ...	31	20		50	1	No information.
Clifden, ...	25	14		39	–	32
Tuam, ...	36	31	(2 teachers.)	67	–	51
	174	167				

"166. Including all in the district assigned me I found present 174 boys and 167 girls. Four of the workhouses contained no Protestant children, two contained one each; the other two contained three and four respectively. The proportion of Protestants is, no doubt, diminished by the Protestant Orphan Societies, which provide in Mayo for, I believe, about ninety children. There were 159 of the scholars out of a total of 269, or about sixty per cent., who might be considered constant inmates of the workhouse, being deserted, or orphans, or children of helpless permanent inmates. These pupils attended of course every day when they were in health. The remaining 40 per cent. were more or less irregular. On comparing the roll with the average attendance for the four quarters of the year ending 30th June, 1868, I find in the six schools which sent me available returns:—

	First Quarter.	Second.	Third.	Fourth.	Average for year.
Roll, ...	298	279	279	314	292
Average attendance, .	196	190	193	188	192

"167. A child is as usual struck off the roll, after thirteen weeks' continuous absence. In the ordinary National schools outside, from which I had returns, I should have had 445 children instead of 292 on the average roll of the four quarters, for 192 children in average attendance. Compare again this table of the scholars who have attended as under in the two classes of schools:—

	Under 50 days.	50—100.	100—150	150—200.	Over 200 days.
Workhouse Schools, .	34 per cent.	17	15	17	17
Non-Pauper Schools, .	44 per cent.	24	17	11	4

"It appears therefore that in the workhouse schools 49 per cent., or one-half, have attended more than 100 days, while in the non-pauper schools outside, only 32 per cent., or one-third, have done so.

"168. In addition to this advantage in regularity, everything is provided in the workhouse. The children have (or ought to have) books, copies, slates, whatever they require, and as soon as they require them. The school is airy and well-ventilated—in one or two cases indeed, so much so, that as the windows won't shut tightly, and there is only one fire-place for an immense room, the children must be nearly frozen in winter. The full regulation of their time is in the hands of the workhouse authorities, and there is, therefore, every opportunity for learning lessons; and the older scholars might be kept quiet and helped on by giving them the use of a small library of interesting books. To set against these advantages there are only two drawbacks; the one in the inherited sickly constitutions of some of the children; the other, in the want of home feeling, and home life. But there is no room for doubt, that although nothing in the workhouse can quite replace that, in other respects it might very readily be made a tolerably satisfactory place of education. The one-roomed cabin of the poor man, who is himself frequently ignorant and careless, is not a good place for home lessons, and his child has no library but the school-books, of which he sees perhaps enough in the daytime. I see no reason, on the whole, why the education in the worhouse should not be quite equal, at the least, to that given outside. There cannot be the slightest motive for making it an uncomfortable home to the child whom its parents' misfortunes or vices, have compelled the State to adopt. It is a pleasure to say, that in three of the ten schools, I thought these reasonable expectations fairly realized. In one of them the sixteen elder boys are taught trades during the afternoon. There is a good time for play, and the children go to bed at eight, and get up at six in summer, and seven in winter. In the two others, the children are not sent to bed till nine, and don't get up till half-past six or half-past seven. The regulations of these schools imply that a considerable amount of latitude is given to the pupils, and no doubt they involve a great deal of trouble in supervision from the teachers. The details of daily life out of bed, have all to be arranged, and it must be a work of some difficulty to find the children occupation enough to keep them out of mischief. Scarcely any lessons are set to be prepared out of school hours, and there appears to be nothing anywhere like a school-library. I should have thought that no cheaper or more effectual way, both of employing and of improving the elder children could have been discovered.

"169. In most of the other schools I found that it was the regular practice to lock up the children out of the way in their sleeping-room from 7 at night, till 6, 7, or 7.30 in the morning. The usual plan is that an old pauper woman sleeps in the girls' room, and the schoolmaster's room is adjacent to the dormitory of the boys. I cannot say that I wonder in the least that the workhouse authorities should have frequent trouble with children, especially with boys so treated. It is, of course, impossible that they should be content to spend their whole time in sleeping, as they are, no doubt, ordered to do when they are locked up. I was told in two workhouses that under the predecessors of the present teachers, they grew riotous, smashed and destroyed their school requisites, and ended by becoming thoroughly demoralized. Any evil influence which might introduce itself among them could not fail under these conditions to spread disturbance throughout the school.

"170. In three of the worst workhouse schools which I visited, I found that in the first the boys had boots in winter, but no stockings, the girls, on some mysterious principle, being refused both. In the two others, neither boys nor girls had shoes or stockings summer or winter. In a fourth school the girls got boots, but no stockings, and there was only one fire-place in a room occupied by thirty-one children, 48 feet long by 30 wide, where the windows were so fastened that the upper part was constantly falling open, so as to provide a plentiful ventilation. I thought it an illustration of the spirit in which these adopted children of the State are occasionally brought up for her, that in a workhouse school which I visited by previous arrangement at nine o'clock, and where, of course, I might have remained for a few hours, the children were presented unbreakfasted, and it was only at the end of my examination, and because of the difficulty with which they were induced to leave the school-room at a walk that I learned the fact. In the same school it did not surprise me to learn that they never had access to their parents in the house, except at dinner time. In one of my three good schools on the other hand I was told that they had free access to them at appointed times.

"171. Wherever the children, in fact, were treated without consideration by hard mechanical rule, with the interests of the workhouse authorities regarded as paramount, and the well-being of the children as a secondary consideration, the results were distinctly inferior to those in average schools outside. Wherever the opposite policy was adopted, they were at least equal, perhaps on the whole superior. There are no workhouse schools on the average level, and I do not doubt that where the humanizing principle is absent, they are pretty certain to become, by a law inevitable under the conditions of their existence, thoroughly inferior.

"172. There is a sort of conflict of government in them, on which I do not think it advisable to express an opinion. If the Inspectors of schools report unfavourably of the teachers, the Inspectors of workhouses appear to have the power of giving or refusing effect to their judgment. In the ordinary National school, the patron who does not pay the master has the same power, but the National Board, if they sustain their Inspector, may cut off their payment, and the case is, therefore, practically closed. In the workhouse school the National Board inspects, but it pays nothing to the teacher as a rule; it has only the power to give or withhold some insignificant premiums, and accordingly its officer is free to express his opinion, and the officer of the Government, through whom payment comes, has the power to indorse or to reject it. It is easy to see the disadvantages of an arrangement of this kind. I was told by a workhouse master that the school Inspector 'wanted to dismiss our mistress, but our own Inspector, when he came down, said he did not agree with his report, he merely disregarded it, and she remains where she was.' There is little doubt that the school Inspector's influence after that would be extremely small; and there is no doubt that he is likely to be a more competent judge of the efficiency of a school than the Inspector of the Poor Law Board. I am not aware what reasons may be adduced in defence of an arrangement which is likely to result in what is undesirable in any country, and more so in Ireland than usual, a public difference between two officers of the same Government.

"173. The workhouse teacher is better paid than his neighbour outside, the salary generally amounting to almost as much, independent of board and lodging, and there is the temptation of a pension. On the other hand his life is more monotonous, and he has longer hours of labour. It does not appear that the situation is either eagerly sought after, or very greatly valued. The work to be done, is, perhaps, more difficult than elsewhere—the restraint is much greater—and the schoolmaster requires not merely to be a man of skill in his profession, but of considerable good sense and patience, kindly and firm. I doubt whether the difference in the money value of the salaries is sufficient to tempt a high class of teachers to give up their comparative freedom outside, and I believe that it would be sound policy so to arrange as to make it probable that such teachers might be attracted.

"174. For the rest, the average work done in the elementary subjects in the ordinary National schools and in the workhouse schools, is very much on a par. In both, the proportion of actual to possible passes is just fifty-one per cent. On the other hand the workhouse children are generally older than those in the outside schools who read the same books, and a visitor can seldom fail to be struck with the comparative want of alacrity, with the slowness in answering or understanding questions, with the depressed look, and the low physical tone which appear in most of them. The amount of disease in some of the schools is excessive; many of the children having, no doubt, inherited feeble or depraved constitutions. It is doubtful enough, whether the aggregation of workhouse children together in a place whose whole atmosphere is that of hopeless pauperism, can produce satisfactory moral effects. Its educational results, in spite of all the advantages which books, apparatus, and regular attendance give, are, on the whole, inferior to those obtained in the outside National schools."

Mr. *Harvey* (N.) compares workhouse schools in Scotland and Ireland, and awards the superiority to Ireland:—

"60. There is yet one other class of schools connected with the National Board, which deserve a few words of notice. These are *the workhouse schools.* By the rules of the Board they 'are received into connexion, and grants of books made to them on condition that they shall be subject to inspection by the Commissioners or their officers, and that all the rules of the Board applicable to non-vested schools be faithfully observed.' Of these schools I visited three, one in Parsonstown, a second in Roscrea, and a third in Tullamore. There is something very depressing in a visit to a workhouse, and although the schools are the least depressing sight you see in them, even they are not cheerful. All the workhouses that I saw in Ireland were imposing looking erections, with a strong family resemblance, so that having once seen one of them, I was at no loss to recognise the rest. I was very much struck with the excellence of the education in those that came under my notice. In my visits to poorhouses in Scotland, I had not been favourably impressed, and therefore I was not prepared for the orderly and efficient teaching that I saw in Ireland, nor for the progress that I found among the children. In each workhouse there was a separate department for boys and girls, the girls of course with a mistress and the boys with a master. The teachers were all resident, and their salaries, besides board and lodging, were £25 for males, and £20 for females.

"61. The first school that I visited was in the vicinity of Parsonstown. The class rooms were spacious and well ventilated, 45 feet long by 30 wide, and they opened on a gravel play-ground of moderate size. In the girls' room there were three classes, 12 children from six to eight in the first reading book, 13 children from seven to ten in the second reading book, and 5 girls from ten to fourteen in the third or highest class. The teacher, a young woman of eighteen or nineteen, had been trained in the convent school, and had held her situation for about two years. She expressed herself well satisfied with the conduct of the girls, and they not only made a good appearance in all the usual branches, reading especially, but seemed well behaved and obedient, and showed a fair amount of intelligence. On the day of my visit, one of the older girls was leaving the workhouse, having been chosen as a servant by a person in the neighbourhood; and I was glad to find that the school was visited regularly by a number of ladies in and about Parsonstown. The regular religious instruction of the children was conducted by the teacher, and in addition, one of the Roman Catholic priests superintended the girls of his own faith, while the rector of the parish was equally attentive to the few Protestant children in the establishment.

"62. The teacher of the boys' school was a young certified master, who had been trained in the district model school, and for one session or part of it in the central training school. He was well qualified for his work, and meant to qualify himself still further as a teacher, by spending a second session in the training school in Dublin. With this object in view, he was prepared to risk the loss of his position in the workhouse, and to take the chance of being appointed to an ordinary National school.

WORKHOUSE SCHOOLS.

"63. In the two other schools which I visited, I saw equally good work. The female teachers had come from convent schools, and the male teachers from district model schools. One of them had a salary of about £80, besides his board and lodging. This master, however, had charge also of a small, but very productive and remunerative farm, on which the boys worked under his direction. The religious instruction was conducted in the two last schools almost entirely by the teachers, but the priests also visited the schools from time to time, and taught the children who were preparing for confirmation. On the whole, the impression that I formed of these schools was very favourable, and although a certain diseased and unhealthy look impressed me, and made my visit somewhat uncomfortable, part of this was probably due to fancy, and as the result of the whole, I should place the schools among the list of good ordinary National schools, and above the average. There were no doubt causes favourable to the progress of the children. They were by the circumstances of their case regular in attendance, and entirely at the disposal of those placed in charge of them. School work was the main business of the day, and they had nothing to distract their attention. Apparently also the services of good men and women could be secured, for what at first sight seems a most unattractive sphere of usefulness, and I am bound to say of the female teachers especially, that they seemed thoroughly interested in their work. In each of the workhouses there was an infant school for boys and girls under the female teacher. It was conducted on the same principles, and with much the same measure of educational success as the convent schools. I was struck with the number of absentees, especially among the youngest children. In one case twelve were in hospital out of a roll of fifty-one, mostly with sore eyes, and in another, there were eighteen boys and girls absent from three classes, with whooping-cough, on a roll of forty-four. The majority of the children were orphans, or deserted by their parents. The numbers in the workhouse, more particularly in Tullamore, varied according to the season of the year. There was a marked decrease in harvest time, but in winter the ranks were once more filled."

RECOMMENDATION.

We recommend

That Special Inspectors of Workhouse Schools should be appointed by the Poor Law Commissioners.

GAOL SCHOOLS.

SECTION 2.—GAOL SCHOOLS.

Number and position.

There are thirty-nine county and borough prisons in Ireland.[1] Those in Carlow, Galway town, and Castlebar have no schools; in Antrim, Armagh, Cavan, Dundalk, Drogheda, Trim, and Wicklow, schools are held in the gaol chapels; in Enniskillen and Omagh in prison cells; in Cork county and city, Galway county, Tralee, Naas, Kilkenny, Tullamore, Maryborough, Roscommon, Clonmel, Sligo, and Wexford in "day-rooms;" in Waterford in "the end of corridors;" Lifford, Downpatrick, Kilmainham, Richmond, Grangegorman, Carrick-on-Shannon, Limerick, county and city, Londonderry, Longford, Monaghan, Nenagh, and Mullingar gaols have regular school-rooms. Thirteen of the gaol schools are connected with the National Board, but only in four cases do the teachers get gratuities from the Board. The Board give a gratuity to the master at Waterford, although the school is conducted in the end of a corridor on the ground floor.

Aid from National Board.

The following are the rules of the Board regulating aid to gaol schools (part III., § vii.) :—

"*Schools attached to Prisons, Asylums, &c.*—Such schools are received into connexion upon the same general principles as the workhouse schools, and grants of books are made to them. In special cases gratuities are awarded to the teachers."

Chaplains.

All the gaols have Protestant and Roman Catholic Chaplains for the religious instruction of prisoners; and Antrim, Armagh, Cavan, Donegal, Downpatrick, Kilmainham, Richmond, Grangegorman, Enniskillen, Londonderry, Longford, Dundalk, Monaghan, and Omagh have Presbyterian Chaplains besides.[2] Upon 1st January, 1868, there were in detention—[3]

	Males.	Females.	Total.
Adults, . .	1,447	642	2,089
Juveniles, . .	63	11	74
	1,510	653	2,163

Religious denomination of prisoners,

Denominationally the prisoners were divided thus :—

	Episcopalians.		Presbyterians.		Roman Catholics.		Others.	
	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.
Adults, .	157	72	52	17	1,235	553	3[4]	–
Juveniles, .	7	1	4	–	52	10	–	–
	164	73	56	17	1,287	563	3	–

and teachers.

To teach these prisoners 38 masters were employed (viz., 22 Episcopalians, 2 Presbyterians, and 14 Roman Catholics), and 23 mistresses (viz., 13 Episcopalians, 2 Presbyterians, 7 Roman Catholics, and 1 Methodist).[5]

The returns from some of the prisons are remarkable; *e.g.*, at Donegal there were in custody 36 adults, and no juveniles; 31 of the prisoners were Roman Catholics, and 5 Episcopalians; for their instruction were employed 3 Chaplains (1 Episcopalian, 1 Presbyterian, and 1 Roman Catholic) at salaries of £40 each, and 2 school-teachers (1 Epis-

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[1] Miscellaneous Papers, vol. viii. Return of Inspectors of Prisons, par. 1.

[2] *Ibid.*, par. 2.

[3] *Ibid.*, par. 4.

[4] Including 1 "not known."

[5] *Ibid.*, par. 3.

GAOL SCHOOLS.

copalian and 1 Presbyterian), at salaries of £35 and £25 respectively. Again, in the Kilkenny county and city gaol there were in custody 9 adults, and no juveniles; all the prisoners were Roman Catholics; for their instruction were employed 2 Chaplains (1 Protestant and 1 Roman Catholic), and 7 teachers (6 Protestants and 1 Roman Catholic).

Illiteracy of prisoners,

The following return[1] shows the state of education on commitment, of the male and female prisoners, adults and juveniles, during 1867:—

	Adults.		Juveniles.		Total.
	Males.	Females.	Males.	Females.	
Read and wrote,	7,750	2,301	365	45	10,461
Read imperfectly,	2,676	3,019	200	41	5,936
Knew spelling,	606	377	72	25	1,080
Knew alphabet,	421	342	55	35	853
Wholly illiterate,	5,220	5,818	339	84	11,461
Not ascertained,	189	87	–	–	276

and short detention.

The number of commitments for short periods is very large, and with prisoners detained for less than three months it is plain that little or no progress can be made in instruction. In 1867 there were committed to the several gaols of Ireland:—[2]

	Adults.		Juveniles.		Total.
	Males.	Females.	Males.	Females.	
For less than 7 days,	3,535	4,018	124	46	7,723
For 7 days,	1,725	2,470	165	38	6,398
Over 7, but not exceeding 14 days,	1,977	1,728	267	51	4,023
Over 14 days, but not exceeding 1 month,	2,420	1,238	179	46	3,883
Over 1 month, but not exceeding 2 months,	1,175	506	34	3	1,718
					23,745

The whole number committed in 1867 is returned at—

Adults—16,862 males, 11,944 females; Juveniles—1,031 males, 230 females; Total, 30,067.

So that nearly 80 per cent. of the prisoners committed in 1867 were in detention for periods of less than two months. Hence the schools can scarcely be expected to produce great results in the promoting the instruction of prisoners.

SECTION 3.—REFORMATORY AND INDUSTRIAL SCHOOLS.

REFORMATORIES.

These two classes of schools are denominational, and attendance at them as at gaol schools is compulsory.

21 & 22 Vic., cap. 103.

Conditions of foundation.

Reformatories.—Reformatories in Ireland are regulated by a special Act of Parliament passed in 1858. The initiative rests with the managers of such schools. Upon application from them the Chief Secretary of the Lord Lieutenant may direct an inspector to report, and may thereupon grant a certificate to the Reformatory school. Grand Juries and Borough Councils may aid the maintenance of offenders under sixteen years of age committed to reformatories for periods of not less than one and not exceeding five years; and it is provided that no such offender shall be liable or directed to be sent to any such reformatory except to some one reformatory under the exclusive management of persons of the same religious persuasion as that professed by the parents or guardians of such juvenile offender; and in all cases in which the religion of the parents or guardians of such juvenile offender is unknown, the said juvenile offender shall be considered as belonging to that religious persuasion in which he or she shall appear to have been baptized, or of which he or she shall profess to be a follower. The court committing may exchange one reformatory for another. The Treasury may defray either the whole cost of maintenance, or such portion as shall be recommended by the Chief Secretary; but the parent of every juvenile offender, if of sufficient ability, is liable to contribute a sum not exceeding five shillings a week. Previous to the expiration of a sentence the managers of the reformatory may place out a juvenile offender on trial for any term not exceeding twelve months.

Number, creed, and situation.

Under the provisions of the Act nine Reformatory schools have been opened.[3] Six of them are under Roman Catholic management, viz., at Ballinasloe (for females,) Glencree, in County Wicklow (for males,) High Park, near Dublin (for females,) Limerick (for females,) Monaghan (for females,) and Upton, in County Cork (for males). The other three are under Protestant management, viz., Belfast (for males,) Dublin, South Circular-road (for males,) and Dublin, Cork-street (for females). The denominational distinction is practically limited to the separation of Protestants from Roman Catholics.

We may remark that the "managers" of reformatories appear to be officers employed in conducting the institutions, and not persons of independent position. In regard to institutions supported very largely from public sources, we consider this arrangement undesirable.

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[1] Returns of Inspector of Prisons, par. 8.

[2] *Ibid.*, par. 5.

[3] Reformatory Returns in Miscellaneous Papers, vol. viii.

REFORMATORIES

No mode of classification is generally adopted so as to separate cases of accidental crime from contamination by habitual and hardened criminals, but surveillance is constantly maintained.

Number of inmates.

The number of juvenile offenders in detention at reformatories is returned to us as under :—[1]

—	Protestants.		Roman Catholics.		Room for.
	Males.	Females.	Males.	Females.	
Ballinasloe,	–	–	–	13	More than double.
Belfast,	59	–	–	–	60
Dublin, South Circular-road,	34	–	–	–	50
Dublin, Cork-street,	–	15	–	–	25
Glencree,	–	–	317	–	320
High Park,	–	–	–	47	52
Limerick,	–	–	–	30	50
Monaghan,	–	–	–	40	62
Upton,	–	–	166	–	180

31 Vic., cap 25.

Reformatories in Ireland are inspected by one of Your Majesty's Inspectors-General of prisons, and the power to appoint a special Inspector of reformatories has not been exercised by the Lord Lieutenant.

INDUSTRIAL SCHOOLS.

Recent provision;

Industrial Schools.—The Industrial Schools Act is extended to Ireland by a special Act passed in 1868. This Act provides that the Inspector of Reformatory schools in Ireland shall be also the Inspector of Industrial schools. That in an Industrial school children must be lodged, clothed, fed and taught as well as instructed in industry ; that the Chief Secretary may certify Industrial schools on the application of the managers ; that no school shall at the same time be a Reformatory and an Industrial school ; that Grand Juries or Town Councils may pay for children in Industrial schools ; that any child apparently under fourteen, found begging in the streets, or wandering without settled home or visible means of subsistence, or destitute, or frequenting the company of thieves, may be brought before two justices or a magistrate and sent by them to an Industrial school. But no child shall be sent to any Industrial school except to one under the exclusive management of persons of the same religious persuasion as that professed by its parents or guardians, or in which he shall appear to have been baptized, or to which he shall profess to belong. A minister of the same persuasion may visit him for the purpose of instructing him in religion. The managers may permit children to lodge with their parents or other respectable persons, and may apprentice them to any trade or service. The Treasury may contribute such sums as the Chief Secretary of State recommends, and the parent is liable for a contribution not exceeding five shillings a week. After sixteen no person can be detained without his own consent. The Chief Secretary if dissatisfied may withdraw his certificate.

We have no returns from any Industrial schools.

We may, however, observe, that the property of the Incorporated Society was for the most part contributed for the promotion of Industrial Education.

The following account of the objects of this Society is given by the Endowed Schools Commission (Ireland).[2]

they should be maintained by the Incorporated Society.

> "In 1733 the Incorporated Society for promoting English Protestant schools was established in compliance with an address from the principal nobility, gentry, and clergy of Ireland. The object of the Society was the instruction of children of Roman Catholics and other poor natives of Ireland, in English, writing, and arithmetic, in husbandry and housewifery, or in trades, manufactures, or other manual occupations, and in the Scriptures, and the principles of the Protestant Established religion. The Society was also to provide school requisites, diet, and lodging for such poor children as it should judge proper, until they should be fit to be apprenticed to trades.
>
> "In 1749 the Incorporated Society was made the guardian of all begging children."

The Charter granted by George II. to the Incorporated Society empowered them "to cause (the children) to be instructed in husbandry and housewifery, or in trades or manufactures, or such like manual occupations, as the said Society shall think proper."[3]

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[1] Reformatory Returns.

[2] Endowed Schools, Ireland, Commission, Report, page 14.

[3] Appendix No. 4 to Report from Commissioners on Education in Ireland (1825), page 22.

Erasmus Smith's Trust.

CHAPTER II.—ERASMUS SMITH'S SCHOOLS.

Extent of endowment.

One of the largest endowments for education in Ireland is that of Erasmus Smith, Esq. Erasmus Smith was a citizen of London, who in return for "adventures *bona fide* paid for lands forfeited in Ireland,"[1] obtained an assignment of estates which had been seized and sequestered on account of the rebellion in 1641. These estates, embracing 7,381 acres in the counties of Limerick and Tipperary, and about 6,000 acres in Galway, Westmeath, Sligo and King's Counties, he conveyed by indenture, dated 1st December, 1657, to found five grammar schools; but subsequently with a view to secure a more liberal maintenance for the masters and to make provision for clothing poor children and binding them as apprentices, when obtaining a charter in 1669, he limited the number of schools to three, viz., those at Galway, Drogheda, and Tipperary. The rental of the trust estate, as ascertained by the Endowed Schools Commission,[2] was £9,516 18*s.* 1*d.* The charter of 1669 provides that the three grammar schools shall be free schools for twenty poor children to be named by the founder or governors, dwelling within two miles of the school, and for all the children of the tenants of E. Smith without limitation. The masters are bound to catechise their scholars on each Lord's Day in the catechism of Archbishop Ussher. Any surplus is to be spent upon the scholars and in raising their number, and when the rents exceed £300 a year, in beautifying the school-houses; afterwards in paying ushers, founding a Hebrew lectureship in Trinity College, binding poor children as apprentices under Protestant masters, and for clothing poor children in the grammar schools. The charter limits the salary of each schoolmaster to 100 marks yearly, and that of the ushers to £20.[3]

Founder's letter

About the exclusive religious character of these schools in the mind of the founder there is no room for doubt, since a letter of his in the following terms, under date London, June ye 6th, 1682, has been preserved:—[4]

> "My end in founding the three schooles was to propagate the Protestant faith according to the Scriptures, avoiding all superstition, as the Charter, and the bylawes, and rules established doe direct. Therefore, it is the command of His Majesty to cathechize the children out of Primate Ussher's, and expound the same unto them, which I humbly desire may be observed upon the penalty of fforfeiting theire places.
>
> "I desire the Charter may be abstracted as to what doth concerne the duty, and priviledge both of master, and scholars, and the lawes, and rules added thereto, and that a table may be fairely written thereof, and hung up in the most publique place in every schoole, that neither master nor scholar may pretend ignorance.
>
> "My Lords, my designe is not to reflect upon any, onely I give my judgment why those schooles are so consumptive, which was, and is, and will be (if not prevented), the many popish schooles, their neighbours, which, as succers doo starve the tree. If parents will exclude their children because prayers, catechisme, and exposition is commanded, I cannot help it, for [not[5]] to remoove that barre is to make them seminaries of Popery. Therefore, I beseech you to command him that shall be presented and approoved by your honours, to observe them that decline those duties and expell them, which will obliege, my Lords and Gentlemen,
>
> "Your most humble servant,
>
> "Erasmus Smith."

The benefits of the foundation were designed for the sons of tenants and sub-tenants upon the estates, and for poor children in the neighbourhood. Upon this point the original "laws" are explicit:—

and laws.

> "1. Lawes and Directions given by Erasmus Smith, Esquire, under his Hand and Seale, for the better Government and Ordering the Public Schools lately founded and erected by him.[6]
>
> "For the Schools.
>
> "The schooles are founded as free grammar schooles, in behalf and for the benefitt of the children of the tennants to the said Erasmus Smith, as also for the children of the tennants of this corporation, together with the children of the inhabitants residing in and about the townes and places where those schooles are erected, that is to say:—
>
> "1. The child or children of any tennants of the said Erasmus Smith, or to the said corporation, as also the children of any sub-tennant that is the present occupier of any of the said lands or possessions. These all, and each of them, if sent by their parents or friends, are to be taught free, and exempted from all salaries and payments, in respect of their education, while they remain in any of those schools.
>
> "2. That twenty poore children of the inhabitants of each of these townes, or within two miles distant where these schooles are or shall be erected, and to enjoy the same privileges of their education, in all respects, as the tenants' children.
>
> "3. Upon death or removal of any of those twentie before mentioned, three or four of the Aldermen of the townes of Drogheda and Galway, respectively; and in Tipperary, the schoolmaster and two or three of the oldest inhabitants upon my lands there, may please to signifie the names of such children to the Governors of the schooles as are fitted, in their judgments, for this charity, that the number from time to time may be made up.

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[1] Ninth Report from Education Commissioners, 1809, pages 217 sqq.

[2] Endowed Schools' Commission, 1858, Report, p. 76.

[3] *Ibid.*, pp. 64 sqq.

[4] *Ibid.*, Evidence 22795.

[5] "[Not] is interlined in the original Minute Book, but the context shows that it has been improperly inserted." Note of Endowed Schools' Commission, *in loco.*

[6] *Ibid.*, Vol. II., p. 390.

ERASMUS SMITH'S TRUST.

"4. Those children are to be instructed and taught in the Latine, Greek, and Hebrew, according to their respective capacities, and fitted for their University, if their parents or friends desire it; others of them to write and cypher, that they may be fitt for disposement to trades or other employments.

"5. There are further encouragements in relation to the poore children—as cloathing while they remain in the schoole, pentions for those that goe to the University, and provision also for those that are bound apprentices, some whereof are expressed in the charter—all which will be declared by the founder's appointment, when the revenue comes to be more fully stated.

"6. Libertie is also given to the schoolemaster to receive the children of others as have a mind to send them for like education into any of those schooles, paying to the head master two shillings for entrance, and for their schooling such reasonable rates as shall be agreed of between them.

"FOR THE SCHOOLMASTERS AND USHERS.

"1. None are to be admitted schoolmasters of the said schooles but such as are of the Protestant religion, and well known for their abilitie, industrie, and good conversation.

"2. The schoolmaster, and in his absence, the usher, shall publickly, every morning, read a chapter out of the canonical Scripture, and then pray, concluding at night also with prayer. This to be done in the English tongue, that all may be edified; they are to urge the children frequently to read the Scriptures, and att convenient times to require some account of what they read, according to their capacitie, and that the meanest of them be able readily to give an account how many bookes, and the order in which they stand, as also the number of the chapters in each booke both of the Old and New Testaments.

"3. The weakness of children is such that many times varietie of Chatechisms confounds their understandings, and the Lord Primate Ushers's Chatechisme being specially commended to those schools in the Charter, the masters are diligently and constantly to catechise them in that forme. And on the Lord's Day, before or after publicke worship, to expound the same, or part thereof, unto them, as also att other convenient times."

The Governors at a later period enacted religious rules in the same spirit:—

"2.—ORDER of the GOVERNORS of the SCHOOLS FOUNDED by ERASMUS SMITH, ESQ., 12th July, 1712.

Rules of 1712.

"ORDERED.—That the following Rules, to prevent youths educated in the Free Schools founded by Erasmus Smith from turning Papists, be duly observed in each of the said schools:—

"1st. That prayers be read morning and evening in each of the said schools, by the master or usher, out of the liturgy by law established, at which every youth shall be obliged duly to attend.

"2nd. That every youth educated in the said schools shall be instructed by the master or usher in Doctor Mann's *Catechism*, and upon Sundays be publickly examined in the same in the church.

"3rd. That every person educated in the said schools shall duly attend the publick service in the parish church where each school is situated, every Lord's Day, and such other time as the master or usher shall appoint; and upon neglect thereof, after due admonishment, to be expelled the said schools.

"4th. That every person so educated, when he is sufficiently instructed in the aforesaid catechism, shall be brought by the master or usher to the bishop to be confirmed.

"The said Rules to be sent to each of the masters, and to be affixed up in each of the schools."

English schools founded out of surplus.

The rental of 13,000 acres of land, including a large portion of the town of Galway, soon reached, and before long exceeded, £300 a year. The Governors thereupon granted exhibitions to poor scholars in Trinity College, and still finding an accumulation of money in their hands, obtained an Act of Parliament in 1723, which authorized them to apply the surplus (among other objects) towards putting out more poor children to school, or as apprentices, and founding one or more English schools wherever they think proper or convenient.[1] Having in 1773 founded (without any authority to do so) a fourth grammar school, viz., that at Ennis, they began to Establish English schools.

28 H. VIII., c. 15.

7 Will. III., c. 4.

It may be observed that "English school" in Ireland has an historical meaning. In the reign of Henry VIII. was passed "an Act for the English Order, Habite, and Language," requiring every person on admission to spiritual promotion to swear that he would "keep or cause to be kept a school to learn English."[2] Another statute in the reign of William III., enacted that the "Act for the English Order, Habite, and Language, whereby it was provided that every incumbent should keep or cause to be kept a school to learn English, and also the Act made in the twelfth year of Elizabeth, entitled an 'Act for the erection of Free schools,' whereby it was enacted that a publick Latin Free school should be constantly maintained and kept within each diocese, should thenceforth be strictly observed and put in execution." The Royal Commissioners of 1825 report[3] that "every clergyman accordingly is still required by law to take an oath on institution to that effect, which is in the following terms:—'I do solemnly swear, that I will teach or cause to be taught an English school within the vicarage or rectory of——as the law in that case requires.'" The obligation of taking this oath was repealed with other clerical oaths in 1865.

28 & 29 Vic., c. 122.

Hence it would appear that while "Latin school" historically means what is now designated a "Secondary or Grammar school," "English school" represents the "Primary or Elementary school" of the present day.

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[1] The Act is printed with Report of 1809, page 232.

[2] An exception was made in favour of cathedral dignitaries:—"This Act not to extend to beneficed persons bound to keep residence in any metropolitan cathedral or collegiate church, or at study at any university, or in the King's service; but the parish priest who, in their absence, shall serve under them, shall teach the English tongue, or keep a school according to this Act, upon forfeiture of 20s. for every year he shall omit the same."—*Report of Commissioners of* 1829.

[3] First Report, p. 94.

The plan adopted by Erasmus Smith's trustees in founding English schools is thus described by the Education Commissioners in 1809:—

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"Whenever any proprietor of land is desirous of having one established on his estate, the Governors agree, on his conveying to them in perpetuity a certain proportion of land not exceeding two acres, to contribute a sum not greater than £300 towards erecting a school-house thereon, and to grant an endowment to the master of £30 per annum."

Number and regulations of English schools.

Between 1808 and 1815 they opened 69 schools of this class under trust deeds, which provide that all the pupils shall be taught the Church of England Catechism; and subsequently, between 1839 and 1843, having again accumulated a large surplus, they founded 52 more English schools, in which the religious obligation is that the Holy Scriptures shall be read in the schools and all the scholars instructed therein.

The Commissioners in 1809 state[1] that "in consequence of the excess of income above the expenditure for a great number of years, and notwithstanding very considerable grants[2] of money from time to time made for building and other uses to Trinity College, and the Bluecoat Hospital, so great an overplus has accrued that the Governors have purchased Government stock to the amount of £6,000 in the 5 per cents., and £29,000 in the 3½ per cents., producing an annual income at this time of £1,315, besides in the agents' hands on the 1st May, 1809, a balance of £ ."[3]

Varying religious rules.

The rules regulating religious instruction in Erasmus Smith's English schools, which in the earlier schools founded between 1808 and 1815 require that all the pupils shall be taught the Church of England Catechism, and in those of later foundation that they shall read and be instructed in the Holy Scriptures by Protestant masters, render the schools unsuitable for the majority of the Irish people, because even to the less objectionable of them, as Mr. Stanley declared in the House of Commons when introducing the new plan of 1831, "No conscientious Catholic could submit." Some inconvenience arises from the fluctuations in value of land and risk of arrears in collecting rents.

Imperfect success as described by the Endowed Schools Commissioners.

Even in the three grammar schools of original foundation, the large and in ordinary years highly profitable estates held in trust by the Governors have not produced the beneficial results expected from them[4]:—

"In 1854, a return to the House of Commons showed that the governors had limited the expenditure on the grammar schools, the original object of the founder; and that they had allowed the exhibitions to remain at the small sum of £8 and £6 a year, whilst their exhibitioners were put in competition with the candidates from the Royal schools, competing for exhibitions of £30 and £50 a year; and that consequently out of fifty exhibitions that could be obtained by pupils in ten years, only fourteen had been awarded to pupils of their grammar schools on entrance into Trinity College, and none whatsoever in three of the four years immediately preceding the return; thus defeating the intention of the founder, of 'having the pupils, as far as they were capable, instructed in the Latin, Greek, and Hebrew tongues and fitted for the University.'

"It also appeared, that the provisions of the charter they thus referred to, had not been observed by them; for instead of the twenty pupils named by the Governors, and an unlimited number of children of their tenantry, holding free places in the grammar schools, there were in Galway, where a large part of the town is built on their estates, only five free pupils, and of these only three were children of tenants. In Tipperary, another school on their estates, there were only eleven free pupils, and of these only two sons of tenants. In Drogheda there were no free pupils; and in Ennis there were ten, none of them sons of tenants: but in the two latter towns the Governors had no estates."

The Commissioners of Inquiry into the Endowed Schools of Ireland reported unfavourably upon Erasmus Smith's schools, and attributed most of the evils exposed in them to "the undue extension of the system of English schools, which was not contemplated by the founder." We reproduce the most important of their concluding observations, &c.[5]:—

"CONCLUDING OBSERVATIONS ON ERASMUS SMITH'S SCHOOLS.

"There are four grammar schools and 140 English schools in connexion with the governors, which we have treated as endowed schools, either on account of their receiving part of the annual income of the charity in payment of the salary of the master, or on account of the site and school-house being vested in the governors for educational purposes. In the grammar and 117 of the English schools the salaries of the masters are paid out of the funds of the charity. In 23 English schools the only endowment is the site and school-house vested in the governors.

"The average attendance of pupils in all the grammar schools, for the year of inspection, 1855–56, appears from the annexed tables to be 116; the number of pupils on the roll, 160. Of these, 128 were ascertained to be members of the United Church, 23 Roman Catholics, and 1 a Presbyterian.

"The average attendance for same year in all the English schools appears from the tables to be 4,241. The number of pupils on the roll is 7,010. Of these, 4,293 were ascertained to be members of the United Church, 875 Roman Catholics, 1,420 Presbyterians, and 47 of other religious denominations.

"In the Table of General Endowments we have estimated the net annual income of Erasmus Smith's fund, applicable to schools, at £7,462 6*s.* 2*d.* The Inspector of Estates has reported that the rental or letting value of the estates may be estimated at £9,516 18*s.* 1*d.*; and deducting 15 per cent. for cost of collection and taxes,

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[1] Report, p. 220.

[2] "One of these grants to Trinity College was of no less a sum than £8,000 British, for the purchase of the library of Mr. Fagel, Pensionary of Holland, who had removed it to London on the invasion of that country by the French in the year 1794."

[3] The agent has not yet been able to ascertain this balance.

[4] Endowed Schools Report, p. 67.

[5] Report on Endowed Schools, p. 83.

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this leaves a net income from land of £8,089 7*s.* 5*d.* The Government Stock held by the governors, which is subject to the same trusts as the land, being the produce of land purchased from the governors for public purposes, is £2,431 5*s.* 10*d.*, giving, at 3 per cent., an annual income of £72 18*s.* 9*d.*, making the entire net income of the governors £8,162 6*s.* 2*d.* There are two trusts not connected with schools—one for certain Fellows and Professors of Trinity College, and the other for Christ's Hospital, London. The grants to Trinity College, estimated at the amount they were in 1846, before the reductions on account of the famine, would make £600 a year; the £360 given for exhibitions being considered a school endowment. The grant to Christ's Hospital is £100 a year; and these being deducted from £8,162 6*s.* 2*d.*, will give the net annual income applicable to schools as £7,462 6*s.* 2*d.*

"We have inserted in our report tables showing a summary of the expenditure of the Governors for each half-year, from the 1st of November, 1843, to the 1st of May, 1855; and also of their income and expenditure for the half-years ending the 1st of November, 1854, and 1st of May, 1855; and their account balance for the 1st of November, 1854, and the 1st of May, 1855.

"It appears from these statements, that whilst the expenditure on the grammar schools was, in eleven years and a-half, only £10,000, the expenditure on the English schools during the same period was £36,000.

"Our Assistant Commissioners, in their general reports, notice the Erasmus Smith schools. Mr. Crawford says the masters of the grammar schools 'are left almost perfectly uncontrolled by the Governors of Erasmus Smith's charity. The schools are never inspected, the terms for pupils undefined, course of education not prescribed, and there is nothing to distinguish these schools from other private schools, except that the receipt of a considerable salary and the use of large and commodious houses and grounds give to the masters such advantages over private teachers as should put down all competition. So far as my observations extend, these advantages enable the masters to pay less attention to the reasonable desires and wishes of the parents of the pupils, in respect to vacations and similar arrangements in relation to the school, than private teachers could dare to do.'

"He states, with regard to the English schools, 'Some of them are efficient; some very much the contrary. It seems to me that there is not that frequent inspection which is essential to the success of this class of schools. There is only one in the year, and that at or about a fixed time; and I have reason to believe that the inspector does not see a school in its ordinary every day character. The salaries are also too low to attract the most efficient teachers; and I found, as a general rule, having but few exceptions, that wherever a school was maintained in part by this charity, local contributions to the school were inconsiderable, and sometimes non-existent. In many cases the parochial clergy, who made use of the school as their parochial school, did not add anything to the salary of the master; and thus the objects of the charity of Erasmus Smith seemed to be, in practice, the neighbouring proprietors of land and the parochial clergy. I would suggest that no grant should be made by the Governors for salary of a master, unless it was of itself sufficient to secure the services of a good one, or a sufficient addition to the sum granted was guaranteed.'

"Mr. Crawford states that the inefficiency of several of the schools in the south of Ireland arises from the exclusively Protestant character of the trust not being satisfactory to the Roman Catholic population. Thus, he says:—'The masters of these schools are required to be of the Established Church, and all the pupils are required to read in school-hours the Holy Scriptures. In many of the places where these schools exist in the south of Ireland the population of the district is, in a large degree, Roman Catholic; and schools in which the teachers are exclusively Protestant, and in which the Holy Scriptures are read under such teachers, are regarded with suspicion by the Roman Catholic clergy, who generally exercise their influence to keep the children of their flocks, who are more than infants, from attending the school. The effect of this has been, in several cases, that after a large expenditure in erecting and establishing the school, the Governors have been obliged to abandon the school and the value of the house to the landlords.'

"Mr. Abraham, whose district lay in the centre and west of Ireland, where the population is chiefly Roman Catholic, classes the Erasmus Smith English schools with the Church Education Society's schools, and states that they appeared to him miserably inefficient. He ascribes their inefficiency, amongst other causes, to the incompetency of the teachers, the defects of the system, and the inferiority of the school-books.

"Dr. M'Blain says of the grammar schools:—'This class of schools is entirely under the control and management of the head master, who is subject to no manner of inspection or visitation, and who has received no rules from the Erasmus Smith Board to guide him in the discharge of his duty. I think this state of things, while it is in contravention of the charter regulating the Erasmus Smith's schools, is also injurious to the efficiency of the school, which would be much promoted by a regular and adequate inspection. I may observe that the masters themselves appear to desire inspection.'

"Two other matters occurred to me in reference to Drogheda Grammar School—first, the education given is scarcely of that practical character which the wants of the locality require. It is to be observed, that not more than one-fourth of the pupils attending the school are destined for the University, and that the remainder generally turn to commercial or manufacturing pursuits; it is obviously, therefore, of leading importance to give a good mercantile education, and with it to combine instruction in modern languages. At present the modern languages do not form any part of the course of instruction; such of the pupils as choose may learn French, but then it is an extra and not taught during the ordinary school-hours. Second, the small college exhibitions of £8 or £10 a year, which are reserved for the competition of pupils from the Erasmus Smith grammar schools, are quite too inadequate in amount to offer the necessary stimulus to exertion. A judicious suggestion has been made to diminish the number of exhibitions, and increase the pecuniary value of each.

"It is useless to continue these exhibitions on their present footing, as they are altogether inoperative for the purpose originally contemplated by their establishment.'

"With regard to the English schools, he notices the inadequate inspection, the exclusive character of the instruction, and the inadequacy of the salaries of the masters, as causes of inefficiency. He says:—'The English schools are subject to an annual inspection by a paid officer of the Board. It is not possible, however, that the work of inspection of these schools, now 113 in number, can be adequately discharged by a single individual, no matter how great his physical or mental endowments may be. The schools are ramified throughout every part of Ireland; and it must, I apprehend, be a very great strain on the Rev. Mr. Hamilton, who now discharges the arduous duties of inspector, to visit and examine each of these schools, as he informs me he does, in the short space of five months each year. There should be at least two inspectors appointed, and two inspections annually of their respective districts.'

"It would also tend to promote the efficiency of these schools if premiums were given to the pupils for proficiency, as well as for regular attendance, to which latter, by the present regulations, they are confined.

"A further circumstance affecting the class of children attracted to the schools is involved in the regulation of the governors, which enforces the daily reading of the Authorized Version of the Scriptures on all children

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who are able to read. This rule is naturally obnoxious to Roman Catholics, and it will therefore excite no surprise that the benefits of these establishments are mainly restricted to the Protestant portion of the community. In general, too, the salaries of the teachers are inadequate in amount.'

"Mr. Pennefather, whose inspections were confined to the counties of Antrim, Armagh, and Down, where there is a large Protestant population, speaks more favourably of the Erasmus Smith English schools, but he also notices the inadequacy of the inspection and the insufficiency of the salaries of the masters. He says:—'The schools on the foundation of Erasmus Smith which I visited were English day schools. The general impression made on my mind was favourable. The houses usually are suitable. In many instances the schools are subject to clerical inspection, as well as the inspection by the officer of the governors of the Board, and the governors admit the inspection of the Church Education Society. If, however, the inspection were left to the governors alone, I do not consider that their annual inspection is by any means adequate. The salaries, generally speaking, given by the governors are not sufficient to secure the services of efficient masters; they are, however, in many instances increased by the master filling the place of parish clerk, and receiving the salary attached to that office. In addition to the salaries allowed by them, the governors give a gratuity to the teachers if the school is reported as satisfactory, and in some instances the income of the master is increased by local subscriptions.'

"The most remarkable circumstance to be observed about these schools is the extent to which the governors have neglected the grammar schools, which were the original object of the endowment, and departed from the intention of the founder in their management.

"The intentions of Erasmus Smith and of his son seem to have been to favour middle class education, and to enable the clever boy of the poorer classes to rise, by means of free places in the grammar schools and exhibitions in Trinity College, to the highest positions which a University education would enable him to attain.

"The Commissioners of 1791 praised the governors for their faithful fulfilment of the trust confided to them, and proposed and expected that the governors would endow and maintain the professional academy specially intended for middle-class education. After 1791 the grammar schools were generally in comparative decay, except when under a good master, and the governors did nothing to check this evil.

"The charter provided that there should be twenty free pupils selected by the governors in each grammar school, and that a particular system of religious instruction should be pursued, and that the school should be inspected, with a view, no doubt, to see whether the charter was observed. It appears, however, that the governors have almost entirely neglected to exercise their right of nominating free pupils, and have not made known to the tenants of their estates the existence of the right of their children to free admission. In none of the grammar schools are there the requisite number of free pupils; and as to one of the schools, an advertisement on the subject was not issued by the governors until 1854.

"The trust with respect to the exhibitions was also an early trust, and the governors had clearly power to increase their amount, and yet, although the candidates for these prizes are examined with those from the Royal Schools, and the result may have disclosed to the governors the failure of their schools in preparing exhibitioners, they neither inspected the schools, nor raised the exhibitions to the same scale as those of the Royal Schools, so as to afford the same encouragement to clever boys, and thus to sustain the character of their schools; on the contrary, from 1839 to 1843, at the time when this failure of the exhibitioners was first manifest, they founded fifty-two new schools for the poorer classes, whose education was then most amply provided for by the large Parliamentary grants to the National Board. No doubt they had power to do this, and their anxiety to found English schools must be ascribed to the conviction that their schools were superior to those established under the National Board. But it must be observed that this wider development of the system of the English schools diminished their power to promote the education of the middle classes, which was specially intrusted to them, as the primary object of the charter.

"The rules of the charter, as to religious instruction, are not observed in any of the grammar schools; and the masters seemed to be entirely unaware of the existence of such rules, although they were returned by the governors to the House of Commons in 1854 as the only rules in existence.

"The charter, which required that all pupils of the grammar schools should be instructed in the catechism of Archbishop Ussher, had been systematically violated in the three grammar schools as to which we received evidence. Thus, the master at Ennis says:—'I never interfere with their creed (*i.e.*, that of the Roman Catholics) in any one point or way.' The free pupils at Ennis are in general Roman Catholics, and the rules as to instruction in catechism were never made known to the master. In Galway there was no interference with the religious opinions of Roman Catholics. An usher was dismissed for interfering with the religious opinions of the boys. It appears, also, that at one time the Roman Catholic religion was taught to the Roman Catholic boys at the school. At Drogheda Roman Catholic boys are allowed to absent themselves from religious instruction, and about one-third of the pupils do not attend it.

"Although the Governors have, as an inspector for their English schools, a clergyman of the United Church, and a Master of Arts, who necessarily passes every year through three of the four towns in which the grammar schools are situate, he has never been directed to inspect them; and the masters have never received a copy of the charter, or any instructions to enable them to follow its provisions. The number of free pupils and the state of religious instruction might be ascertained even without inspection.

"The Governors also neglected some other trusts of the charter as to the grammar schools; thus, the beautifying of the schoolhouses is a trust which ought to have early priority in the application of the surplus. This, however, has been neglected, and the cost of repairs frequently thrown on the masters with their small endowments of £100 a year.

"Even the regulation of the course of instruction was neglected, for the master of the school situate in the rising mercantile community of Drogheda, thought that a grammar school necessarily meant a school where all should receive a classical education, and had some hesitation in allowing any of his pupils to give up the study of classics; whereas the founder had clearly provided that those only who desired it should be taught the University course.

"The English schools, to which the Governors have devoted so much of their funds, do not disclose a much more satisfactory system of management. They are inspected, but the inspector is the registrar, who thus has divided and inconsistent duties, whilst the consequent partition of duties between him and the assistant registrar leads to a most inconvenient division of responsibility.

"Some of the English schools are, like that of Galway, inadequately supplied with school requisites. Sligo is without a sufficient number of masters. With regard to religious instruction, the leases of the English schools vary as to the trusts stipulated to be observed. The sixty-nine which were founded from 1808 to 1815 require the catechism of the United Church to be taught to all; and the fifty-two which were founded from 1839 to 1843 require the Scriptures to be read by all.

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"The reading of the Scriptures is not enforced on all the pupils, and the teaching of the catechism to children of the United Church is added to Scriptural instruction in the schools where the latter only is provided for.

"The inspection of the English schools does not seem to secure to the governors the sole management and visitation, which they claim to be vested in them. One master got a gratuity from the Incorporated Society, another is inspected quarterly by the secretary of a diocesan society, and several schools are regularly inspected by, and in apparent connexion with, the Church Education Society;—indeed, so close is this connexion, begun, as we have observed, by the foundation of the schools in 1839, that the very forms of the Church Education Society are used in the schools by some of the masters in keeping their rolls.

"Such divided responsibility as this connexion with other bodies produces, must be injurious, and its evil results are shown in case of the Galway English school where they were especially brought under our notice, for the master complained that he was not adequately supplied with books, and our assistant commissioners have noticed a similar defect in other schools.

"Thus, the governors have not only neglected the primary trust of their grammar schools, but have not managed prudently the secondary trust of English schools, which they have developed to an extent disproportionate to their resources.

"The want of personal visitation had not been supplied by inspection of subordinate officers, as the grammar schools were never inspected by the inspector of English schools, nor was a special inspector appointed for them. The utility of this personal visitation of the governors was shown by the case of Tipperary school, in respect to which, after our inquiries, Mr. Barlow's visit led to the master being called on to resign, and to an efficient successor being appointed.

"We submitted the books of account of the governors to the inspection of the Government accountant, attached to the service of our commission, and he made such an unfavourable report on the subject, that we proceeded to examine Mr. Thorp, the assistant-registrar, who had kept the books, and Mr. Barlow, the chairman and treasurer, who had audited them.

"The charters of the governors are very precise in their directions, as to the accounts being kept yearly, and in such a form as to indicate not merely the cash transactions, but the assets and liabilities of the governors; some of the trusts, only arising in case of an overplus or residue, cannot, for this reason, be carried out, unless the assets and liabilities are ascertained. The proper mode of keeping accounts under such circumstances, is the ordinary business mode, by double entry; and accordingly, the governors, about the year 1843, ordered their accounts to be so kept.

"But it appeared in evidence before us that no balance sheet had been prepared from the time the ledger was opened in November, 1843, until the period of our inquiry, and that the ledger omitted some essential accounts, for instance, a stock account, a general account of income and expenditure, an account of each estate belonging to the governors, an account for each agent of the Board, an account for the law-agent, an account of expenditure for law costs, and an account balance. As we were then unable to obtain a precise view of the condition of the governors' accounts, we desired that the governors should have their accounts stated in books kept according to a proper system of office accounts by double entry, and balanced from half-year to half-year, from 1st November, 1843, to 1st May, 1855."

Number of English schools,

The number of Erasmus Smith's English schools varies from time to time. The Returns presented to us by the Governors of this Trust for the half year ended 1st November, 1868, exhibit the following results[1]:—

Province.	No. of schoolrooms.	Children on roll.	Established Church.	Dissenters.	Roman Catholic.	Average attendance.
Ulster,	81	4,485	2,844	1,246	295	3,025
Leinster,	42	1,453	1,351	72	29	1,055
Connaught,	6	170	159	4	7	120
Munster,	17	605	589	11	5	446
Total,	146	6,713	4,943	1,333	336	4,646

In the enumeration conducted for us upon 25th June, 1868, *schoolrooms* are not returned, but the number of separate institutions is given. The following are the results[2]:—

	No. of Schools.			No. of Children.			
Province.	Returns.	No returns.	Total.	Boys.	Girls.	Infants.	Total.
Ulster,	53	5	58	1,065	1,109	243	2,417
Leinster,	32	2	34	612	386	34	1,032
Connaught,	5	1	6	44	56	4	104
Munster,	7	2	9	98	129	14	241
Total,	97	10	107	1,819	1,680	295	3,794

and attendance.

Hence it will be seen that the number of children found present in Erasmus Smith's English schools upon 25th June, 1868 (3794), was 56·5 of the number upon the rolls (6713), which shows a less irregular attendance than is obtained by National schools, although the names of children remain upon the rolls of Erasmus Smith's schools until they have been absent for six months (*Rudkin*, 13492).

We examined Mr. *Thorp*, the Registrar, and Mr. *Rudkin*, the Inspector, under Erasmus Smith's Trust. Mr. *Thorp* was imperfectly acquainted with the origin and history of the Trust:—

"12750. Mr. *Gibson*.—I think you stated the Erasmus Smith's schools were founded in the time of Charles II. Are you aware that the original grant of Erasmus Smith's to trustees was made in the time of the Protectorate in 1657, for the purpose of establishing schools in Ireland, and not in the time of Charles II.?—Mr. *Thorp*.—No.

"12751. Are you aware that the original indenture made between 'Erasmus Smith of London, Esq., on the one part, Henry Jones, D.D., Samuel Winter, D.D., and others, on the other part,' is now in the Bermingham Tower, Dublin Castle?—I am not aware.

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[1] Miscellaneous Papers, vol. viii.

[2] See *supra* pp. 261, 2; and Summary Tables V. and VI., vol. vi.

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"12752. I hold in my hand a pamphlet, published by my namesake, the Rev. William Gibson, of Belfast, in which he gives a copy of that indenture.

"12753. Rev. Dr. *Wilson.*—Have you read the document?—I am not aware.

"12754. Mr. *Gibson.*—The document is as follows:—

Evidence as to original indenture.

"'An Indenture made 1st December, 1657, between Erasmus Smith of London, Esq., on the one part, Henry Jones, D.D., Samuel Winter, D.D., Thomas Harrison, D.D., Henry Wooton, Samuel Mather, Robert Chambers, Clkes.; William Basil, Esq., His Highness's Attorney-General, Ireland; John Bysse, Esq., Recorder of the city of Dublin; Thomas Herbert, Esq., Clerk of the Council of Ireland; Colonel Jerome Sanckey, Colonel John Bridges, Major Anthony Morgan, Edward Roberts, Esq., Auditor-General of Ireland; James Standish, Esq., Receiver-General of Ireland; Daniel Hutchinson, John Preston, Richard Tygh, and Thomas Hooke, Alderman of the city of Dublin, on the other part. Whereas, most of the sins which in former times have reigned in this Nation have proceeded chiefly of lacke of bringing up of the youth of this realm, either in publique or private schooles, whereby, through good discipline, they might be principled in literature and good manners, and so learn to loathe those haynous and manifold offences which, when they come to years, they daily perpetrate and commit. Now, this Indenture witnesseth that the said Erasmus Smith, for the great and ardent desire which he hath that the poor children inhabiting upon any part of the lands of Ireland, as hereafter is expressed, should be brought up in the fear of God and good literature, and to speak the English tongue, and for other good ends in and by these presents hereafter declared, hath herby sold and bargained to the said parties and their heirs:—County Roscommon (in or near the town and lands of Athlone), 403A. 1R. plantation measure. In the Isles of Arran 1,467A. County Galway or town of Galway (in or near the town and fields of Galway) 1,011A. 1R. (excepting 5A. 1R. near adjoining on the said town of Galway, and marked (0), and said 2R. adjoining on the said town, and marked No. (1), as in the book of reference, and plott appearing in the Surveyor-General's office; with all boggs, woods, barren mountains, and other unprofitable lands thereunto allotted, cast in and allowed, to hold to the use of the said Erasmus Smith for the term of forty-one years, from 1st May next ensuing, yielding for and out of the same £300 sterling on 1st November and May yearly during the said term, and of the reversion of the premisses, together with the said rent in trust, to the intent that out of the rents, issues, and profits thereof the said trustees, their heirs and assignes, shall (in case the said Erasmus Smith do it not) procure and defray the charge on passing the Act of Parliament for the settling of the said lands and premisses, according to the intent and meaning of these presents, or otherwise to obtain licence from His Highness the Lord Protector, under the great Seal of England, for incorporating themselves in succession, and to retain the said lands and premisses to them and their successors, notwithstanding the statute of mortmain, to the intent that out of the annual profits the said trustees shall cause five schoolhouses for the teaching of grammar and the original tongues, and to write, read, and cast accompts, to be built in the places following, viz.:—One in the town of Sligo; one upon his lands in the barony of Clanwilliam, county Tipperary; one upon his lands in the barony of Dunluce, county Antrim; and one where his lands that are deficient (which is £2,700) shall be fixed; each schoolmaster to be allowed £40 a year sterling, and not under, on 1st November and 1st May, for teaching the poor inhabitants upon the premisses to read, write, and cast accompts, and grammar, as the shall be found capable, without any other allowance for the same. A clerk or register to attend the said trustees, with a salary not exceeding £10 a year. And that such other tenants on the lands, their children, as shall be made fit for the University, or Trinity College, near Dublin, shall have towards their maintenance £10 a year a piece for the first four years after their entrance, and not longer; and for want of such, for the relief of such other poor scholars as the said trustees or seven of them shall hold fit to receive the same. Saving to the said Erasmus Smith and his heirs all eyries of hawks, great and small, in the Isles of Arran, to be delivered to him or his agents in Dublin when they shall be resonably demanded by him or his heirs; also liberty of digging, cutting, polishing, and carrying away of stone out of the marble quarries in the isles of Arran. Acknowledged 12th January, and inrolled 16th March, 1657.'"

"*Witness.*—There is no estate in Roscommon."

Income of Trust.

The income of the Trust is now about £9,000 a year (*Thorp*, 12776), with a large accumulation in the bank (12790), amounting to about £20,000 (12793). In July, 1868, the Erasmus Smith's English schools numbered 144, two having been withdrawn since the return was made in May (12694). Of the expenditure upon the English schools Mr. *Thorp* gives the following account:—

"12782. Rev. Mr. *Cowie.*—Do you include repairs of schools?—Mr. *Thorp.*—No, that is distinct. On the whole, including Inspector's salary, £4,500 a year is paid. For instance, the salaries, gratuities, and annuities would be £3,600, and then there are sundry heads, such as repairs and requisites. The Governors supply half the cost of requisites. There are also the premiums to teachers. They give, annually, to eighteen teachers a premium of £1 worth of books, and about 130 or 140 premiums are given to pupils of the several schools—in every case for regular attendance—commencing at 10*s.*, and going down to 2*s.* 6*d.* We have a list every year of the best attendances, and the governors contribute for that, £30. There are a few additional things, such as fuel, in a few cases, and £500 a year is paid to the Inspector. £4,500 is the aggregate expenditure upon the English schools."

Description by witnesses.

Schools sometimes withdraw from the Trust in order to connect themselves with the National Board (12829). Very few English schools have been founded in places where the Trustees hold estates (12699); in Galway the Erasmus Smith English school failed and was given up (*Thorp*, 12801–4, 12906, and *Rudkin*, 13983–13996). There is no inspection of the Grammar schools (*Thorp*, 12775 and 12851, and *Rudkin*, 13590 and 13982); no pains are taken to keep up the number of free pupils in these schools (*Thorp*, 12900–2); there is no system for assisting the admission of clever boys from the English schools into the Grammar schools (12899), although children from Erasmus Smith's schools have been very successful in gaining free places by competition in the Charter schools (*Rudkin*, 13543 and 13970). Seven of the Governors are members *ex-officio*, and the others are co-opted from time to time as vacancies occur (*Thorp*, 12805); excepting some of the *ex-officio* members, they are all members of the Established Church (12807). The religious rule of the schools is the following:—

"12704. *Chairman.*—What are the regulations of the school as to religious teaching, and the attendance on it?—Mr. *Thorp.*—They are very distinct in the rules. These rules are obliged to be posted in every school, and in number 3 it says:—

"'Every day all children who have attained a suitable proficiency shall read to the teacher a chapter in the Bible, and the teacher shall examine the children as to their understanding of what they have read, explaining the sense in plain language, without entering into controversial or abstruse matters.'"

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The teachers are always members of the Established Church (12706 and 12927); Roman Catholic children read the Bible (12708 and 12760), and are required to do so (12765), but they are generally few (12712); they read the Bible for the Inspector (*Rudkin*, 13512), and, indeed, answer best in it (13536), but there is no doctrinal exposition (13518); Proselytism was suspected in one school (*Thorp*, 12716); sometimes the priests object to Bible-reading (*Rudkin*, 13571 and 13970), but not the parents (13585 and 13978), who must take the consequences of sending their children to schools conducted under such rules :—

Evidence on position of Roman Catholic scholars.

> "12907. Mr. *Stokes.*—Do you consider that a Roman Catholic parent would have any cause of complaint if on sending, with his free will, his child to an Erasmus Smith's school, the boy or girl turned Protestant?—Mr. *Thorp.*—I think not.
>
> "12908. Then you think the responsibility of the religion of the child rests on the parent?—Yes.
>
> "12909. Then if he sent his child to a Protestant school you think he should take the consequences?—Yes; at the same time I think the Roman Catholic children are treated fairly.
>
> "12910. Do you think it possible to treat a Roman Catholic child fairly in a school in which every child is obliged to read the Protestant version daily?—I am not the Inspector. I have not the experience on these matters that he has. I know I would treat the Roman Catholic child fairly myself.
>
> "12911. Is it possible to treat him fairly if you oblige him daily to adopt a course which in the opinion of his parent is contrary to his faith?—I am not an educational man, but as far as I understand Roman Catholics they admit the Scriptures, the value of the Scriptures, and they also read the Scriptures, because when I speak to Roman Catholics they read it and refer to it; but I am not an educational man.
>
> "12912. Are you aware Roman Catholics take objection to the promiscuous reading of the Bible, and then again to your translation of it, especially without note?—Yes.
>
> "12913. Are you aware of these objections?—Yes.
>
> "12928. Lord *Clonbrock.*—One of the fundamental rules of your society is that every child in your school should read a chapter in the Bible every day?—When competent to do so.
>
> "12929. And after that reading are they ever examined by the teacher with respect to that chapter, leaving out controversial and abstruse topics. Is that so?—Yes.
>
> "12930. Do you think it practicable for a Protestant to examine children in chapters of the Bible and be in agreement with Roman Catholic doctrine?—I have not been present at an examination, but I think it would require a good deal of judgment to do it."

Inspection

It is denied that the Erasmus Smith's schools are in any way connected with the Church Education Society (*Thorp*, 12705 and 12887), or that the Society's schools are aided or inspected by Erasmus Smith's Governors (*Rudkin*, 14031–14039). The Governors support no training school for teachers (*Thorp*, 12722), but employ teachers trained by the National Board or the Church Education Society, or without training. Mr. *Rudkin*, who examines every master before appointment (13506), finds little difference between these classes (13507). He inspects all the English schools twice a year (13491), and displays sound judgment in requiring the youngest children to be brought up for examination:—

> "13508. *Chairman.*—In your visits to schools do you bestow much attention as to the period in which the younger children remain in the lower classes, so as to press on their promotion?—Mr. *Rudkin.*—Undoubtedly; one of the great faults I found in the schools when I first went round was—the neglect of the younger children. It was chiefly in that respect I had to caution the masters. I set on foot a new system altogether. When calling for the junior class I would ask the master, 'What are these children able to do?' 'Oh, sir,' he would reply, 'they are too young; they can't do anything.' 'That won't do for me,' I said, 'every child entering the school must be instructed.' In fact I may say, that it was not previously the custom to examine the very young children. In consequence of which the masters did not instruct them, being satisfied that they would not be examined by me. I require that the youngest child in the school shall learn reading, spelling, and writing—that the first day he enters the school-room he must have a slate and pencil given to him, and be taught writing; and so great, so rapid, and so extensive has been the advance in consequence of my enforcing that system, that I have now in schools classes of children of seven, and even of six and a half years of age, writing from dictation."

This statement of the benefit to be obtained from examining the youngest children individually may be contrasted with the consequences arising from the neglect of that method, as described by our Assistant Commissioner, Mr. *Renouf*, who has had experience of both systems. Mr. *Renouf* says (I.):—

contrasted with practice of National School Inspectors.

> "24. On looking through the 'Observation Book,' which is kept in each National school, I have not unfrequently found the following entry made by the Inspector in his record of an examination;—'First class not examined.' I have witnessed several of these inspections, and in more than one district, and have noticed that the Inspector always began his examination with the highest class. In almost every school that I entered the teacher presented his highest class first, so that (contrary to my own intentions) I almost invariably observed the same order, as being that to which both teachers and pupils were most accustomed. There is a good deal to be said in favour of this method of examination, but the advantages of the other method—viz., that of beginning with the lowest class, appear greatly to preponderate, and particularly with reference to the effect produced upon the mind of the teacher. In each of the inspections at which I was present the examination was very strict; but after having borne the brunt of the Inspector's severity and displeasure with reference to his most advanced pupils, and that, perhaps, during a couple of hours, the teacher was almost indifferent to what was said about the first class, and seemed to consider it as a necessary and inevitable corollary of what had gone before. I am quite sure that if the reverse order of examination were habitually adopted very beneficial results would ensue.'

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"23. I have already said that the senior section of the first class very seldom came up to the requirements of the 'Programme of Instruction.' The children of this division are expected—

"1. 'To read with correct pronunciation the lessons of the first four sections of first book.
"2. 'To spell correctly the words of those lessons, and to understand their meaning.
"3. 'To know the Addition Table.
"4. 'To write and read any number of three digits, and to add three such numbers.
"5. 'To write words of three letters.'

Nothing that I have seen or heard in the course of my inquiry has tended to shake my opinion that the fourth of these requirements would be more in its place in the programme of the second class. On the other hand, there is no reason why children in this section of the first class should not be required to write down from dictation any capital or small letter of the alphabet, or any monosyllabic words which they are capable of spelling. The most advanced children of this section I have seen were seldom able to write the letters from dictation, and the only word of three letters which was readily written was 'man.' I wish the Irish managers and teachers who are satisfied with their schools could have seen the writing of the lowest standard in the very first two schools I inspected on my return to England, in each of which a large number of children under seven years of age produced writing such as I have only seen in the highest classes in Irish schools. I am not here contrasting the attainments of Irish with those of English children, for most of the children, if not all, in St. Patrick's Roman Catholic girls' and infants' schools, at Wallsall, are Irish. And their reading and arithmetic were equally superior to the reading and arithmetic in the corresponding class in the Irish National schools. I may, perhaps, be reminded of what I have said as to the comparatively favourable conditions under which schools are examined in England. But making all possible allowances for the difference of conditions, I assert that no teacher I have seen in any Irish school (whether it be called 'National,' 'Christian Brothers,' 'Convent,' or of the 'Church Education Society') appeared to have a true notion of what a whole class of children under seven years of age could, without any extraordinary efforts, be made to produce. Having spoken so unfavourably of the senior section of the first class in the National schools, I am obliged to add that I was seldom able to satisfy myself that the children in the lower section of this class knew anything. This may in part, and particularly in out-of-the-way spots, be accounted for by the shyness of village children; but shyness only accounts for silence, not for wrong answers. And in many places the children were decidedly very far from shy."

It cannot be repeated too often that 45 per cent. of the children attending Irish National schools are in the first class, of which Mr. *Renouf* gives so deplorable a description.

Opinions of Assistant Commissioners.

Erasmus Smith's schools were visited by several of our Assistant Commissioners.

Mr. *King* reports that Erasmus Smith's schools closely resemble the Protestant parochial schools, and sometimes take their place (D. 33–34); indeed in the town of Wicklow, and at Calverstown, the two schools appear to be amalgamated (D. 135 and 159).

Mr. *King* says:—

"33. The schools under the Board of Erasmus Smith are very similar to the parochial schools, and except in Dublin, they take the place of parochial schools, and are under the control of the Incumbent of the parish.

"34. The Dublin school can no longer be called a primary school, the boys learn Latin, Greek, mathematics, and modern languages. The master has raised the school to its present condition; when he was appointed the school was attended by children of the same class as the scholars in the parochial schools, and had no extraordinary reputation, but he raised the character of the instruction with such success that the school is now crowded with boys whose object is to get an education that will enable them to pass the Civil Service Examinations, or to enter Trinity College.

"135. The school at Calverstown had been in operation for three months only, so that no fair estimate of its efficiency could be made. Twelve boys and seven girls were present, of whom six were Roman Catholics; yet in this school the reading of Scripture is compulsory on all the scholars in attendance. The master had a residence provided for him, and was paid a fixed salary of £50, to which a gratuity of £5 might be added on the recommendation of the Inspector sent by the Board of Erasmus Smith. The school possessed an endowment of which the annual value at present is £80.

"159. The parochial school in Wicklow was closed at the time of my visit. We saw the buildings, which were excellent, in very good repair, and well provided with furniture. The school had separate departments for boys and girls, the teachers of which were married and lived at the school-house. The master's salary for conducting the school was £40, with an additional gratuity of £5 if the Inspector of the Board of Erasmus Smith made a favourable report. The master was also parish clerk, and received £10 on that account, thus raising his income to £55. His wife received £35 for conducting the girls' school. As the school was not in operation, we could not, of course, form any opinion as to its efficiency."

Mr. *Coward* mentions one Erasmus Smith school, viz., at Bandon, but as it is inspected by the Church Education Society, and adopts the same system, he makes no special report upon it (E. 87).

Mr. *Sidgreaves* (G.) reports on the Erasmus Smith schools at Derry in favourable terms:—

"134. There are two Erasmus Smith's schools in Derry—male and female, and one in the Raphoe district, all of which I visited. The latter one, which appeared to be a very good school as far as appearances went, and, judging from the books, which were submitted to me by the master, to be well kept up, was closed for the vacation.

"135. The male school at Derry, had 105 boys on the rolls, and an average attendance of about sixty, there being seventy-three present at the time of my visit. I had no time, however, for examination. The boys appeared to me to belong to a lower class than I generally met with in the National schools, and were mostly very ragged. They are supposed to pay a penny a week towards their schooling, about ten or twelve, however, being free on the books. Children who absent themselves from a school for a month at a time are struck off the rolls. The school-room was large and well lighted, but excessively dingy, and the school apparatus did not seem particularly good.

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"136. The teachers of these schools who are all Protestants, are appointed by the Governors of the Foundation, and trained by the Church Education Training Society. The schools are inspected twice a year, they are open to children of all denominations, but there were only two Roman Catholics on the rolls of the male, and none at all on the rolls of the female school. A portion of Scripture is read for half an hour every day, and explanation given by the teacher. The Church Catechism is taught, but only I was informed, to Church children.

"137. The female school was more numerously attended, there being ninety-one children present, the number on the rolls being 121, and the average attendance eighty-two. I had only time to examine some of the more advanced pupils, but I found that they had evidently been well and carefully instructed. In both schools the children seemed to have the advantage of having able and intelligent teachers over them."

Mr. *Jack* considers these schools as on a level with ordinary National schools, and "comparatively innocent in their religious tendencies" (L.):—

"100. Among the Church schools I may reckon the two, on the foundation of Erasmus Smith, at Killala and Mullifarry, close to each other. They were the only specimens of this class in my district. They appear to belong to very different types. In the one, the charity is used as the means of giving free education; in the other, the pupils pay 5*s.* per quarter, which is a fair middle-class fee in the west. The salaries amount to £17 10*s.* in the one case, and £25 in the other, but there is a further gratuity of £5, which comes generally, if things go right. The master has a residence, and holds his office at pleasure of the Board of Governors, to whom an Inspector of their own reports. The parish clergyman of the Established Church appears to have a kind of superintendence, but it seems not to be accompanied by much real authority. The scholars of all denominations have the same religious instruction, except that the Roman Catholics do not learn the Church Catechism. In one of the schools the religious knowledge follows the secular teaching, according to the practice of the Board, and the Roman Catholic children are free to leave if they choose, but they have never done so in fact. There are no children admitted under six, a regulation which I would fain have seen more generally adopted in ordinary schools. The inspection takes place twice a year—once in the winter with notice, once in the summer without. In one of the schools (ten present) there were fifteen Established Church, one Roman Catholic, and three Presbyterians on the roll; in the other (seventeen present), there were eighteen Established Church, and two Roman Catholic children on roll. Both are in the immediate neighbourhood of schools almost entirely Catholic, and of others almost entirely Presbyterian, and the mixture is one indication among many, that the people do not themselves look on their children as endangered by their association with other denominations, even in schools like those of Erasmus Smith's charity, so long as they see no reason to be afraid of proselytism. They appear, like those of the Church Education Society, to be regarded as comparatively innocent in their religious tendencies. At present their endowment maintains a permanent school for the children of the Established Church, while the Presbyterians in the neighbourhood support one by themselves, and another with the assistance of the State, and the Roman Catholics derive the support of their schools wholly from the State. Without this endowment there might perhaps have been two others occupying their place, conducted on the principles of the Church Education Society and supported by subscriptions. But it is not improbable that the children of a mixed population might have been gathered together in a mixed school. Both appear to be looked upon as practically Church schools, and in one of the two the parish clerkship is given to the teacher, just as if he had been the parochial schoolmaster. The secular work shown was very much on the level of that in ordinary National schools."

Mr. *Balmer* mentions the local reputation of Erasmus Smith's schools (M.):—

"349. The vacation prevented my examination of the female and infant schools of the Church Education Society at Tralee. An anonymous Inspector's report, quoted by the rector in his general report of the Tralee parochial schools for 1867 states, in reference to the girls' school, that 'the answering of the children in the several subjects prescribed by the Church Education Society's scale of proficiency, is satisfactory. Writing, geography, and English history, is very creditable. I desire to express myself as very much pleased with their answering in the Scriptures. The manner in which they repeated the portions appointed, with the Articles of Religion, deserves marked commendation.' The prominence given to religious instruction in this report, deserves attention. The local contributions to the parochial schools at Tralee amounted, in 1867, to £55 18*s.* 0*d.* The expense of their management amounted to £63 15*s.* 8*d.*, of which sum, £53 was paid as salaries and gratuities to the mistresses of the female and infant schools; £4 only out of local funds were spent on the boys' school, the expenses of which (inclusive of the master's annual salary of £40), are borne by the Board of Erasmus Smith. Of this school, the rector of Tralee writes to his parishioners, in the general report previously mentioned—'The Inspector of Erasmus Smith's Board was more pleased than ever with our boys' school.' The abilities of the master of this school were mentioned with high compliment by many Anglican clergymen in the county, in contrast with other teachers of Scriptural schools.

"350. There is, I believe, a general impression in the county, that the schools of Erasmus Smith's Board, are superior in efficiency to those of the Church Education Society. The Inspector's report of an examination held a few days before my visit to Tarbert, was highly complimentary to the female school there. Indeed, its hearty approval might have raised a doubt of the searching character of the test applied to the secular education. The doubt, however, was allayed by the strong condemnation of the boys' school which accompanied it —a condemnation which, I was informed, was about to receive forcible expression in the removal of the master for incompetence."

Mr. *Harvey* while noting exceptions characterises these schools as generally inferior (N.):—

"64. Next to the National schools, those connected with the Church Education Society and the Board of Erasmus Smith were the most numerous in my district. They may be taken together, as the principles on which they are conducted are the same. They are essentially Protestant schools, and antagonistic, on the Protestant side, just as the Christian Brothers' schools are on the Roman Catholic side to the National system. It cannot be said, however, that they were created to oppose it, as they were in existence long before it came into operation. The Erasmus Smith schools were first established in the reign of Charles II. The original endowment was devoted exclusively for the support of grammar schools, of which four or five are in operation; but from time to time the scope of the foundation has been extended. Grants have been made from the funds for other purposes connected with education, as, for instance, towards the buildings of Trinity College, Dublin, and for the endowment of scholarships and fellowships in that institution. It is long since the application of its surplus funds to primary English schools has been legalized and sanctioned. Up to 1812, however, there were only half a dozen of these in existence; but between that date and 1842, a very large number of English schools were built from the funds of Erasmus Smith, and a great portion of the income of the endowment was expended on their support. Altogether not less than £40,000 has been devoted to the erection of such schools, and I find it mentioned in the report on endowed schools in 1857, that the income available for the maintenance of these schools was then between £2,000 and £3,000 a year; that the number of the schools was 119, and that they educated 5,380 children.

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"65. The operations of the Church Education Society are much more extensive. It has in direct connexion with it 1,500 schools, with 67,000 children on the rolls, and supported at an annual cost of about £45,000. The distinctive principles of both these sets of schools is that instruction in the Bible must necessarily form a part of the daily exercises of all the pupils. Among the printed rules drawn up for the government of the schools of Erasmus Smith these are the most prominent:—

"'Every day all children who have attained a suitable proficiency shall read to the teachers a chapter in the Bible. The teacher shall examine the children as to their understanding what they have read, explaining the sense in plain language, without entering into controversial or abstruse matters. The Bible shall be used for religious instruction only, and not for the purpose of teaching to spell and to read. The children whose parents are members of the Church shall be instructed at least one day every week in the Catechism of the Church of England, and no other catechism shall be taught or admitted into the school. The attendance of the children of other denominations on this occasion shall be as their parents may direct.'

"66. The local managers and patrons of these schools are the clergymen of the Established Church. The books used in them are those published by the Society for the Promotion of Christian Knowledge. The teachers are all members of the Established Church, and have almost all been trained in the normal school connected with the Church Education Society. The masters generally combine with their office that of parish clerk. Most of the scholars also are Protestants and Episcopalians, and the schools themselves are often called the parochial schools attached to the Established Church. They are regularly inspected once a year by an official from the Board of Erasmus Smith, or the Church Education Society.

"67. There were in my district thirty-six schools of the Church Education Society, each with an average daily attendance of seventeen scholars, and seven schools connected with the Board of Erasmus Smith, with an average daily attendance of twenty-four in each school. I visited in all nineteen schools of both classes. In some there was only a female teacher, in others only a master for boys and girls together; but in most either a separate male and female teacher for boys and girls, or a mixed school under a master, with a female assistant, usually his wife, to teach the girls sewing. There was almost always a house provided rent free, and in regard to personal comforts and emoluments, the teachers were certainly in as good a position as the National schoolmasters. Their average income was £35; but in the case of the Church Education Society, this sum included the emoluments both of the master and the assistant when these were husband and wife. The emoluments were made up partly by endowment, £10 or £15 being granted by the Board of Erasmus Smith to their schools and a smaller sum generally by the Church Education Society to theirs—partly by local subscription, to which the clergyman himself was the chief contributor, and partly by school fees, and the master's grant as parish clerk.

"68. The children were quite of the poorer classes, and the fees that they paid little, if at all, higher than those in ordinary schools.

"69. In the character of the education itself, there was the greatest possible difference—some of the schools were really good; some of them utterly worthless. The utterly worthless were composed of those with an average daily attendance of less than fourteen scholars. In my district there were seventeen such, of which I visited five, with three, eight, nine, twelve, and thirteen scholars respectively. It is needless to say that there was no scope for the teachers themselves, with such a handful of children. The worst case that I encountered was a school with three scholars. It was under the charge of a respectable woman—the wife of a sergeant of police. She taught her scholars a little reading, a little writing, and a very little arithmetic, and a great deal, comparatively, of the Church Catechism, the Collects, and texts from the Bible, together with sewing and knitting. The Catechism and the Bible texts were imperfectly committed to memory, and were not in the least understood by the children. The teacher had no great heart in her work, and no assistance or sympathy from without. She sent her own children who were able to walk the distance to a Model school in the district. Altogether, in an educational point of view, the school was a mockery. Within little more than a stone's cast of it was a very good National school, under Roman Catholic management and a Roman Catholic master. I was told that the teacher, besides her house, received a salary of £6 for her services, partly, I suppose, from the Church Education Society.

"70. As a contrast to this school I may mention that connected with the Board of Erasmus Smith in Longford and the parochial school at Coolbanagher. The latter was described as a Protestant school, and differed in some respects from any that I had seen of the same kind. Its teacher had been trained at the National normal school in Dublin. The school books used were those sanctioned by the National Board, and the school itself had the advantage of being examined by one of Her Majesty's Inspectors. But the general system and character of the school were essentially those of the Church Education Society. The children were all Protestants and Episcopalians. The religious teaching consisted in reading the Bible and learning the Church Catechism. On certain days of the week it was conducted by the rector of the parish. Once a week also the children attended service in the church. Music was particularly well taught, and besides daily lessons in this subject from the rector, seconded by the master, the children had regular practice of singing and music in the church. The reading in this school was excellent, and the manners of the children remarkably good. On the whole, I should place it in the first rank as compared with National schools. The Erasmus Smith school in Longford was nearly as good; but after due allowance has been made for these and other cases of superior schools, the fact remains that on the whole there was a want of system and vigour in the teaching, and a corresponding want of exactness and intelligence in the children beyond what I found in ordinary National schools. The subdivision of classes was unnecessarily minute and perplexing. Not unfrequently I found twenty children arranged in six classes, although, to do the masters justice, they usually grouped two or even three of these together in their lessons, in order to save time and to prevent the waste of teaching power. I thought the local supervision almost overdone, and that the teacher was not left sufficiently to the freedom of his own will, but was circumscribed by his position and circumstances. Mainly, however, the inferiority of these schools was due to the cause already mentioned—the small number of the scholars."

Mr. *Rudkin* thinks that some of the English schools might with advantage be closed,

ERASMUS SMITH'S TRUST.

and the money spent upon them taken elsewhere (13607–8). We consider that this policy should be extensively adopted. The Endowed Schools Commissioners report :—[1]

> "Most of the errors which we have noticed have arisen from the undue extension of the system of English schools, which was not contemplated by the founder. The Governors have thus left themselves without means properly to execute the primary trust. But the founding of the English schools was not illegal. It was authorized by the letter of the Act of 1723, and the plan received the approval of the Commissioners of 1827."

English schools should be discontinued.

The National system now provides all parts of Ireland with the means of primary instruction open to all denominations among the people. Secondary instruction is still deficient. It is precisely this secondary education which Erasmus Smith's endowment was designed to supply; and we think that the trust-funds may be devoted to the purpose with great advantage. By opening free places to competition under the plan suggested by us in the chapter of this Report upon Intermediate Education, and by raising the character and increasing the number of secondary schools, as their means permit, the governors of Erasmus Smith's charity may bestow extensive benefits upon the nation.

CHAPTER III.—SCHOOLS OF THE INCORPORATED SOCIETY.

INCORPORATED SOCIETY.

Another considerable endowment for Primary Education is held by the Incorporated Society in Dublin for promoting English Protestant schools in Ireland. The schools of this society were formerly called "Charter schools," after the royal charter granted to it in 1753 by King George II. upon the petition of all the archbishops and bishops, and thirty other dignitaries of the Established Church (*Hackett* 25802–5). The charter recites "That in many parts of this kingdom there were great tracts of land almost entirely inhabited by Papists; that the generality of the Popish natives were kept by their clergy in gross ignorance, and bred up in great disaffection to the Government; that the creating Protestant charter schools in these places would be absolutely necessary for their conversion and civilization."[2] It then empowers the society to hold land to the value of £2,000 a year, and to appoint school masters and mistresses "to teach children of Popish and other poor natives the English tongue, the principles of the Protestant religion, &c., and to cause them to be instructed in husbandry and housewifery, or in trades and manufactures, or such like manual occupations." The powers of the society to hold land were afterwards enlarged by a short Act passed in George the Third's reign (25810). Originally the king subscribed £1,000 a year towards the Charter schools, and Parliament voted an annual grant, besides the proceeds of a tax upon hawkers and pedlers. The total of Parliamentary grants to the Incorporated Society is returned at £1,105,869 (25818); and it also received large donations and bequests. The landed property held by the Society now extends to upwards of 17,240 acres (25820) in fifteen counties, besides about £100,000 stock (25822–3), with an income of £8,000 a year.

Origin and object of the Trust.

Extent of endowment.

Schools, boarding and day,

The Society has eight boarding institutions, six for boys and two for girls, besides thirteen day schools supported wholly or in part (25787). Some of these schools are subject to particular trusts. Thus in 1708, Lord Ranelagh granted estates at Roscommon and Athlone, which in 1760 were vested by Act of Parliament in the Incorporated Society, under trust to educate twenty Protestant boys, and as many girls, in each town. The Charter school at Celbridge was endowed by the Right Honorable W. Conolly and Lady Louisa Conolly for children who must be members of the Established Church. In 1765 Bishop Pococke left all his property to the Incorporated Society, for founding a school in Kilkenny for Papist boys, to be bred to linen-weaving, and instructed in the principles of the Protestant religion.

should educate poor children in industry.

All the funds are held in trust for the literary and industrial education of *poor* children (*Hackett* 25874). Until 1803 admission to the schools was confined to Roman Catholic children but in that year the Committee determined "to admit children with no other restrictions than such as were imposed by the charter," *i.e.*, they must be children of Popish and *other poor natives;* and under this rule Protestant children began to be received. In 1820 the Society obtained the opinion of the Attorney-General that Roman Catholics admitted must be taught Protestantism; he was "of opinion that they were not at liberty to receive Roman Catholics in their day schools without teaching them Protestantism."

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[1] Endowed Schools Commission (Ireland) 1858, Report, p. 75.

[2] Ibid., Evidence, vol. ii., p. 356.

INCORPORATED SOCIETY.

After 1825 they became schools for Protestants only. The investigation into the Protestant Charter schools about this time by the Royal Commission of 1825 led to great changes, and to the withdrawal of the Parliamentary grant from the Incorporated Society. In 1839 the Committee adopted the plan of admitting pupils to their boarding schools by competition, as explained in the chapter of this report which treats of Intermediate Education, but the competition is restricted to pupils of Scriptural schools in certain localities (25854).

Superintendence.

The schools are locally superintended by "catechists," generally the clergymen of the parish, who receive £20 a year in payment for their services (25916–25921). There is no regular examination of the masters previous to appointment (25924–5). Nothing is done for the education of Roman Catholic children upon the Society's estates (25904–7), and the "charter would not allow them to become members of the schools without being instructed in the principles of the Established Church" (25900) although one object of the foundation is to promote loyalty among the Popish natives (25896–25901).

Restrictions.

The Society profess to be "bound to administer the estates and funded property in connexion with or as near as possible to the specific purposes for which they were given" (25970). But the limitation to the children of "Popish and other poor natives" is held to include "the Irish clergy and gentry" (25881), "clergymen and very respectable families of the gentry of limited means" (25869), and "persons in Dublin of the middle class" (25860–2).

Third Report, dated 29th December, 1808.

The main object of the Corporation, as expressed in the charter, is the promotion of industrial education. The Education Commissioners of 1808 report on the Incorporated Society as follows:—

> "There is another important end of the institution which has always been answered by it to a certain extent and appears at this time to be attained in a very high degree indeed—the instruction of so great a number of *poor and destitute children* bringing them up to habits of *industry;* advantages of peculiar importance in a country abounding in population, and where no general public fund is provided for relieving the distresses of the poor."

Bishop Pococke's Trust

A donor of £40,000 to the Society—nearly one-half of their funded property—intimated, while concealing his name, that he wished his gift to be applied to industrial education. That Bishop Pococke had the same object in bequeathing his property to the Society the terms of his will make manifest:—

> Bishop Pococke's will, dated 10th July, 1763.—"After the decease of my said sister I do leave my estate, real and personal, for the uses following:—To found a weaving school at Lintown near Kilkenny, in the house I built for weaving, for Papist boys who shall be from twelve to sixteen years old, who have not been at any school before of any public foundation, and particularly in none of the Charter schools, to be apprenticed to the Society at twelve years old for seven years, said boys to be bred to the Protestant religion."
>
> In a codicil to Bishop Pococke's will, dated 24th March, 1765.—"And then I do leave all my estate real and personal for founding a school for Papist boys from twelve to sixteen years old who shall become Protestants, and to be bred to linen weaving, and instructed in the principles of the Protestant religion; said boys not to have been at any school before of any public legal foundation, and particularly in none of the Charter schools; to be apprenticed to the Society after they are fourteen years old for seven years, desiring my manufactory house at Lintown, Kilkenny, if not disposed of by me, be applied for that use; and if the Society may think it better to sell any of my leases, I desire the produce may be disposed of in some Government security; and if any other religion shall at any time be established than the present Protestant religion, I do then leave the whole for such time to St. Patrick's Hospital in Dublin for lunatics, to revert to the said Society whenever it shall be re-established for the purposes above mentioned; I do leave the Incorporated Society in Dublin the execution of this my last will and testament."

		£	s.	d.
"In 1808 this property produced,	Rents,	709	2	5½
	Interest on stock,	255	1	8
		964	4	1½"

Mr. *Corneille,* Secretary to the Board of Education, explains in a report of 1808, how it happened that Bishop Pococke's directions respecting the parentage of boys admitted to his school came to be relaxed.

> "REPORT of JOHN CORNEILLE, esq., Secretary to the Board of Education, upon Lintown Factory, 19th August, 1808.
>
> "By Dr. Pococke's will the boys cannot be admitted into this foundation under the age of twelve or above the age of fourteen years, and they must be of Roman Catholic parents exclusively. The catechist visitor informed me that the lads who were of Roman Catholic parents by both sides when they had served their apprenticeships at the factory relapsed to the Romish persuasion; but that where the mother was a Protestant (the Society or local committee having lately so far relaxed from the strict letter of Bishop Pococke's will as to admit lads of this description), in that case he did not relapse. This he knew to be the fact with three."

INCORPORATED SOCIETY.

The rules of the Incorporated Society in 1809 show how much time was devoted to industrial education in the schools:—

EXTRACT from RULES of CHARTER SCHOOLS, 27th March, 1809.

> "Labour from half-past nine till twelve.
>
> "Labour from half-past two till five.
>
> "Works of labour. The works at which the children are to be employed are those of gardening, husbandry breaking, swingling, and hackling of flax, carding wool, knitting, spinning, and weaving where they have looms. It is expected that the girls shall make and mend their own clothes; and that all the stockings worn by the children in each and every school, both male and female, shall have been knit by them."

not observed.

But the Society has wholly abandoned the Industrial Education (25883) for which they hold Bishop Pococke's property. This followed necessarily upon the admission of middle class children to the schools.

Bishop Pococke's will gives the Society permission to sell his leases, but they preferred to hold the land. Another of the Society's benefactors—Mr. Rogerson—expressly directed the Society to sell his estates; but these also they have kept in their hands.

Mr. Rogerson's lands.

> "In the year 1786 the funds of the Society were augmented by the estates of the late John Rogerson, esq., who had directed in his will that *they should be sold*, and the purchase-money, after paying certain legacies and other bequests, be vested in the Incorporated Society. It appears, however, that only so much of his estates was sold as was sufficient for discharging these bequests, and the Society obtained possession of the remainder, which produced at that time £1,359 14*s.* 1*d.* per annum, but have since been raised to £1,770."[1]

Previous inquiries have reported at great length upon the Incorporated Society, and we refer to the results of their investigations,[2] and to the evidence before us of Rev. J. W. Hackett, Secretary to the Society.

While the endowment of Erasmus Smith intended for Grammar Schools has been in great measure diverted to the support of Elementary Schools, the trust property of the Incorporated Society bequeathed for the industrial education of the poor is now to a large extent applied to the education of middle class children in science and languages.

CHAPTER IV.—SCHOOLS OF THE IRISH SOCIETY.

IRISH SOCIETY.

In the North of Ireland a valuable property is held in trust by a committee of the Corporation of London, elected annually, called the Irish Society. The history of this Trust is instructive:—[3]

History and objects of the Trust.

> "The Society of the Governor and Assistants in London of the New Plantation in Ulster, in Ireland, commonly called the 'Irish Society,' was incorporated by charter from King James I., dated 29th March, 1613: for the 'better ordering, directing, and governing all and all manner of things for and concerning the city and citizens of Londonderry, and the county of Londonderry.' The charter confirmed to the city of London the grant of the entire county of Londonderry, then called Coleraine, which was afterwards divided among the twelve London Companies, who contributed to the expenses of the plantation, in severalty. The charter also granted to the Irish Society 4,000 acres of land, next adjacent to the city of Derry, and lying on the western side of the river of Lough Foyle, and also the Abbey of Coleraine, and 3,000 acres of land adjoining it. In the reign of Charles II. a further charter was granted to the Irish Society, dated 10th April, 1662, reciting the charter of King James, and the several grants of lands made to the London Companies, and declaring that the Society retained in its own hands such parts of the lands as were not divisible, for defraying the charge of the general operations of the plantation. In the litigation which took place between the Irish Society and the Skinners' Company (one of the twelve subscribing companies which had allotted to it an estate in severalty) in the year 1836, the Irish Society not only admitted, but insisted, that they were merely trustees for public purposes connected with the plantation; and the House of Lords in that case decided that such was the true character of their position. The Lord Chancellor (Lord Cottenham) stated (12 *Clarke and Finnelly's Reports*, p. 481); 'They have applied the funds for public purposes connected with the plantation, and connected with the affairs of the Society—they have applied them for the purposes of religion, partly in building and repairing churches and chapels, of public schools, and the payment of schoolmasters.' He declared that they were but trustees for these purposes, and that the funds which they held were applicable to the discharge of these public duties, though they had a discretion as to the extent and manner in which they should apply them. The Lord Chancellor added—'What was the object of this plantation, and the object of the grant? It was a great public object. It was for the purpose of providing for the settlement of this district, which had been laid waste by the rebellion. It was to introduce civilization and order into that district; to provide for the establishment there and the maintenance of the Protestant religion. These trusts are continuing. They have still to provide for the Protestant religion, the Protestant establishment of that district; and, with the establishment of religion in that district, they have also to superintend and take care of that which is closely and intimately connected with religion, and is a part of it—the education of the inhabitants of the district.'

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[1] Third Report of the Commissioners for inquiring into the State of all Schools on Public or Charitable Foundations in Ireland, dated 29th December, 1808.

[2] First Report from the Commissioners of the Board of Education in Ireland (Act 46 George III., cap 122), on the Protestant Charter Schools, 1809; First Report of the Royal Commissioners on Education in Ireland upon Charter Schools, 1825; Report from the Select Committee of the House of Commons on Foundation Schools in Ireland under *Charter Schools*, 1838, No. 701; Royal Commission on Irish Endowed Schools, Report and Evidence, 1857.

[3] Report of Endowed Schools Commission, Appendix, p. 16.

Irish Society.

> "The Irish Society may, therefore, be described (in the language of the Royal Commissioners of Inquiry into the state of the Corporation of London) as a large charitable endowment for the North of Ireland, managed by an absentee committee in London: and of all the objects of the plantation, that which seems most to bear the character of a continuing and unfulfilled trust, is the education of the inhabitants of the district. The Irish Society has at all times recognised the claims of education upon their funds, to some extent; and it appears from their statements that grants for schools in Londonderry and Coleraine were made from the year 1613, or contemporaneously with the date of their first charter.[1] But how much of the revenues of the Society have been applied in earlier times to the purposes of education, I am unable to say. The Skinners' Company, in their case before the House of Lords, complained that while the management of the estates of the Society for the eight years ending in 1832, cost upwards of 50 per cent., or £5,000 per annum, the annual expenditure upon schools did not exceed £480. It appears that in the year 1828, out of an income of £7,259, the disbursements for education were £542; in 1829, out of £7,282, the school disbursements were £439; in 1830, out of £10,513, but £438. However, it is right to add, that from the year 1836, the Irish Society have been gradually increasing their grants for educational puposes; and they have now raised them to an amount somewhat more commensurate than formerly with the just claims of the district. In the year 1855, out of an income of about £10,000, a sum of £1,478 was devoted to the support of education in schools, in addition to some small donations for their erection and repairs. Of this sum, £430 was applied towards the maintenance of the large establishment near Derry, called the Foyle College; £253 to the Irish Society's Schools in Coleraine; £80 to the Agricultural School at Templemoyle; and the residue, or £715, was distributed among about eighty-six schools (Sunday and daily) in sums of from £30 to £1. The grants to fifty-eight schools were in sums of from £5 to £1."

Income.

The surplus income from the property now held in trust by the Irish Society, "to provide for the Protestant establishment of that district, and to superintend and take care of the education of the inhabitants," amounts to about £12,000 a year. A return furnished to our Assistant Commissioner, Mr. Sidgreaves, shows that out of this trust fund the Society distributes annually £1,172 among eighty-four day and Sunday schools of primary education, besides granting £1,125 to three institutions of secondary instruction for Protestants and Presbyterians, viz., to the Diocesan School, £425; to the Magee College, £500; and to the Coleraine Academical Institution, £200. The Society is understood to be precluded by its charter from aiding either the religion or the education of the majority of inhabitants.

Restrictions

Several of the primary schools are connected with the National Board, and assisted by public grants. In six cases these schools are the exclusive property of the Irish Society (*Sidgreaves*, G. 110), and have been placed under the Board in order to obtain the benefit of inspection; but the Board, regardless of their ample endowment, gives them grants of money likewise. The Irish Society gives £50 a year to the Board's Model school in Derry.

Grants to schools.

Evidence.

Mr. *Williamson*, surveyor and architect, appeared before us as a witness, by order of the Irish Society. He states that all their schools are under the National Board, with two exceptions (20959 and 20977). The Society rarely makes grants to Protestant churches (21038), never to Roman Catholic chapels (21036), but to many Presbyterian meeting-houses (21037). The principle of selection among schools for grants is obscure and involved "almost in antiquity," but a number of them were given as rewards "for assistance to the Society in troublesome litigation" (20977). A grant once made to a school is renewed, as a matter of course, from year to year (21046–9). There is no regular inspection of the schools (21053 and 21095). No grants are made to exclusively Roman Catholic schools (21059), or for any purely Roman Catholic purpose (21114). They contribute to Sunday schools of all Protestant denominations (21115). No Roman Catholic body has ever applied to them for any grant (21118 and 21121). Upon this point Mr. *Williamson* gave the following evidence:—

Evidence.

> "21121. Mr. *Dease.*—Has any similar free grant of money on like terms been ever offered to the Roman Catholic body?—Mr. *Williamson.*—I do not believe that any offer has ever been made of any grant to a school belonging to any particular denomination. When any particular body, whether educational or otherwise, stand in need of a grant, when they think they have a claim on the Society, they come and ask them. We have applications for grants from ten miles away, within my recollection, for schools; and I am quite certain that the Society has never offered anything to any denomination whatsoever, but when it has been asked from them, they have considered it, and if they thought it was a proper case for the expenditure of some of their trust-fund they would give it. I do not think that any Roman Catholic body has ever applied.
>
> "21122. Mr. *Stokes.*—But there is no rule which would prevent the Society from granting aid to a Roman Catholic body, if application were made?—There is no rule that I am aware of. There is nothing in the standing orders that I see that makes any such order as that. The only thing that would ever be considered would be, I presume, in reference to the charter to ascertain if it was right, and how far they were not bound by the charter; and I have no doubt that if they were not constrained they would subscribe to Roman Catholic Schools.
>
> "21123. If a grant were asked for a Roman Catholic cathedral, which is likely to be one of the finest buildings in Derry, do you consider the Society would entertain that application?—I am quite sure they would, unless they were restrained by the charter. I know they would not at present, because they are in debt, as I said already.
>
> "21124. Professor *Sullivan.*—Are you aware whether any application has ever been made to the Irish Society, either at Derry or Coleraine, for aid for a school conducted by Catholic bodies?—I am aware of no such instance.

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[1] Report of Dr. Ferguson, Assistant Commissioner under Endowed Schools Commission (1855). Appendix to Report, pp. 16, 17.

IRISH SOCIETY.

I am always present with the visitation when they come over each year—what they call the visitation of the society—that is usually sixteen or eighteen of the Court of twenty-six usually come over, and I hear all the applications. As far as I ever heard, no application has ever been made from a Roman Catholic body.

"21144. But still I may put this question to you—is it not a matter of notoriety in the north of Ireland, amongst all classes, that if they were to make that application they would be refused?—I think it is the impression that they would be refused. If so it is because they have an idea that the charter did not empower the Society to make that grant. But I am very certain of this, that the Society would make grants and large grants—at least I believe they would make large grants—if they had the power to do so, and if application was made to them.

"21145. *Chairman.*—Is it the habit of the Society to make grants towards the building or enlargement of Roman Catholic places of worship?—I have never known an instance of their having made a grant for a Roman Catholic place of worship.

"21146. Rev. Dr. *Wilson.*—Have you ever known an instance of their being asked to do so?—Never.

"21169. Mr. *Stokes.*—Would it, in your opinion, be a proper administration of the trust funds of the Irish Society, that so long as there was a Presbyterian chapel in the county of Antrim, or any other county, by which the surplus funds of the Society might be absorbed, so long the poor Roman Catholic children living on the estate of the Society would have no claim for assistance towards their education?—Every claim, if the charter did not preclude it; and I should, for own my part, most gladly see them contribute to every Roman Catholic charity as well as any Protestant one."

We concur generally in the remarks of the Endowed Schools Commissioners respecting the Irish Society and its schools:—[1]

Conclusions of Endowed Schools Commissioners adopted.

"From the constitution of the Irish Society, and in consequence of its being managed by a Board sitting in London, we cannot expect that in the management of educational trusts in Ireland it should possess the important assistance which personal observation and careful supervision can alone supply. Our inquiries have demonstrated that in order to make funds for educational purposes productive of valuable results, they must be expended with judgment and care in the support of efficient schools placed in suitable and well-selected districts and localities; that the continued efficiency of the schools should be maintained by the constant and vigilant supervision of intelligent persons interested in their prosperity and resident in the districts; by the frequent and careful inspection of competent inspectors; by a proper system of rewards and punishments—encouraging diligence and rewarding merit, both in teacher and pupils, and, when necessary, diminishing and withdrawing grants—and by the vigilant superintendence and control of a central Board, competent and well qualified, and charged with the offices of seeing that local patrons and managers, inspectors, and teachers, shall severally discharge the duties they undertake.

Management of this Trust should be reformed,

"The Irish Society has, except in the case of one school at Coleraine, not only no personal supervision, but it has taken no means to insure any adequate system of inspection of the schools which it mainly or exclusively supports. It cannot, therefore, excite surprise that the mode in which disbursements for education have been made by the Society is unsatisfactory; that the grants appear to be made without sufficient discrimination in the first instance, and without due regard afterwards to obtain the advantages they are intended to produce. The school it does superintend is in a very satisfactory state.

"In the majority of cases, where its grants are but trifling additions to other incomes, the Society is incapacitated from exercising any influential superintendence, the schools being under other control. The money, thus spread over a large surface, becomes, in each locality, of little appreciable importance.

"We feel that immediate steps should be taken, in order that all the funds devoted to education under the Charter of the Irish Society should assume a definite form, and be placed under a system of efficient management. With this view, we recommend that the scattered funds of the Society should be secured for, and concentrated on, a limited number of efficient endowed schools on this foundation, in the county of Londonderry.

"Dr. Ferguson having observed that at present the Irish Society 'do not exercise any control or supervision whatever over' 'the schools which participated in the benefit of the funds placed at their disposal,' suggests that, as he believes, 'the political necessity which gave rise to the creation of the trust has long since passed away; and as the members of the Irish Society have confessedly no beneficial interest in the funds which they distribute, the natural and sensible course would seem to be to delegate the trust to local gentlemen who would bring to bear upon the discharge of their duties the necessary information, the community of feeling and interest, and the opportunity of constant personal inspection and supervision which are essential to its due performance.' He also observes, that the Commissioners on the state of the Corporation of London have, on independent grounds, recommended the dissolution of the Irish Society, and the repeal of its Charter.

"We also recommend, if the society shall not appoint local patrons and managers, and put their primary schools under the proposed Board of Endowed Schools, or under the Board of National Education, that a Local Board should be established in the county, which should have the management of the schools supported from such other funds of the society as may be allocated to educational purposes.

"We are of opinion, that by the means we have suggested, the trust-funds of this ancient society, which are applied to educational purposes, will be rendered productive of more beneficial results."

The Select Committee of the House of Commons, which, in 1838, inquired into schools of public foundation in Ireland, reported that—[2]

either by a Court or by Parliament.

"In endowed schools, founded by individuals or societies, when they deviate from their trust, or adherence to such trust be found to be useless or injurious to existing society, a court of justice, or in its incompetence to deal with such cases, the Legislature itself, has a right to intervene. When founded by the State, or though founded by others subsequently receiving grants from the State, these institutions must be deemed to come at once under State control and superintendence."

RECOMMENDATION.

We recommend:—

That in granting aid to a school the National Board, should have regard to the income arising from any permanent endowment enjoyed by it.

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[1] Report, pp. 166-7.

[2] Parl. Paper, 1838, No. 701, p. 19.

CHAPTER V.—MISSION SCHOOLS.

Mission Schools.

Episcopalian, Presbyterian, and Wesleyan.

We have obtained information respecting a class of schools peculiar to Ireland, called Mission schools. These schools are supported by voluntary societies, with the avowed object of converting Roman Catholic children to one or other of the forms of Protestantism. Thus there are in Ireland Irish Church Mission schools, Presbyterian Mission schools, and Wesleyan Mission schools. In most of these schools the attendance is mixed, but all received the same religious instruction. Erasmus Smith's Schools and Church Education Society's schools oblige the Roman Catholic children who attend them to read the Authorized Version, and to receive explanations of it from Protestant teachers; but they do not require such children to learn Protestant catechisms or formularies. Such schools may be regarded as primarily designed for Protestant scholars, but admitting Roman Catholics to obtain education upon the known condition that they consent to read the Bible, and to hear it referred to and explained. Mission schools on the other hand are essentially aggressive, and promoted with the special object of imparting education to Roman Catholic children, so as to induce them to change their religion. The schools of the Incorporated Society, which were originally founded with the same object of proselytism, have now so completely changed their course of action as to receive only Protestant children, and to exclude even them from their boarding institutions, unless they have attended a Scriptural school for one year.

Evidence as to objects, revenues, proselytism.

The Rev. H. C. Cory, Missionary Secretary of the Irish Church Missions Society, gave evidence respecting the mission schools. This association is a voluntary society, instituted in 1849 (*Cory* 11805), of a strictly denominational character (11865), and connected with the Established Church (11866). It is supported by contributions from England and Ireland (11782) with an annual income of £25,000, of which about £21,000 comes from England (11900–3). It is managed by a committee in London (11783), and its object is the conversion of Roman Catholics (11852). Great part of its work is carried on by means of schools (11854) in hope of certain results (11926–8), and the expenditure on schools amounts to £6,000 a year (11942). The Society supports 86 schools in all, of which 11 are in Dublin, 55 in county Galway, and the rest chiefly in the West (11787–9); 8 of them are boarding schools, and all are elementary (11792–3). The rolls of day schools bore the names of 3,663 children (11790); of whom two-fifths were of Roman Catholic parentage, two-fifths the offspring of "original Protestants" or of mixed marriages, and one-fifth of Roman Catholics converted to the Established Church (11799). A more exact return afterwards furnished by Mr. *Cory* and printed with our evidence (page 489) gives the precise numbers:—

1,718	pupils of Roman Catholic parentage.		
393	,,	issue of mixed marriages.	
655	,,	,,	converts.
897	,,	,,	"original Protestants."

About ¾ of the Roman Catholic pupils become Protestants (11807 and 11813), and the great majority do not attend their own places of worship on Sunday (11806–9). Some of the Roman Catholic children are orphans, but in most cases the parents are living (11822); the great majority are very poor (11823 and 11879); in some schools they get food (11825) but not at the cost of the Society (11932); they enter at three or four years of age (11847) and leave at fourteen or fifteen (11846); they get good situations and have generally prospered (11824); many go into the army or navy or are apprenticed to trades; many emigrate; most of the females become domestic servants, and a few are schoolmistresses (11895–8); few, either male or female, remain in the districts. The schools on the average have 42 names on the rolls and about 30 children in average attendance (11872–8); out of 3,457 on roll 2,390 were actually present in 85 schools upon 12th May, 1868 (Evidence, p. 494). The police on 25th June, 1868, found 1,726 present.[1] Few or none pay school-fees (11916–17). The teachers are all members of the Established Church (11867); previous to appointment they are trained in Dublin (11794–6) during a course of two years (11828–38 and 11880–85); all the teachers are said to have been trained (11904), though some have been masters in other schools before appointment to mission schools (11977); while in training they attend religious services at the Townsend-street school which is licensed as a Church; when in charge of schools the mistresses earn from £30 to £40 a year (11913–14) and the masters from £30 to £60 (11915). The school-books used are those of the Christian Knowledge Society (11910), the Bible, Stanford's Handbook, and King's Church History (11991). All the children are taught in Scripture (11798); religious instruction is given for at least one hour daily; it pervades everything (11924); as a Missionary Society they make it very prominent, but Mr. *Cory* denies that "controversy" is the fundamental

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[1] See *supra* pp. 261–2; and Summary Tables V. and VI., Vol. VI.

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aim of the instruction (11955–61), or that food and clothing is the chief inducement to attend the schools (11969). For some years there has been no trouble from violent opposition (11995–12001).

Respecting schools of this class Mr. *Kavanagh* gave some evidence:—10889–10901.

Evidence.

Mr. *O'Carroll* speaks of proselytizing schools in South Dublin:—

"4399. *Chairman.*—Is the population sufficient for the National schools that previously existed, and also for new Christian Brothers' schools?—Mr. *O'Carroll.*—To be sure, and a great deal more. There is a great deal of demand. There were 600 children going last February to the proselytizing schools in the South Dublin district. I suppose of that number between 400 and 500 were Roman Catholics. Of course they would go to Roman Catholic schools if they did not get food and clothes given to them.

"4400. In what schools?—The Irish Church Mission schools at the Coombe, Luke-street, Townsend-street, and Grand Canal-street.

"4401. Are there many Church Education schools in your district?—There are a great number. I think there are as many Church Education schools and Church Mission schools as there are National. The attendance is perhaps somewhat less than in the National schools."

Wesleyans.

The Mission Schools of the Wesleyan Methodists seem to differ in design from the Irish Church Mission schools, being called "Mission schools" simply because they derive a portion of support from the Wesleyan Mission Fund (*M'Millen* 14498). Of Wesleyan schools about one half are connected with the National Board, and the other half are Mission schools (14421), but the difference between the two classes is said to lie in local circumstances only (14426). Some Roman Catholic children attend the Wesleyan Mission schools (14497), but they are not compelled to receive religious instruction or to read the Authorized Version contrary to their parents' wish (14499 and 14552). In 1840 the Wesleyans supported forty-eight Mission Schools, with 3,700 pupils, but the competition of National Schools has lessened the numbers (14530); six of their Schools are designed for the middle classes, four for boys with instruction in classics, and two for girls with music and modern languages. Mr. *Tobias* explains that the Mission Schools of the Wesleyans remain in their own hands altogether, and they have a religious character since Wesleyan catechisms are taught in them. He says:—

"22803. Mr. *Gibson.*—Now you have stated that the majority of your own schools were under the Board, but not your Mission Schools?—Rev. Mr. *Tobias.*—Not our Mission Schools.

"22804. Will you state the distinction between your mission schools properly so called, and your ordinary schools, which would make it desirable that the one should be under the Board, and the other not under the Board?—There is no distinction in the working of them. There is no distinction in the class of men whom we place as masters; no distinction with regard to them as to where we get them. The simple distinction betwixt them is, that these Mission schools where there is a supplement to the fees required, have that supplement granted them from our Mission Fund, one of our Church's funds. In the other case, the supplement to the fees comes from the National Board.

"22805. Have those Mission schools any religious character separate and apart from the ordinary schools?—They have. We expect in them our catechisms to be taught.

"22806. As a part of the ordinary instruction?—Yes.

"22807. And therefore those schools would not, properly speaking, form a part of the system of completely secular instruction?—No; certainly not. But I think we should soon give them up if good secular schools were established in the country by the State, and be very glad to do it too."

Presbyterians.

West Connaught is also the field of Presbyterian Missionary enterprise among the Roman Catholics of Ireland. The Missionary organization of the Presbyterian Church is called the Connaught Scriptural and Industrial Mission. There is besides the Scottish Ladies' Society, which maintains one school or more. Our assistant commissioner, Mr. *Jack*, gives a description of these schools (L 136–154). He divides them into two classes, the one maintained chiefly for a Presbyterian population, while the others are almost entirely Mission schools for "non-Presbyterians." In some of the Mission schools religious instruction is separated from secular in point of time, but the Roman Catholic or Episcopalian children not being told to leave, wait cheerfully with their companions for the General Assembly's Shorter Catechism. The scholars learn texts and hymns, and the schools are maintained "no doubt mainly for proselytizing." Education and requisites are given gratuitously, but not food or clothing. The teachers are commonly young girls under twenty, receiving about £20 a year. For the most part the attendance of children is extremely small, and some of the smallest schools are aided by the National Board. "The official report talks of the schools as part of a wide field of Missionary labour, and says that they are under the constant and immediate oversight of the Missionaries of the district, and are greatly helpful to the work of the missionary, Scripture-reader, and colporteur."

Mr. *Kavanagh* had been through these schools, and gave evidence upon their condition. He says:—

"11072. *Chairman.*—Have you ever had any experience of the Connaught Mission schools?—Mr. *Kavanagh.*—I have been through them all.

"11073. What is your opinion of them as to their efficiency in elementary secular teaching?—It is very low. I make great allowance for them. The children in them, except in the case of orphanages, are of a very neglected class. From 1846, for several years they were the waifs and strays of famine; or victims of deser-

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tion, or of ill-conditioned parents. I have been in Achill schools; in the schools near Maam and Clifden. I have been over what is called the Mission district, and I found scarcely one medium school. The secular education in them was merely secondary. They were hearing rather than reading Scripture, and flippantly talking controversy. You would not, I am sure, ask my opinion about them on moral and religious grounds. I could not be more opposed to anything—societies organized and subscriptions raised throughout the three kingdoms to deprive the unfortunate Catholics of Connaught of the only one solace left them in their poverty—that is their faith.

"11074. Do a large proportion of the children educated in these schools either become or remain Protestants in afterlife?—I would certainly say the children, especially the orphans, would. I may mention an incident to you in connexion with this. I received letters a few years since from Ballina, stating that there was a National school in Charles-street, in that town, in which the Catholic children were being interfered with. The Roman Catholic bishop and clergy there were friends of mine. At my own expense I went across Ireland to Ballina to see that National school. Attached to that National school I found an orphanage in Charles-street, Ballina. This was the mart where the waifs and strays of the famine were bought—poor unfortunate widows were selling their children like little pigs. Unfortunate creatures that were in the lowest condition—some attracted by food, and others were brought into the orphanage. And the funds of the National Board were used within the four walls there to maintain an orphanage beside it. The Rev. Mr. Armstrong, a Presbyterian clergyman, and *agent* to their Mission in Connaught, was the patron.

"11087. Rev. Dr. *Wilson*.—With regard to the little children that you say were sold, like little pigs, in Ballina, how much was given for each?—Mr. *Kavanagh*.—The price went up and down, like the transactions in the stock market.

"11088. Who bought them?—Parson Armstrong, as they call them, but who is not an Anglican, but a Presbyterian clergyman. He was always in the Ballina market, buying them up for the Presbyterian Mission there founded.

"11089. Do you adhere to your statement that the funds received for that National school from the National Board, went in any way to support the orphan part of the institution?—Certainly; the school being an integral portion of the establishment.

"11090. Who received the school moneys?—The teacher, I presume.

"11091. He received the grants that were paid by the National Board?—Yes. If you like I can produce my notes which I took. I spent a day in it, and published the results in the Dublin papers.

"11092. As a matter of fact the school fees went to the teacher?—Yes, but it is the Board's grants, to which I refer.

"11093. Then why say they were applied to proselytizing purposes?—The school is an integral portion of the Presbyterian mission.

"11094. Are you aware of any teacher so generous as to give his fees in the support of such an institution?—I am not aware of any. There was a Presbyterian Mission Society; the teacher in the school had been a Roman Catholic, and became a Presbyterian. He was brought to the North of Ireland until his studies were finished; he was then brought back to his native town, where he had abandoned his father's religion, and he was then thought fit to conduct this National school. If you like, Dr. Wilson, I will give you my notes upon it."

Several of our Assistant Commissioners describe Protestant Mission schools. Mr. *King* (D) in Dublin:—

Reports of Assistant Commissioners.

"356. Not far from this school is the Irish Church Mission school for boys in Townsend-street, and the girls' school in Luke-street; the boys' school is called a ragged school, though why such a name should be given is not very clear, as the boys were far better clad than many of the scholars in parochial schools in other parts of Dublin, not to speak of National schools. The number of boys present was 89, out of 116 on the roll; the number present at the visit of the police was 109, of whom 75 were Protestants and 34 Roman Catholics. The master could not tell me the numbers of each religion; no distinction is made in the instruction given to the scholars, all are trained in 'controversy' and are supposed to be Protestants. I was told that the first object of the school was to instruct the boys in religion, and that the end was so far attained that most of the scholars who attended regularly became conscientious Protestants, whatever their creed might have been before they came to this school. The boys who attend regularly are rewarded with clothes and food, and by this means a much better attendance is obtained at this school than at most others. The age of some of the scholars was more advanced than usual, but their proficiency in secular knowledge, though fair, was not at all remarkable.

"357. In Luke-street is situated a large school for girls and infants, supported by the same society. Most of the girls are clothed, boarded, and educated; they are, of course, instructed in the principles of the Protestant religion. The schoolmistress told me that many of the children were Roman Catholics when they first came to the school, but that they generally became Protestants, and eventually she hoped Christians, under the influence of the instruction which they received. The chief aim of the school was to bring up the children in the religion which the promoters of the school considered to be correct, and no secret was made of this. Parents, therefore, who allow their children to go to the school can have no reason for complant if they find that the children are educated in a different creed from their own.

"358. The number of girls present was 54, and of these 21 were nominally Roman Catholics; the infants were not in school during the time of my visit, and therefore I did not find out how many were in attendance. The police returns give 63 as the number present in the girls' school, and 100 in the infants' school; 65 of the children were Protestants and 98 Roman Catholics.

"359. The society has other schools in Dublin but I did not think it necessary to visit them, as I was assured that the same system was adopted in all."

Mr. *Coward* (E) in the Cork district:—

"94. There was only one school of the Irish Society in my district. It was the Ragged School in Bandon, connected with the Church Education Society, and occupying a pleasant building of ample dimensions, on the upper floor of which the elder children were taught, and on the lower the infants. There were present 19 boys and 32 girls, but on the rolls there were 35 boys and 42 girls, the average attendance being 46. The arrangement of the desks in parallel groups made the classification of the children complete. The walls were hung with maps and cards, and round the cornice ran a green scroll with the legend 'Search the Scriptures.' The children looked remarkably neat and clean, although I went without giving any notice. There were no Catholics, so far as I could make out, but the registers of the Church Education Society contain no spaces in which to record the denominations of the children. I examined the third class in reading, but the results were very poor. Hesitation, mutilation of the words, and no intelligence, characterized it. A very kindly master, who had been there since 1853, conducted it, and was assisted by his daughter, who looks after the infants in

Mission Schools.

the room below, and by a mistress, who teaches sewing, for which she is paid £12 a year. The master's emoluments are £41 a year with a good house. The children are very regular, owing to the inducement which a payment of 1*d.* to those who are present during the week creates. They do not receive the money, but at the end of the year it is summed up, and its value given in clothes. The infants' room is damp, the floor being of brick. The Irish Society supports the school but it is conducted on the Church Education Society's system. I may add that a few Methodists constituted the only foreign element as regards religion.

"95. The Island Society has a school in Shirkin Island, the only one in my district. It is hardly worthy of mention. There are, I believe, four scholars, some of them connected with the master, who is a small farmer, and receives, I was told, £10 a year. All the signs of a school that I saw were two maps, and one or two alphabetical cards; I saw no scholars. The room was a dark dingy place, with an uneven mud floor, in which the education of the children is conducted. The priest informed me that it was simply a trap for proselytes, baited in secret by the devotees who try to conceal their real object under the pretence of having a school. Unfortunately, he said, there were three little Catholics attending it, who through some quarrel between their relatives, had been sent there."

Mr. *Richmond* (F) in the Belfast district:—

Reports of Assistant Commissioners.

"338. The Belfast ragged school is managed and supported by a committee of about forty ladies, all members of the Established Church. The school is in connexion with no society; but the Inspector of the Church Education Society receives a fee from the committee for a half-yearly visit. The intention, however, is declared to be to keep the schools free from a sectarian bias, and for this reason no catechism is used, even for the Church children. No child pays anything at all, and every one has a meal of bread and milk, or in winter, of soup, daily. This acts as a very strong inducement, and the remarkable result is, that of all the schools in Belfast, not excepting even, as I understand, the Model School, this is the most genuinely mixed, as regards the combination of Roman Catholics with Protestants. I omit, of course, factory schools, to which children are sent by an arrangement on the part of their employers *nolente volente ecclesia.* The proportion at the time of my visit was 42 Roman Catholics to 270 Protestants—not indeed a very complete fusion, but noteworthy in the present state of affairs in the Belfast schools. The Bible is read daily, and no differences are allowed on account of diversities in religious creeds, the Roman Catholics reading with the rest. The priests are said not to interfere with the attendance at this school.

"339. This unusual mixture of denominations may be explained by the following considerations:—(1). The food daily dispensed offers an inducement which very poor mothers cannot resist, and knowing this the priests may be wise in refraining from putting their authority to so severe a test as would be involved in a prohibition of the school: (2). The object of attack by the Roman Catholic priesthood is the existing National system, especially in the mixed form which prevails theoretically in the Model Schools. This ragged school is not under the Board, and therefore passes comparatively unmolested. As the school stands, Roman Catholic children attending it read the Bible and are open to direct Protestant influences, and yet their attendance is permitted. Whereas if the school were placed in connexion with the National Board, the Roman Catholic children would be carefully protected against all chances of proselytism, and yet would be forthwith withdrawn from the school by outside influences. (3). These children are not under inducements to attend the Christian Brothers' schools. One of their schools is in this very Barrack-street, close to the ragged school; but the aim of the Christian Brothers' schools is not to gather in the hungry, half-clad Arabs of the street, who are attracted by the bread and milk of the ragged school; they aim at a more respectable class—the class that attends the model schools—and these poorest of the poor find the Christian Brothers' schools filled with the children of their betters. Thus their very poverty leaves them more free to act than they would be if they were anything better than a penniless residuum.

"340. The cost of this school in 1867 was £464 18*s.* 7½*d.*; this sum includes salaries of master, mistress, infant-mistress, and two assistants, bread, milk, soup, rent (£40), and various other outgoings. The funds, which are in a flourishing state, are raised by means of collections, and especially a bazaar, which is resorted to every few years when money is wanted, and which in 1867 produced a net profit of £550 4*s.* 6*d.*

"341. I have only to add that the school appears to be well managed, and it has large, airy rooms of ample dimensions.

"342. The Newtownards ragged school is of a very humble type. It is held in a cramped, little up-stairs room in an ordinary house, and taught by a widow woman and her boy, thirteen years old, neither of them at all qualified for their duties. The Committee, consisting of Presbyterian clergymen and others, pay 5*s.* a week for the teaching, besides the rent of the house. I found forty-six children present, mostly very young, and the attainments of the most advanced, up to nine and ten years of age, extremely low. The time seemed to be chiefly spent in reading from the New Testament.

"343. At Ballywalter separate boys' and girls' schools are maintained by Mr. J. Mulholland and his family. In externals they are very well accommodated, but the teaching power is wholly inadequate in the boys' school, where one unaided master had eighty-two boys present—some of them big boys of fourteen, fifteen, and even sixteen years. The master has a residence rent free, and £30 a year as salary; the mistress a residence, and £20 a year. Besides this, the fees in the boys' school are returned for 1867 at £15, and in the girls' school £5. The class of children is fully as high as that found at ordinary National schools; and if the school were placed under the Board, its usefulness might be largely increased by the addition of assistant teachers.

"344. The Bible is read by all the children, including a small admixture of Roman Catholics (nine boys and two girls out of ninety-six boys and forty-four girls on the rolls), but no catechism is said by the Roman Catholics. The master's plan, when hearing catechism, is to let the Church children say their catechism, and the Presbyterians theirs, and when he comes to a Roman Catholic he asks him to say a commandment or the Lord's Prayer instead. In this way he says all goes smoothly, and no complaints are ever made.

"345. The standard of attainment was decidedly below that of an average National school, though the average age in the fourth, or highest class, of the boys' school was thirteen and a half years; and in the fourth and fifth classes combined of the girls' school, more than fourteen and a half.

"346. I also visited a Wesleyan mission school at Derryinver, in the bog country lying to the south of Loch Neagh. It is held in a building used also as a meeting-house, and the master is employed also as an itinerant preacher. He receives a salary of £26 a year, a house and garden rent free, and about £5 a year in fees. His roll contained forty-eight names, of whom eleven were entered as Wesleyans, one a Presbyterian, and thirty-six of the Established Church. There were four sharp boys at the top of the school who did satisfactorily; the rest were very young. The discipline was very loose, and the management generally wanting in method."

Mr. *Jack* in the West Connaught district is naturally led to report at considerable length upon Mission schools. His account will be found in his Report, L, 67–154.

PART VII.—INTERMEDIATE EDUCATION.

Connexion of Secondary Instruction with Primary Education.

Evidence.

Secondary schools destroyed by Board's schools.

Though our Commission is limited to elementary or primary education, yet intermediate or secondary instruction has from peculiar circumstances become so closely connected with the more immediate subject of our inquiry, that a reference to it cannot be omitted from this Report. We have it in evidence (Dr. *M'Ivor* 13642), that the Commissioners appointed by your Majesty to inquire into the endowed schools of Ireland, opened their Report in 1858 with the statement, "That the establishment of a system of primary education by the Government has had the effect of greatly diminishing the resources which, though no doubt scanty and imperfect, formerly enabled the middle classes, to a certain extent, to provide a suitable education for their children." The information supplied to us by several witnesses confirms the accuracy of this statement.

Mr. *Macdonnell* thinks that this destruction of middle class schools throws upon the Government an obligation to supply the deficiency :—

> "11229. Sir *Robert Kane.*—You have been for many years familiar with the state of the country—so far back as the potato famine of 1845 ; are you aware that it was owing to the universal distress of that period that almost all the day schools which had previously existed throughout the country for the middle classes ceased to exist, through the pupils not being able to attend ?—Mr. *Macdonnell.*—I believe that during that time a great number of middle class schools were extinguished ; but I think that the working of the National system itself has caused the extinction of a great number of the rough middle class schools that existed in every part of Ireland previous to the establishment of the National system. That process took place, I imagine, to a greater degree during the time of the famine than at any other time, because two causes were at work. There was the general depression of the country, and the action of the National schools, which were constantly absorbing more and more the education of the people, not only of the lower classes but of those a little above them.
>
> "11230. Then it is your belief, from your knowledge of the country, that the National school has, to a certain extent, perhaps to a considerable extent, replaced the middle class and secondary schools which had existed in the country previous to the famine ?—To a very great degree ; and that in consequence of this circumstance justice requires that either the Government ought to establish middle class schools to replace those, or to enable us, which I think would be the right thing to do, to establish some 500 National schools of a higher order, and give a rough classical education in addition to the elementary education that is now given by the National schools.
>
> "11231. To, in fact, superadd to the primary education which was the original province of the National Board, a department of secondary education ?—Yes ; provided always that the secondary education does not in any degree at all deteriorate the elementary education of the poor. I think it would be an unmixed advantage if that secondary education was in a safe way engrafted upon the primary education now given by the National schools.
>
> "11232. *Chairman.*—And in those 500 schools would you have primary education carried on concurrently with the secondary education ?—Concurrently, as was the case in the schools to which Sir Robert Kane referred, and which were extinguished to a very great degree by the working of the National schools. In those schools there was a very tolerable primary education given to the poor, and a very tolerable rough classical education given to the middle classes who attended those schools.
>
> "11233. Sir *Robert Kane.*—That class of secondary schools that you suggest would probably be purely day schools ?—They would be day schools. I see no reason why the teacher of that school should not only be allowed, but encouraged to have boarders if he could. I think that would be an unmixed advantage.
>
> "11234. Mr. *Stokes.*—Are there not ample endowments for education which might be made available for that purpose ?—I have no doubt that there are.
>
> "11235. Rev. Dr. *Wilson.*—Have they been made available for that purpose ?—Not with regard to National schools.
>
> "11236. Was there an Endowed School Commission sometime ago ?—Yes.
>
> "11237. Did that Commission report in reference to such institutions or endowments as are referred to by Mr. Stokes ?—I do not think that it gave a regular report. I think that the members differed with regard to their conclusions.
>
> "11238. Yes, they differed, but there was a report. Has any practical action been since taken upon their report ?—I think not."

The Rev. Dr. M'Ivor, who has warmly advocated the introduction of classics into National schools, says (13639) :—

> "The previously existing schools were very defective in many respects, particularly in the lower English subjects, yet they were mainly supported by their English pupils. The country schoolmaster would have perhaps six, eight, or ten pupils in the classical class, and thirty boys in English classes. The classical pupils were the nucleus of all superior teaching ; yet when the English boys were taken away by the competition of the National system, the master was not able to keep the classical school. These classical schools, with their superior English, are now all gone, and we have only primary schools in their stead."

Value of French and Classics.

A knowledge of French is valued as a qualification for trade, and the classics are regarded as a stepping-stone to professions. These aids to a career for youths of talent and ambition possess more general importance in Ireland than in countries where commercial enterprise is more active, and industrial pursuits more varied ; and we are assured that by their help many men have, in fact, raised themselves to positions of usefulness and distinction. Upon this point there is unanimity in witnesses of different religions. Dr. *M'Ivor* brought under notice a striking instance :—

Evidence.

> "13669. Bishop of *Meath.*—Are you of opinion that at present there is no opportunity for a boy of superior abilities to emerge from the lower ranks into the higher, as we know a great many have done under

> the old and imperfect system?—Dr. *M'Ivor*.—Generally over the country there is none; I mean in places where they used to exist.
>
> "13670. Do you know any particular place?—Yes, my own parish and the parishes around. The real argument that persuaded the Board of Education to accede to our wishes was this list of names [produced]. It is a list of names of 400 persons who in my parish actually reached the professions from the year 1800 until about ten years ago.
>
> "13671. *Chairman*.—What professions?—Medical, clerical, and the law.
>
> "13672. Master *Brooke*.—Reached learned professions?—Yes; reached learned professions.
>
> "13673. Four hundred in one parish?—Yes; 400 upon one list that have reached these learned professions, with every reason to believe that the list does not include more than two-thirds."

The same witness read to us a letter from the Right Rev. Dr. Moriarty, in the following terms:—

Evidence.

> "There can be no doubt that the union of classics with English would be most useful, and is much required. 'Forty years ago many of our youth knew Greek better than English.' . . . . In addition to the interesting facts you mention I can say, that the assistant classical teacher whom I have now teaching in the room below me had a school in a thatched cabin, in the village of Ardfert, for about thirty years. During that time he gave a classical education to 250 young men, who are now priests on home and foreign missions, besides a considerable number in the medical and other professions. Of the many who passed through this school he tells me not more than six or seven remained at the plough—a proof that classical education is the upperward path. One day as I stood with this old man on St. Brandon's hill, at Ardfert, and looked on the large plain around, dotted with good farm houses, 'See,' said he, 'I have taken a priest out of every brick chimney within your view.' This man's name is Pierce; he is an A.B. of Trinity College."

The Rev. *L. E. Berkeley*, speaks to the same effect:—

> "11430. Rev. Dr. *Wilson*.—What is the feeling of the Presbyterian body with respect to the want of schools affording facilities for classical teaching?—Dr. *M'Ivor*.—The feeling is that there is a great want of such schools, and that it would be most desirable that liberty should be given for the teaching of classics in the National schools.
>
> "11431. Regarding the opportunities at the present time and those that formerly existed with respect to obtaining classical instruction, can you say whether there are more facilities now than there were formerly?—There was formerly much more facility for classical education in the country generally than there is now. I know several places where there were formerly classical schools, but where there are none now. I know persons who went from those adventure schools, as you might call them, and obtained high positions in Church and State; and I know there are not the same facilities in these districts now for obtaining classical knowledge."

National Board urged to include Classics and French,

Hence pressure has been put upon the Commissioners of National Education to introduce French and classics into their programme of instruction. The Resident Commissioner is in favour of granting the demand.

Evidence.

> "23903. Rev. Mr. *Cowie*.—Have you ever had any demand for classical instruction to be given in model schools?—Mr. *Macdonnell*.—Yes; there has been a very great movement in Ireland in favour of engrafting classical education upon the National system. I have no doubt at all it could easily be done, especially in model schools. I have no doubt there could be 400 or 500 schools in Ireland, like the parish schools in Scotland, in which a very considerable amount of rough classical education could be given to children attending the schools.
>
> "23904. Has there been any demand to have modern languages taught?—Yes; the classical education and the modern languages would be confined to such pupils as attended the higher classes in the school, and were anxious for education in classics and French. The condition upon which that higher education would be given would be that it should not interfere in the slightest degree with the elementary education.
>
> "23908. Rev. Dr. *Wilson*.—Has this demand for classical education been confined to model schools alone?—Not at all. As I mentioned, there is a great demand for it in other National schools, and I believe a greater improvement could not take place in the education of the people of Ireland than if we were allowed to select some 400 or 500 of the best National schools where the teachers should by degrees become acquainted with classics, and where a rough classical education, such as is given in the parish schools of Scotland, should be given to children who reach the Fourth Book, and whose parents wished them to receive a classical education. Of course, the classical education must be so conducted as not in the slightest degree to interfere with the education of the really poor."

Other official witnesses generally concur. Mr. *Keenan* says:—

> "1237. Bishop of *Meath*.—Do you consider it desirable that primary education should be so developed as to extend into that sort of intermediate education?—Mr. *Keenan*.—I do not desire that it should extend into what is popularly understood as intermediate education; but I think that the ordinary National schools attended by the children of the peasantry and others might legitimately afford opportunities for classical instruction to numbers of pupils of genius and promise, who from their isolation or poverty might for ever be debarred from getting a classical education in an intermediate school."

And in answer to a further question (1915) he thus explains himself:—

> "I do not, myself, desire to see a class of schools called 'intermediate' as a distinct organization, but I certainly am of opinion that it would be very desirable to leave it to the option of managers to introduce classical instruction as an extra branch in the National schools."

Mr. *Hunter* expresses a similar opinion (3489), and Mr. *Sheridan* more emphatically (5499). Mr. *Macdonnell* considers that a system of payment by results would lessen the danger of neglect in teaching primary subjects, which might otherwise attend the introduction of classics:—

> "11330. Professor *Sullivan*.—With reference to the introduction of classics into the schools, would there not be a great danger that the teachers in such schools would neglect the principal teaching of the school?—Mr. *Macdonnell*.—I think before the principle of payment by results is applied, there might be some danger. But even if that principle were not enforced, we have very full means, through inspection, of seeing that the school

is properly carried on with regard to the main objects—the teaching of reading, writing, and arithmetic to the poor—we have full means of seeing that that duty is amply performed. If it were not we should not pay the teachers at all.

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"11331. Would you appoint a special teacher for classics distinct from the other?—In the common school it would probably be the same person who would be the teacher of the elementary school and the classical; but we would not pay him anything if we found that the first requisite was not performed—that is giving adequate instruction to the poor in the subjects of reading, writing, and arithmetic."

Dr. *M'Ivor* (13720–8) considers that French and classics might be taught in National schools without any increase of the teaching force, which indeed he is disposed to diminish. He holds that the introduction of classics, while it raised the salaries and improved the social status of schoolmasters (13668), would be attended by a saving in the public grant; because when 500 of the higher schools under masters qualified to teach classics had been established—"one in every decent village" (13649), then the 3,000 lower schools might with great advantage be converted into mixed schools under female teachers, at a saving of from £8 to £10 in every school (13650–8). Dr. *M'Ivor* however allows that any portion of the education grant spent upon this intermediate education should be separately and distinctly voted by Parliament (13877). He fixes the amount of public aid for this intermediate education at 10*s.* a year for each boy:—

"13662. Bishop of *Meath.*—Could you state what is the main feature of the plan approved of by the Board of National Education?—Dr. *M'Ivor.*—It was that there should be a three years' course of classics in any National school in which it happened to be locally required, that is, where the master was able to teach it, and where the people were willing to pay for it. That these should be aided by being paid for by the Board by results, 10*s.* a year for each boy instructed in a classic language. That the children were expected to pay additional for this classical instruction, and the Board to pay a premium upon results."

Scheme proposed.

Upon the details of the proposed scheme some difference exists among its advocates. Mr. *Sheridan* considers that the higher branches could be taught only in towns:—

"5500. Mr. *Sullivan.*—Would not you be afraid that the mixing-up middle class and lower class education—I use the term in the sense of grade—would injuriously affect the efficiency of the primary schools?—Mr. *Sheridan.*—I think it would, if it were likely to be carried out in all the National schools, but I cannot suppose the possibility of its being carried out in any except town National schools. There, I think, it would be really an advantage."

Dr. *M'Ivor* maintains more consistently that the want is chiefly in rural districts and villages:—

"13683. Bishop of *Meath.*—The necessity for schools of this kind exists chiefly in rural districts not in towns?—Dr. *M'Ivor.*—Yes, not in large towns. Large towns are able to supply themselves with what they require. It is in the better class of rural districts, and in small towns, that the want is most felt."

Mr. *Sheridan* (5499) and others would promote secondary instruction as a means of enabling clever children of the poorer classes to raise themselves to a higher level. The Rev. *L. E. Berkeley,* however, holds that those who would benefit by such instruction would be persons of some means, and that they should pay for it:—

"11434. *Chairman.*—If you had it generally through the primary schools, wouldn't it increase the expense very much?—Mr. *Berkeley.*—No. I think the payments in that case should come mainly from the parents of the pupils, for those who want a little Latin are persons of some means, who should pay and would pay. I think our people would gladly pay for such teaching if they had the facilities.

"11435. Wouldn't classical teachers require a higher pay than ordinary schoolmasters?—Not from the Government, I should say, to any extent. I think the Government should encourage, and the pay of the teacher should come mainly from the pupils."

Dr. *M'Ivor's* description of the class to be benefited does not materially differ from Mr. Berkeley's:—

"13681. Bishop of *Meath.*—But one great object is to provide means for clever and intelligent boys of the lower ranks to rise?—Dr. *M'Ivor.*—And the lower middle ranks.

"13682. What do you mean by the lower middle?—For example, I mean respectable farmers in the North of Ireland, whose brothers are Presbyterian clergymen perhaps, or navy doctors or army doctors. A great many of them are so."

Mr. *Matthews,* National schoolmaster, speaking from his own experience of a class of six or seven boys who learn Latin in the Strabane parochial National school, describes them as of the middle class:—

"18300. *Chairman.*—Are those children the class of persons for whom primary education is intended?—Mr. *Matthews.*—Well, they practically make use of it. I cannot exactly say for whom it was intended. I suppose it was intended for the very poor, but these people make use of it.

"18301. And do they pay any school fees?—They do.

"18302. Mr. *Dease.*—What class of persons are those?—Shopkeepers' sons and farmers' sons."

Mr. *Macdonnell* was anxious that the Board should obtain a separate grant for the promotion of secondary schools:—

"23906. Mr. *Stokes.*—Was not the foundation of separate middle schools contiguous to model schools contemplated in the scheme you originally drew up?—Mr. *Macdonnell.*—It was. I was very anxious I remember in old times that we should be allowed to try and introduce middle class education in the immediate neighbourhood of our central school. It would have been necessary to have had a separate grant for the purpose. I believe that

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whereas the middle class education of Dublin is lamentably bad, that if we had been allowed to found an excellent half commercial or half classical school in the immediate neighbourhood of this place, and have employed as the teachers in that school in a great degree the *elite* of the teachers trained here, we should have been enabled to exhibit an excellent specimen of middle class education."

Qualifications of Masters to teach Languages.

In reference to the extension of the programme of the National Board so as to include ancient and modern languages, a question arises as to the capability of the schoolmasters to communicate such instruction. Mr. *Matthews* thinks that many of them are qualified to do so:—

Evidence.

"18298. *Chairman.*—If, as your memorial suggests, a knowledge of modern languages were required for first or second class masters, would not that restrict the number of first and second class masters very much, and so be a very great hardship to them?—Mr. *Matthews.*—I think not. Many of the National teachers at present do know Latin, and perhaps a little Greek too; and they would find it easy to learn French, I should think, if required. Then, as they get on to be second class teachers, and work up gradually through the divisions up to first division of first class, and get time enough, I think they would be able to acquire a competent knowledge of Latin and French, and that would improve their minds and make them more beneficial as teachers, and in many ways."

Mr. *Keenan* says (1922) that "in many Irish schools the thing has been done, and successfully done;" but when asked for an instance, cites the National school of Ratoath, county Meath, where the master "belonged to the old class of teachers, and was a most respectable and excellent specimen of the class." The "old class of teachers" was reared in schools which commonly taught classics.

The evidence before us proves conclusively that this class of schools has been destroyed by the competition of State-aided National schools. A knowledge of languages other than English has not been included in the programme of the Board; hence the instances must now be rare in which boys reared in National schools have been grounded in ancient or modern languages; and if the new race of schoolmasters is expected to communicate such knowledge to their pupils, they must first acquire it themselves. This can be done only in training institutions, and to accomplish it would necessitate a prolonged and expensive course of training.

Change not justified.

We do not think the importance of the object in view sufficient to justify such a change, accompanied, as it would be, by increased cost to the public, by a slower production of teachers, by some danger that primary instruction and the interests of the bulk of the pupils would be neglected, and by augmented risk that the schoolmasters trained at the National expense would betake themselves to other ways of life.

Intermediate Instruction should be an extra.

We are far from desiring to preclude National schoolmasters, who have acquired for themselves a knowledge of languages, from using that knowledge for the benefit of their pupils; but we are disposed to concur in the opinion of Mr. Keenan, that intermediate instruction of this kind will be more safely regarded as an extra branch to be given out of the ordinary school hours. Mr. *Keenan* says:—

Evidence.

"1916. Professor *Sullivan.*—And the pupils to attend at the usual hours at which the school is conducted for primary education?—Mr. *Keenan.*—If it could be introduced at the usual hours at which the schools are conducted for primary education, without detriment of any kind to the education of those who are not in the classical department, then I should say there would be no objection. But I have serious doubts about that part of the scheme. I think, at all events, that for the present it would be desirable to have the classical instruction as an extra branch, immediately preceding or following the usual school hours.

"1917. Do you not think it would be much better to leave it discretionary to have it at extra hours, as is done with the instruction in physical science under the Department of Science and Art?—I meant my answer to convey that idea."

Dr. *Newell* takes the same view:—

"2684. Bishop of *Meath.*—Do you think it would be in the interest of primary education that the teachers of the National Board should be instructed in Latin, French, or other branches of education of that kind?—Dr. *Newell.*—I have considered that subject a good deal, and my mind has undergone some change on it. Many years ago, when I was asked my opinion about that, I felt that it would be better, perhaps, not to introduce Latin or French into the schools, but since that I have changed my opinion. I would not introduce Latin into the schools as part of the curriculum of the daily business, but I would leave it optional with the teachers who are qualified, or might become qualified, to teach it in after hours, because I saw that it had produced very happy effects in the parochial schools of Scotland."

Taught out of School-hours.

National schoolmasters, if qualified to teach languages will have ample time and energy to teach them out of school hours to paying pupils. The service of four hours, for which the Board stipulates, makes but a short day. Nor is the work heavy, for the Board now pays on the average a teacher for every twenty-four children, and of these, as we have seen, nearly one-half are learning the alphabet, or reading monosyllables. The masters in certain districts already employ their spare time to advantage. Many take private pupils; many have land or work on farms; others find miscellaneous occupation, as parish clerks, sextons, postmasters, &c. Of the Dublin district, indeed, Mr. *King* reports (D. 41) his surprise "That so few of the teachers endeavoured to obtain employment for the hours during which they were not engaged in the school, for, by nearly all, the amount of salary they received, was declared to be insufficient." In

Assistant Commissioners' Report.

Dublin, no doubt, there may be a competition for private pupils, which stands in the way of the National schoolmasters. But, of the Londonderry district, Mr. *Sidgreaves* makes a report (G. 61) which is not dissimilar.

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> "A rule of the Board prohibits them from following any other avocation which would be likely to interfere with their usefulness as teachers. Only three admitted that they did follow any other avocation at all; two being parish clerks, and one being engaged at the post office, in labours which must have commenced early, as they finished in the morning at seven, though they occupied him also from five to seven in the evening. That a teacher should take to some such avocation as the latter, however, should be considered, I think, rather in his favour than otherwise. It shows him to be a man of energy and determination at all events, and such qualities are invaluable in a teacher. Indeed I have sometimes wondered how the teachers, especially in remote country districts, manage to employ their leisure time. Schools close at three in the afternoon, and the teacher has then nothing further to occupy him, in the way of school business, till half-past nine or ten the following morning."

Mr. *Richmond*, reporting on the Belfast district, speaks (F. 184) of "The easy hours of work which leave the teacher free after three o'clock." In the Cork district Mr. *Coward* reports (E) as to the extraneous employment obtained by National schoolmasters after school time.

> "255. This brings me to the subject of the extraneous employment in which all the male teachers under the Board are more or less engaged in order to support themselves respectably, or to live at all. The staple of this kind of occupation is private tuition, either at home, or in evening schools. Young men who want to acquire a knowledge of arithmetic or book-keeping to fit them for commercial work, or to compete for Government appointments, have resort to the National teachers, who are less expensive than others, and probably not less efficient. This work is done of course in the evening and on Saturdays. I met a man who made sometimes £10 a year by surveying land, and regularly employed his leisure time in giving lessons in navigation to the captains of merchant vessels preparing to pass the examination of the Board of Trade, and in other branches of mathematics. The teacher of the Clogheen school above alluded to was engaged for nine months just before my visit in teaching the children of a gentleman in the neighbourhood, for which he received £15 a year. All the masters in Cork were engaged in this kind of work, but they all concurred in saying that the uncertainty of the occupation made its remuneration too fluctuating to be counted on as a fixed item of salary. It is not very uncommon, I was informed, to find the National teacher acting as postmaster in out-of-the-way places. I came upon one such instance at Belgooley, a small village near Kinsale, where the teacher of the school is postmaster and receives about £3 a year for his trouble. And at the Cove of Kinsale, I was informed by the young teacher of the school there, that his predecessor had been postmaster for years previous to his death. An ingenious man may employ himself in miscellaneous ways, and thus increase his income, like the teacher of the Enniskean school, who makes something by mending the clocks and watches of the neighbourhood.
>
> "256. In the National schools in connexion with the Established Church, the teachers are generally engaged to act as clerks or sextons, which increases their salaries considerably. Thus the master of the Ballintemple National school, while receiving £24 from the Board, has, in addition, £10 a year as clerk, and a house free, with £8 a year from the managers, and an allowance of £3 a year for coals. He was the best paid third class man I met with, his net salary amounting to £49 a year."

Without cost to the State.

Hence it would appear that wherever there is a demand for secondary instruction and a schoolmaster qualified to impart it, no obstacle interposes to prevent the teacher from forming a class of private pupils to learn French, Latin, or any other subject after the ordinary school hours. The parents of such pupils ought to pay the master at a rate sufficient to satisfy his demands, which are not likely to be immoderate. They have no claim upon the public for assistance in this matter. They already enjoy considerable advantage from the presence in their locality of a trained schoolmaster, able to teach their sons, and willing to do so at a cost lower than such instruction would otherwise entail. To do more for them would be to demoralize the middle classes into recipients of public charity. If, indeed, persons of the richer orders wish to send their children to National schools, they should not (so long as there is room for them) be prevented from doing so upon payment of the fees commonly demanded, provided that the children learn the same subjects and receive the same treatment as all the other children; but special subjects ought not to be introduced for their peculiar benefit.

Without interference with Primary Instruction.

The National school is sustained by the State for the benefit of the manual-labour classes, whose wages are inadequate without aid to meet the cost of their children's education. The National schoolmaster, if trained, has had this preparation at the public expense for the benefit of the same classes. But instruction in modern and ancient languages would, speaking generally, confer no benefit upon the manual-labour classes, but rather render the National schools unsuitable for them. We concur in the opinion expressed by Mr. *Harvey* (N. 42):—

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> "In contrast with the parish schools of Scotland, the study of classics was quite ignored. In one school, indeed, the master was reading Horace and Homer for his own improvement, and when his ordinary work was over for the day, he had a small class of two boys (who intended ultimately to go to Maynooth), to whom he taught the elements of Greek and Latin. I took the liberty of testing his acquirements, and found that he was no pretender. He knew his Greek grammar uncommonly well, and quoted, scanned, and parsed the first lines of the Iliad and of the Odes of Horace with the greatest accuracy. I should mention also that in one flourishing school in a country town, the head master had specially engaged a classical teacher to supply the felt wants of the middle classes in the neighbourhood, but it remained to be seen how the experiment would succeed. But after all, it would have been rather absurd had the teachers, as a general rule, been found teaching classics. It would have been sheer waste of time; and the subjects taught, if less ambitious than Latin, Greek, and the higher mathematics, were infinitely more useful for the children who filled the schools, and were quite what they wanted."

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Having regard to the brief duration of a child's school life, to the short hours of daily school, to habitual unpunctuality and frequent absence, and to the necessity under which the working classes lie of labouring for subsistence from an early age, we think that the undivided attention of the National teacher should be devoted during school-time to solid and useful lessons in the essentials of elementary instruction.

Cardinal *Cullen* (27150–51) put before us the same view as a principle, and grounded upon the difference of social grades. His Eminence said:—

Evidence.

"I think the requirements for the teaching in these National schools ought not to be too great. I would teach the children to read, and to write, and to cipher as far as the rule of three and practice; and I would give them a practical and well founded knowledge of the doctrines and duties of religion, and some little account of the history of the Scriptures and the Church. I would not compel them to enter into discussions on grammar or the Greek roots, or mammalia or marsupialia and other classes of animals, and similar questions that are not necessary for the poor people. Too high an education will make the poor oftentimes discontented, and will unsuit them for following the plough, or for using the spade, or for hammering iron or building walls. The poor ought to be educated with a view to the place they hold in society, in which it will be impossible for them to cultivate the higher branches of literature and science.

"There are several millions of poor people in Ireland, and out of these there will not be 500 that will ever rise to any distinction in literature; and I would not render education unfit for the majority in order to give a very small minority a chance of getting on. If there were a thousand children in a school, and five or six displayed great talent, would it not be unjust to introduce a system unsuited to the wants of the 995 in order to cultivate the talent of a miserable minority?

"27152. Mr. *Gibson.*—Is it a necessary consequence that if you afford facility to one man, you must keep another down and let the other be neglected?—Cardinal *Cullen.*—I would not keep anyone down at all. I would give a good education in the rudiments to all. But, if any were likely to excel, I would not change the character of the schools for their interest. Let them try to get into higher schools. And I do not think it would be necessary to make the poor schools of such a character as to prepare the pupils to be lawyers, or doctors, or poets, or historians. If they be prepared to be ploughmen, and spadesmen, and smiths, and masons, I think that will be the proper preparation for the bulk of the people.

"27155. Allow me to read a passage taken from a report of Mr. Kay:—'In Bavaria I found the same proofs of the excellence of the primary schools. I remember particularly a visit to one school in Munich, which may be fairly taken as an example of all, for all the schools in that State are remarkably good. When I entered I did not know anything about the children, or to what ranks of society they belonged. The appearance of all was so clean, respectable, and orderly, that I imagined they were all children of tradespeople. I, therefore, asked the teacher to tell me what their parents were. He answered "the two boys you see here are the sons of counts; yonder is the child of a tradesman; there is the son of a peasant, there a son of one of the Court servants;" and so he continued to point out others who were the children of professional men, shoemakers, tailors, &c. I then said—"Have you any here whose parents are so poor as not to be able to pay anything for their education, and who are consequently dependent on the town charity for their instruction?"—"Oh, yes" he immediately answered; "the one you see yonder," pointing to a very clean and respectable-looking child, "is one, and there is another;" and so he continued to single out several others, who were paid for and clothed at the expense of the State. The very fact of the children of such different classes of society being mingled together in the same school will serve to prove to any unprejudiced mind the excellence of the schools themselves, as well as the civilization of the poorer classes; for if the schools were not good enough for the rich and noble, or if the poor children were as rude and unrefined as the children who frequent our ragged schools in England, we may rest assured that the richer parents would not allow their children to attend the same classes with them. The same association of children of different ranks of society takes place to even a greater degree in Switzerland.' Now, does your Eminence believe that the confining of schools exclusively to the poor, without any intermingling of better grades, is a desirable thing in a country where there ought to be common feeling of citizenship and a common feeling of love permeating through all classes, and binding one to another in a harmonious cement?—My opinion is, that a school like that which you describe would be good neither for the rich nor for the poor. I am persuaded that there always has been and always will be to the end of the world a great distinction between rich and poor, and I think that the rich ought to get one sort of education and the poor ought to get another sort. Each class ought to be educated for the sphere of life in which they have to move. If I had the care of the son of a nobleman I should be very sorry to put him into the school described by Mr. Shuttleworth. If I had the care of a number of poor children, having taught them to read, and write, and cipher, and especially their catechism, I would send them out to the country to learn to spin and to dig, or to become apprentices to a carpenter or a smith, or a tailor, or shoemaker, and to prepare them for their after life, but I would not put them into that school to learn to live like gentlemen, and to pretend to things to which they never could attain."

General method by which secondary instruction can be provided for clever boys in National Schools.

We agree that a system of National education ought, first of all, to consult the interests of the bulk of the people; but at the same time we are of opinion that the talent of the minority, be it ever so small, ought not to be neglected, and we think that the suggestion, "let them try to get into higher schools," is capable of being acted on. The evidence of Dr. *M'Ivor* deserves attention:—

Evidence.

"13675. *Chairman.*—If the endowed schools throughout Ireland were generally efficient are they not sufficient in number to supply the superior instruction required?—Dr. *M'Ivor.*—Yes; I believe perfectly competent for the upper instruction, and if we had feeders for them they would come one by one into action again; but what they are really languishing for is want of pupils, and the real want of pupils is simply the want of schools—country feeders.

"13811. Mr. *Stokes.*—Did I hear you say, in answer to the Chairman, that the endowments already existing for secondary education are amply sufficient for the purpose?—I did; when well utilized—I believe so—amply sufficient.

"13812. Rev. Dr. *Wilson.*—What prevents this utilization?—As a general rule, the want of pupils; for instance, there are many diocesan schools in which there are quite competent teachers, yet they have not pupils. Country feeders would give them pupils, and thereby utilize their existing school machinery.

"13813. Does the administration not interfere with their usefulness?—I have heard that said, but I have never seen it."

The Report upon Model Schools (A) contains information gathered from the Endowed Schools Commission respecting the number and value of school endowments in Ireland :—

"218. The number of school endowments in operation is reported by the Endowed School Commission to be 976, with a total acreage of 75,600A. 0R. 2P. The Commissioners estimate the annual value of the school premises at £14,615 9*s.* 7½*d.*; the net annual value derived from land at £37,564 4*s.* 2*d.*; and from trust funds at £16,391 2*s.* 7*d.*, making up an aggregate value of £68,570 16*s.* 4½*d.* per annum. The number of schools supported by these endowments is 1,321. Endowed schools may be classified into Diocesan Free Schools, Royal Free Schools, Erasmus Smith's Schools, Incorporated Society's Schools, and schools of private foundation, whether grammar or English schools, under the 'Commission of Education,' who form a corporation wholly distinct from the 'Commissioners of National Education.' The estates held by the Irish Society and Colonel Robertson's fund are further instances of trusts available for education.

Diocesan Schools.

Royal Free Schools.

Erasmus Smith's Schools.

Charter Schools.

"219. In reference to the religious question, it is stated that there is nothing to preclude a Roman Catholic from being appointed to the mastership of a Diocesan School, and that the religious tenets of Catholics attending these schools should not be interfered with; and the Royal Commissioners on Endowed Schools report 'that the diocesan schools are by their constitution essentially non-exclusive; they are not intended for pupils of any religious persuasion in particular, and the master has no power to compel all the pupils to receive religious instruction in his own tenets.' The Royal Free Schools, endowed by James I. and Charles I. are also in theory non-exclusive. A Committee of the House of Commons on Foundation Schools in 1835 reported that 'though the course pursued in the instance of diocesan schools of appointing masters from the Church of England, and generally clergymen, prevailed also in the case of the Royal Schools, it does not rest on any law. The Lord Lieutenant, as in the case of the diocesan, has the appointment solely in his own hands, unshackled by any limitation of a religious exclusive character. The assistants also are usually Protestants, but chosen from the laity. The Royal Schools have at all times been considered open to all religious persuasions.' And the Royal Commissioners on Endowed Schools in 1858 'are of opinion that the Royal Schools are by their constitution essentially non-exclusive; they are not intended for pupils of only one religious persuasion, and the master has no power to compel all the pupils to receive religious instruction in his own tenets.' And 'the masterships of the Royal Schools are open to persons of all religious persuasions.' The Governors of Erasmus Smith's Schools hold in trust for education considerable estates extending to between 13,000 and 14,000 acres out of lands confiscated by Oliver Cromwell in the counties of Limerick, Tipperary, town of Galway, Westmeath, Sligo, and King's. There can be no doubt, from the date of this foundation and the persons concerned in it, that the scheme was exclusively Protestant; but the Commissioners of 1791 observe that though originally in the intentions of a private individual, it might nevertheless from the repeated interpositions of the Legislature and the Crown, be considered as a public institution; and the rule of the foundation by which the masters were bound to catechise their scholars on each Lord's Day in the catechism of Archbishop Ussher seems to be wholly neglected. Meantime the charter provides that the schools shall be free for twenty poor children to be named by the Governors dwelling within two miles of the school, and for all the children of the tenants of Erasmus Smith without limitation. E. Smith's trust supports four grammar schools and 140 schools of primary instruction. The Incorporated Society, chartered in 1733, founded the notorious Charter Schools for the education of Roman Catholic children in the tenets of Protestantism. It received a large amount in private bequests and donations, annual grants from Parliament for about 100 years, and the proceeds of a tax on hawkers and peddlers. Its property now includes more than 17,000 acres of land, yielding an income of upwards of £5,000 a year, besides nearly £100,000 stock. In 1803 Protestants were admitted as pupils to the Charter Schools; and after 1825 the nature of the schools was changed, and from being schools for the conversion of Roman Catholics they became schools for the education of Protestants. In 1820 the Society took the opinion of the Attorney-General as to whether they were at liberty to receive Roman Catholics in their day-schools, without instructing them in the Protestant religion; but he was of opinion that they could not do so. Thus the very denomination for whose benefit (though doubtless upon a mistaken view of it) this large school fund was accumulated is now excluded from participation in it, just as the industrial education contemplated in the charter is no longer given.

"220. This brief reference to the principal classes of endowed schools, gathered from the Commissioners' Report, is necessary to explain our position that Ireland is already well supplied with public funds for secondary education. If these endowments can be made generally available for the education of the inhabitants of all denominations, without injury to the faith of any, we shall regard the measure as one of justice and sound policy."

Mr. *S. De Vere* (20266) suggests a mode of utilizing these endowments :—

Evidence.

"Would you allow me now to suggest, as you have mentioned the subject of intermediate education, an idea has sometimes struck me, by which I think that our intermediate education in this country can be immensely improved. It strikes me that without interfering with the present existing intermediate schools under individual management, and without undertaking any control of them on the part of the Board of Education, the Board of Education might assist them and benefit them very much by sending down from time to time, say once a year, a committee of examiners or Inspectors who should go from one part of the country to another, and who should hold in different central spots meetings or concursus, at which scholars selected from the different intermediate schools should attend and subject themselves for examination, that at these examinations premiums should be given to the individuals who showed most proficiency, and also to the schools from which they came. It appears to me that that would improve the character of the schools, and that it would give them life and energy and bring in mutual competition amongst the existing intermediate schools, without interfering with or without attempting a State control over them; it is possible that the funds for this scheme might be some way or other supplied out of funds which I believe are very considerable, and either unemployed or misemployed to a great extent—I mean those of the endowed schools."

Such examinations as Mr. De Vere suggests might be held by the officers of the National Board, which, indeed, might usefully undertake the inspection of endowed schools of primary education. Mr. *Macdonnell* says :—

INTERMEDIATE EDUCATION.

"23740. Mr. *Stokes.*—In your opinion, should the action of the Government Board of Education be confined to one class of primary schools?—I think it ought to be confined very much to the primary education of the country; and I know that it would be a very dangerous thing if one were required to take any considerable part in the administration of the middle class education. It is extremely desirable, I think, to avoid that under the present circumstances of Ireland, but equally wise, I think, to encourage in every one of our 6,600 National schools the attendance of the artisan class, and such of the middle class as are anxious to attend. I believe that in no respect are our schools doing more good than in giving education to the wealthier portion, if I may so say, of the humbler class.

"23741. Regarding educational endowments as public property, might the superintendence of the Government Board be extended to endowed schools for primary education?—I don't think there could be any objection to that. I have never considered the question. I don't see any objection to it.

"23742. Would it not be a public advantage that endowed schools for primary education should be inspected by the officers of your Board, whose reports would be confined to secular subjects?—I think it would be very desirable, if the persons who govern those endowed primary schools were anxious for inspection.

"23743. Could the action of the Board, as now constituted, be extended to this class of schools without any difficulty?—Yes.

"23744. As a matter of public policy, would you not think it desirable this subject of education should be regarded as a whole, rather than be dealt with piecemeal by Parliament or the governing authorities?—I don't understand the subject to give an off-hand opinion upon it.

"23745. Looking at the abuse to which all endowments are liable, do you think it would be a step of wise public policy to give the administration of endowments to your Board, so far as they are devoted to the promotion of primary education?—I don't see any objection to that."

Educational Endowments.

From this it would seem that Ireland possesses endowments amply sufficient, if only they were well utilized, for the supply of intermediate or secondary education at the very time when many persons are calling upon the Board to incur the cost and risk of introducing intermediate instruction into primary schools because they have hitherto been unable to obtain it through the Endowed Schools. We recommend that means be taken to establish a relation between the public endowments and those who desire to use them.

Example of Incorporated Society.

The Incorporated Society, which, under a Royal Charter granted in 1733, holds about 17,000 acres of land, and £100,000 stock in the funds upon trust, "to cause the children of Popish and other poor natives to be taught the Protestant religion, the English tongue, husbandry, and trades," has, since the withdrawal of the Government grant to the Society in 1832, established a system of admission to boarding schools by competitive examination, which is described to us as working satisfactorily. This Society has under its charge eight boarding schools—six for boys and two for girls—containing about 446 pupils, of whom there are 200 pay-boarders and 246 foundation pupils, boarded, clothed, and educated from the Society's trust funds for a period of four years. At the end of their four years some of the foundation boys are elected again by competition into a still higher school, where they are described as making creditable progress, especially in science. A catechist (25917), usually the clergyman of the district, is allowed £20 a year for giving religious instruction in each of the schools.

Evidence, pp. 1146–55.

The Society's school at Celbridge was examined by our Assistant-Commissioner, Mr. *King*, who reports favourably of it (D. 142):—

Assistant Commissioners' Reports.

"At the Charter school sixty-two girls are boarded, clothed, and educated free of expense. They are elected into the school after a competitive examination in reading, writing, and religious knowledge; but all candidates must have been in attendance at a Scriptural school for a year previous to the examination. Girls are retained in the school for four years, and after leaving the school have no further claim on the Society. The school-room and all the arrangements of the house at Celbridge which I saw were excellent, and the girls in the classes which I examined had been most carefully taught, and had attained a degree of proficiency quite unequalled in any other school which I saw. They were generally the children of small tradesmen, or of persons in that rank of life, and many of them were much older than the children who attend National or parochial schools."

The Society has lately established a day-school in Dublin, which is thus described by the Rev. *J. W. Hackett,* the Secretary:—

Evidence.

"25860. Mr. *Stokes.*—Have you any day school in Dublin?—Mr. *Hackett.*—We have in Aungier-street.

"25861. What is the character of the school?—It is intended for the benefit of children who are not able to pay a large sum for education. For £4 a year we invite them to come to the school, where they get a very excellent English education, primary, as well as a little more advanced in those subjects already named—writing, arithmetic, geography, grammar, history, mathematics, Euclid, algebra, &c. From that school we select, at an examination which we hold, one boy for our institutions in the year, giving him the benefit of being boarded, lodged, and educated in our schools for four years.

"25862. Is that school intended for the benefit of middle-class boys?—Yes."

The account of this school, given by the master to Mr. *King* (D. 284), is somewhat different:—

Assistant Commissioners' Reports.

"In the better portions of the district there are no primary schools. I visited a school, partly maintained by the Incorporated Society, in Aungier-street, but the master informed me that elementary instruction was not given in the school, but that classics, mathematics, science, and other branches of a general and commercial education formed the curriculum of the establishment."

INTERMEDIATE EDUCATION.

Mr. *Hackett* states that the places thrown open to competition are often won by children of the manual-labour class :—

Evidence.

> "25890. Mr. *Stokes.*—Does your approval of boarding schools imply that the boarders admitted come from a better social class?—Mr. *Hackett.*—Not necessarily. The humblest artisan's child may succeed, and has succeeded. The children of policemen and soldiers very often succeed in obtaining the prizes at our competitive examinations, and are drafted into our boarding schools. They have sometimes attained very high positions in society."

And again (25885) :—

> "We select the best answerers, and the humblest boy in the land has the same chance of succeeding in the examination as the children of persons in a better position."

The scheme of the Incorporated Society[1] in its main outline affords a model which might advantageously be copied in an improved administration of the Royal and other Endowed schools. But certain restrictions to which that Scheme is subject would have to be removed in any general measure. Thus admission to competition for free places in the Charter schools is limited to candidates from particular districts and from a special class of schools, those namely in which the Holy Scriptures are daily read by all the scholars. Further, all pupils admitted are instructed in the Protestant Religion. Subject to the removal of local and religious restrictions we think the Scheme well deserving of adoption as calculated to provide openings for the superior education of clever children of the poorer classes without detriment to the essential requirements of elementary instruction, to which alone the great mass of the labouring poor can attain, and to which primary schools for their benefit ought to be carefully limited.

RECOMMENDATIONS.

The recommendations which upon a review of this subject we are prepared to make are as follow :—

That the course of education in Primary Schools ought not to be extended to secondary or intermediate subjects.

That the masters of Primary Schools may be freely allowed to teach as extra branches out of school hours any subjects in which they may have qualified themselves. The use of the school-room and school apparatus for such instruction must be subject of agreement between the Managers and the Teacher. The lessons must be regarded as private tuition to be paid for by the parents or friends of the pupils who receive them.

That the Endowed Schools should be revised by a Commission specially appointed for the purpose, as is being done in England under the Commission created by 32 & 33 Vict. c. 56, and that out of the endowments provision should be made for the free admission into superior Schools of a certain number of the most promising pupils from Primary Schools, to be periodically selected, without any distinction of locality or creed, by independent Examiners, after open competition in the subjects of elementary instruction.

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[1] See Appendix to Evidence, No. XIX., p. 1316.

Constitution of the Board.

PART VIII.—CONSTITUTION OF THE BOARD OF COMMISSIONERS OF NATIONAL EDUCATION.

One of the questions referred to us by Your Majesty relates to the Constitution of the Board:—

" To inquire and report ' whether any improvement can be effected in the Constitution of the Board, with the view to the more satisfactory administration of its affairs.' "

Supplemental Charter, Board's Report for 1860, p. 43.

The Board at present consists of twenty members named by the Lord Lieutenant, ten of them must be Protestants and ten Roman Catholics;[1] one of the Commissioners is paid, and is styled the Resident Commissioner:—

"11095. *Chairman.*—I see by the returns that the original number of members of the National Board was seven?—Mr. *Macdonnell.*—Yes.

Increase in number of Commissioners in 1838,

"11096. Are you aware for what reason the number was increased in 1838 to ten?—So early as 1838 they found that it was important to have a reasonable number of persons present at the consultations of the Board, and that the original number was not sufficient for that purpose.

"11097. Was the increase in 1838 with reference to circumstances of administration, or to balance the representation of the different religious communities?—I think both those points were taken into consideration.

in 1839,

"11098. Was there any special reason for the further increase from 1839?—It was thought very desirable at that time that the Chief Secretary, Lord Morpeth, should be a member of the Board.

"11099. Did he attend the meetings of the Board?—Very regularly. He was almost constantly present when in Ireland.

"11100. Have any subsequent Chief Secretaries been members of the Board?—No.

in 1848 and 1850.

"11101. I see that in 1848 the number was increased to fourteen, and in 1850 to fifteen. Were there any special reasons for these increases?—I think the chief object was to balance parties as fairly as possible.

Last increase in 1861

"11102. The last increase I see was in 1861, when five members were added, increasing the total number of members to twenty. Was that increase made in order to equalize the number of Roman Catholics and Protestants?—The object was to equalize the number of Roman Catholics and Protestants. After the fullest consideration Mr. Cardwell, who was then Chief Secretary, was of opinion that it would be a most important matter to have an equal number of Protestants and Roman Catholics on the Board, and the number was then increased from fifteen to twenty. There are now ten Roman Catholics and ten Protestants.

"11113. Rev. Dr. *Wilson.*—Has the increased Board not interfered with the efficiency and the despatch of business connected with the National system?—Mr. *Macdonnell.*—I think not. I admit at once that the great matter is to have a perfect equality in point of numbers between the Protestant and Catholic members, and if that could be effected by having fourteen instead of twenty, I don't think there would be much evil, but I cannot see that there would be much advantage.

satisfactory to the country.

"11117. At the time of the last increase did you ever hear it alleged that the increase of the Commission itself would necessarily interfere with the unanimity that previously characterized the Board?—Nothing could be more remarkable, in my opinion, at the time of the change than the silence on the part of the Protestants of the country with regard to it. It gave unmixed satisfaction to the great bulk of the country—the Roman Catholics—and there was no occasion on which the Protestants of the North objected to it. They never called a meeting to remonstrate against the change. I was anxious that there should be meetings of that kind, as I knew there were some persons talking and reasoning against the change, and I felt anxious that the matter should be submitted to public discussion, but it never has been.

"11105. The *Chairman.*—Do you find as large a number as twenty as satisfactory a constitution of the Board as a smaller number in earlier years?—Mr. *Macdonnell.*—I consider that the equalization of the numbers was so important a thing for the successful and just working of the National system, that it was of the utmost consequence at that time to raise the number from fifteen to twenty; and at all times I should have thought it desirable to have an equal number of Protestants and Catholics on the Board. I have never found any inconvenience at all arise from the number of the Commissioners. On the contrary, the difficulty is to get a sufficient number for the weekly or fortnightly meetings.

Representative Board compared with a paid Board.

"11106. Looking at the special duties of the National Board are you of opinion that a representative Board, such as now exists, is preferable to a Board composed of a small number of paid Commissioners, or a single Government officer?—I am convinced that the system never could have had anything like the success it has had—I am convinced it could not have lasted two or three years—if it had been handed over to a small Board of stipendiary Commissioners; I feel perfectly convinced of that. It may be said, indeed, that it was necessary to have a representative Board with a stipendiary assistant at the commencement of our operations, when it was more necessary to have constant changes taking place in the gradual development of the Board than at present, and there is a good deal of truth in that. It is very possible that though the paid Commissioners might have been entirely unsuccessful at first, they might be reasonably successful now; but my own decided opinion is that the time has certainly not yet come when we could dispense with a representative Board. It is of vital consequence that it should be continued.

"11107. That being the case, should you suggest any change either in the numbers or in the constitution of the Board?—I think the number is sufficiently large now. I should see, myself, no danger at all from its being increased from twenty to twenty-four or twenty-eight, in case it were necessary to give satisfaction to the several denominations that compose the country. I think, however, twenty is a very sufficient number at present.

Suggestions to diminish the number of Commissioners.

"23616. Rev. Dr. *Wilson.*—You say you have not heard a great demand for a diminution of the numbers of the Board. Have you heard any demand for increase?—What I said was that until Archbishop Whately left the Board, and disapproved of its proceedings, I never heard a hint given that the Board was too numerous, and I never heard a word that the Board ought to be entirely abolished, and some two or three paid Commissioners put in their place; and I am perfectly certain that if such a suggestion had been made by me to the Government, before Archbishop Whately left this Board, Archbishop Whately would have gone at once to the Lord Lieutenant of the day, and said that either he must leave the Board, or that I must be removed from it. This I say with confidence; and after he left the Board there arose all this cry for doing away with the present Board, and placing some two or three paid Commissioners in their place; and that cry arose at first from

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[1] National Board's Returns (p. 2) sec. i., par. 1.

CONSTITUTION OF THE BOARD.

> Archbishop Whately's friends, and then got revived, if you remember, in 1860, and why? because, in 1860 Mr. Cardwell, with consummate wisdom and justice, decided that this Board should henceforth consist of not two-thirds Protestants, as up to that time it had, but of an equal number of Protestants and Catholics. As soon as that act was decided upon by the Government, from that moment the Protestants of the north of Ireland called out for a paid body."

Proposals to alter Constitution of the Board.

Proposals were made to us for alteration of the Constitution of the Board, (1) to abolish the unpaid Board, and substitute for it a paid Board of three members; (2) that two of the Commissioners should be paid, instead of one only, as at present.

We proceed to consider each of these propositions.

Many of the members of the Presbyterian Body, who are the warmest advocates of the system of united education, are opposed to the present Constitution of the National Board. They consider that the representative Board has been from time to time too yielding to the complaints of the Roman Catholics, and anticipate from a paid Board a more rigid enforcement of the principle which they hold to be essential in a National system.

These views are set forth by Rev. *L. Berkeley* (11374–11482), *J. Wilson*, esq. (16130–16146), Rev. *F. Petticrew* (16596 *et seq.*), *D. Ross*, esq. (17450–461), Rev. *J. S. Porter* (18122–3).

Presbyterians opposed to present Constitution,

In our census of 25th June, 1868, when 453,814 children were found in primary schools, only 47,119 of these were entered as Presbyterians, 45,373 being in Ulster, 1,746 in the rest of Ireland. Thus about one-tenth of the children receiving primary instruction belonged to this body. They represent a section of the community needing Government aid for the education of a smaller proportion of their children than the Roman Catholics. There is no evidence of any special grievance as far as this body is concerned; we, therefore, look upon their demand for a paid Board as a question of policy, and shall discuss it in that aspect.

from policy and not from any grievance;

Similar character of opposition of Wesleyans, &c.

The demand for a paid Board by witnesses of the Wesleyan Methodist Body may be put into the same class (*M'Millen* 14454; *Tobias* 22755), for the members of that Body are probably not one-tenth even of the Presbyterians. Referring again to our own educational census, we find that out of 453,615 children at school, 449,789 were Established Church, Roman Catholic, or Presbyterian, so that only 3,826 children belonged to Other sects, *i.e.*, not one in a hundred of the children at school could belong to these religious bodies. Their demand, therefore, for a total change in the administration of the education of the poor, must be considered as proceeding not from any practical grievance, but from considerations of theory or policy.

Among the witnesses of the Established Church, Lord *Oranmore* (13473–86) and Dean *Atkins* (20749–50), wished to abolish the present Board. The Bishop of *Down* (19614) is also in favour of a change in the Constitution of the Board. Judge *Warren* (15209–15213) is of the same opinion.

Objections to present Board.

Objections to the present Constitution of the Board have been made on the obvious grounds, that of so large a body few members can be thoroughly cognizant of the business, that it is sometimes difficult to get a full meeting, that the noblemen and gentlemen who are appointed have so many other calls upon their time and attention, that it is unreasonable to expect their regular or frequent attendance, and hence that there may be a tendency to let all the administration pass into the hands of the Resident Commissioner, and of a few others who attend constantly.

Dr. *Newell* is under examination:—

"2561. Mr. Justice *Morris*.—Is it the general practice to have a full attendance at the meetings of the Board?—Dr. *Newell*.—Do you mean on those occasions of nominations?

"2562. No; but is there generally a full attendance at the Board?—It is very fluctuating—sometimes small, and sometimes large.

"2563. Does the large attendance generally take place when questions of patronage come on?—That would be a reason for a large attendance; but large attendances are frequently caused by other motives.

"2564. When important subjects are to be discussed?—Yes.

"2565. Does not a question of patronage, at all events, generally bring a large attendance?—I think it generally does.

"2566. Is the routine business of the Board generally attended to by a comparatively small section of the Board?—The routine business of the Board cannot commence till the Board assembles. As the Commissioners keep dropping in I note down their names in the order in which they come in.

"2567. Is there any fixed quorum?—Yes, three. They cannot proceed to transact business without a quorum of three, but two may confirm the minutes of the last day. That is the only exception.

"2568. Are you very often left, on the Tuesday meetings, with only three members of the Board?—Very often.

"2569. Are you often that you have not even three?—Not often that we have not three.

"2570. You have always one in the Resident Commissioner?—Always one, but no business could be done if there was not a second Commissioner. Even the minutes could not be read, and there would be no Board. It would be a *dies non*.

"2597. Mr. Justice *Morris*.—You know the professional callings of the members of the Board?—Dr. *Newell*.—I do.

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"2598. Are not many of them persons who can very seldom attend the meetings except with extreme difficulty?—Yes.

"2599. Are not there six judges belonging to it?—Yes; they find it very hard to attend during term, the hour being three and half-past three o'clock."

Mr. *Macdonnell* :—

"23809. Rev. Mr. *Cowie.*—I should like to ask you a question about a subject on which we were yesterday. Suppose an opponent of the present Board were to say, that having on the list persons of considerable position in the country, whose names give the Board in fact its weight, and also the names of other persons who are not so eminent, but derive their eminence from being on the Board, is it not likely that on most occasions your Board would be attended by those who derive importance from being members of the Board, and not so frequently be attended by those who give importance to the Board, and that, therefore, there is a danger that the management should fall into the hands of a clique?—Mr. *Macdonnell.*—I think the danger of its falling into the hands of a clique is not great. We have about ten members who attend pretty regularly here; of these, just about six are Protestants, and four Roman Catholics; of the six Protestants, three are Presbyterians, and the other three are Church of England; the remaining four are Catholics; of these Catholics there are always about one-half consisting of very eminent men. I do not see that there is any fear that the power of the Board will fall into the hands of a clique.

"23810. Earl of *Dunraven.*—Is it not the fact that the members of the Board who attend generally are precisely the men who are most eminent in their own positions?—I think the eminent members of the Board attend pretty often. Some of our most eminent members cannot attend very often, for example, the Lord Chief Baron and Mr. Justice Fitzgerald; but this I know, that whenever there is any question of real importance, these gentlemen are always ready to be present, and give us their best judgment and assistance. The great protection against the Board falling into the hands of a clique is, that the ten who attend regularly, consist of persons of the three leading denominations, who differ a good deal in religious opinions and in politics, and with regard to other matters, from one another.

"23811. Rev. Mr. *Cowie.*—Does the attendance of these ten members who come regularly arise from their own free choice or from some arrangement made at the Board?—From their own free choice, but that free choice is supplemented a good deal by the circumstance that the Church to which the Commissioner belongs would certainly expect him to take an active part in the administration of the system."

Reply to these objections.

In reply to these latter objections it may be said, that it is only necessary to call the whole body together periodically to decide on matters of principle and general policy, and on changes of rules; and that the inconvenience of summoning the whole Board on occasions of minor importance may be obviated by the appointment of a Committee of the Board to assist the Resident Commissioner in ordinary business, and by reserving the questions of larger importance for meetings of the Board specially summoned at longer intervals.

Conclusion.

With respect to the general question, we have regard to the fact that many politicians have been urging upon the Government the necessity of organizing a department of State specially charged with the education of the country under a Minister of Education, and that the Education Bill brought forward in the House of Lords in 1867 by the Duke of Marlborough provided for this change. As considerable changes may be impending, we have come to the conclusion that for the present it is distinctly the best plan to preserve the Board as a representative and consultative body. Mr. *Macdonnell* is of opinion that it will be wise to retain such a Board, even if the education of the country should be placed under a Secretary of State; that supposing an Under-Secretary responsible for the details of Irish administration, it would still be wise to secure the co-operation of a Board representing fairly the north and the south, town and country, and the different religions. Mr. *Macdonnell* :—

"23638. Rev. Mr. *Cowie.*—Have you considered what would be the consequence of the proposal which has been made from the Liberal side of the House, and which was also taken up by the Duke of Marlborough and the late Government, of appointing a Secretary of State for Education?—Mr. *Macdonnell.*—I have never considered it. I certainly consider it very undesirable that there should be one Minister of Education in England who should have the entire management not only of the English education but also of the education of Ireland. I think it would be extremely difficult to get any person who would be able to so clearly understand everything connected with Ireland and Irish education that he would be able to exercise an adequate control over everything relating to this Board and education in Ireland.

"23639. In that case would not this be the probable distribution of duties:—That the Minister of Education would be responsible for the whole empire, and there would be some permanent Under Secretary who would be answerable for the Irish branch of the work, as well as one for England and one for Scotland?—I have never considered the question sufficiently to be able to give a decided answer.

"23640. But if the House of Commons determined to have these things brought more directly before them —that seems to be the way in which it will eventually come—in that case would you still think it necessary to retain the consultative Board here as advising the administration?—I am sure it would be highly desirable. I can see no objection to having an Under Secretary under a Minister of Education in England—an Under Secretary who should reside in Ireland—who should take a constant part in the proceedings of the Board here, and should have an opportunity of consulting twenty Commissioners here. I think it would be a very fatal step if the Board were to be done away with and the whole supreme direction of education in Ireland were handed over to any Under Secretary."

"23681. Lord *Clonbrock.*—I gather from what you have said that it is your opinion that the present system, which allows of modification or alteration of the rules of the Board, is superior to one which pledges the Board absolutely according to fixed rules?—I do. I think, on the whole, it is better not to have rules entirely fixed.

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"23682. And that it would not be very possible, even at this moment, to frame any set of rules that would not want alteration at a future day?—I think so.

"23683. Is it your opinion that it is very much owing to this system which allows the modification of the rules that education has been able to spread itself so much as it has done of late years, and that if you had been confined to fixed rules there would not have been the same spread of education?—I think if we had been confined to fixed rules from the first, education would not have spread nearly so much as it has done.

"23684. You have said you approve of the system which allows a large number of Commissioners from different parts of the country—that you consider a large Board superior to a small Board?—I believe so.

"23685. I suppose the Commissioners who live at a distance from Dublin are not in the habit of attending the ordinary routine meetings of the Board?—The members living at a distance don't attend so regularly as the others.

"23686. But in case of any proposed alteration of any rule of the Board there would be notice of such intention or proposal given to every member of the Board?—To every member notice is always given.

"23687. And every member would have an opportunity of giving his opinion and voting on the subject?—Quite so.

"23688. It follows, you are pretty sure, that by the fact of having a large number of Commissioners you can ascertain the feelings and wishes of the country on the subject?—Yes.

"23689. And that you think highly desirable?—Yes, highly desirable."

Probable ill-success of paid Board.

The probable ill success of a small paid Board without a parliamentary head is illustrated by the unpopularity of the Poor Law Board in England, so long as the Commissioners were not allowed to sit in Parliament. A small paid Board in Dublin could be called to account only through the Chief Secretary; his manifold duties would entirely prevent his acquaintance with details of management; and every criticism or question would be invested with the character of a party conflict. The representative character of the Board is a guarantee that all interests are fairly considered.

Proposed representative Board for Scotland.

The Scotch Education Bill of 1869, as introduced into the House of Lords, provided for a representative Board in Edinburgh, with a paid Chairman. This met with opposition from those dissatisfied with the Board of Supervision for the Relief of the Poor, which contains a mixture of paid and unpaid members—and it may be said that the majority of those who are interested in Scotch business regard the establishment of such a board in the capital of North Britain with disfavour.

Irish, distinguished from Scottish administration.

No decision has as yet been arrived at by Parliament on this subject. Whatever may be the ultimate result, we think it of importance to notice that there are special circumstances which distinguish Irish from Scotch administration. The system in Scotland is old, well established, parochial, and the growth of centuries. In Ireland, it is comparatively recent, is state-imposed, and has to be adapted to a condition of things where wealth and territorial influence are on the side of one religion, and that not the religion of the great majority of those who need State aid for education.

Proposal of Two paid Commissioners,

We have had further to consider the proposal of having two paid Resident Commissioners instead of one, as at present:—

Mr. *Macdonnell*:—

"23617. Rev. Dr. *Wilson*.—A witness on a former day referred to a rumour that a new officer was about to be appointed in connexion with the Board?—Mr. *Macdonnell*.—I know nothing of him beyond this, that I am exceedingly anxious that such a person should be appointed; and I believe you have, in the very masterly memorandum drawn up by one of the wisest men in Ireland—Judge Longfield—a recommendation to that effect.

23618. Have you heard a rumour to the effect that some persons suppose it desirable to have a second paid Commissioner?—Yes.

23619. Is there any party in view specially?—Not that I am aware of. I have a party in view that I think the best man in Ireland for it, and if you wish me I will name him. I don't think it very desirable to be cross-examined on the point, but I am ready to tell my whole mind on that and everything else if you wish.

23620. What is the principle operating on your mind with regard to such a selection?—I think it exceedingly desirable that there should be a second paid Commissioner, now that the business of the Board is so very largely increased, indeed it has very nearly quadrupled since I was appointed. I think in choosing that second paid Commissioner, the chief object ought to be to select the best man you can, in point of fitness, for the office; and in judging of that fitness, I do think it is of great importance to consider whether he is a Protestant or a Catholic; for inasmuch as one paid Commissioner is already a Protestant, it would be well to have the second paid Commissioner, if thoroughly fit for the situation, a Catholic; the more so because I know that when I was appointed, Lord John Russell had written to this effect to the Lord Lieutenant, Lord Fortescue—'that if a colleague was appointed to me, that colleague ought to be a Catholic.' That letter you can get by calling for it at the Castle. It was written in 1839. It was a very important document.[1]

"23621. Do you think this duality either of paid Commissioners or of officers ought to be?—If I were legislating in the Republic of Plato, I dare say I should be opposed to the principle of duality; but legislating in this country, I think it exceedingly wise in general to legislate in that spirit.

"23622. Do you not think it desirable that if you had a second paid Commissioner to represent a religious denomination, there should be a third to represent another religious denomination?—I should be too happy to see it, if the Treasury did not object to a multiplication of officers. I should be too happy to see it, if I could find the possibility of trimming the boat under these circumstances. If I could see the possibility of having a paid Commissioner a Protestant of the Church of England, a paid Commissioner who was a Presbyterian, and a paid Commissioner who was a Catholic—if I could see these three appointed, and the country not protesting against it, as being outraged by such an arrangement—I should not find any difficulty about having even three. I am sure of this, however, that if you appointed, as would be a fair thing, probably, if you regard anything like proportion of numbers, two paid Commissioners Catholics, and one Protestant, almost every Protestant in the North of Ireland would look on himself as greatly

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[1] Vide *supra*, pp. 88–90, for the Correspondence referred to.

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injured by such an arrangement. Still more, if the arrangement was one Roman Catholic and two Protestants, one of whom should be a Presbyterian, and the other a Church of England man, I am sure the Roman Catholics of Ireland, who form four-fifths of the population, and whose children form 738,000 out of 913,000 in our schools would feel themselves infinitely more outraged by such an arrangement, and with infinitely more reason.

"23623. Rev. Dr. *Wilson.*—With this principle in view, would not the appointment of one for each of the three denominations be a useful change? In other words, don't you find the Presbyterian and Episcopalian Commissioners as often divided in opinion as the Roman Catholic and Protestant Commissioners on this Board?—I don't think there is any need of three. If you could have three without outraging the feelings of the people in a very important manner I see no objection to it.

"23624. What answer do you give to the first part of the last question (question repeated)?—I think it might be fair if the Treasury approved of it, and the country approved of it, which is much more important. I think it desirable, in a certain sense, to have three, of whom one should be Roman Catholic, and two Protestants; but I am sure the country would entirely object to such an arrangement, and never would assent to it.

"23625. As a matter of fact, do you find the Protestant—using that in the general sense of the term, the Protestant element of the Board—differing occasionally from the Catholic element of the Board in opinion as to the administration of the system?—I think there is a great deal of harmony between the two.

"23626. And do you not sometimes find the Presbyterian and Episcopalian members of the Board opposed to each other in opinion also?—Very little—not much; on some occasions they do differ.

"23627. Would not the result of such an arrangement be the appointment of a paid Board of Commissioners?—That is, supposing there were three paid Commissioners?

"23628. Yes?—I say nothing of the sort, but, on the contrary, I should think the representative Board would even then be necessary. I think it exceedingly desirable—nay, absolutely indispensable that the representative Board should continue, because if there was only one of the three paid Commissioners, who were governing the education of the country, a Roman Catholic, it would be absolutely necessary to have a representative Board, to see that justice was done to the Roman Catholics."

"23672. Rev. Mr. *Cowie.*—Your evidence before the Commission on the question of the constitution of the Board tends to this point—to leave things alone. Is that a fair representation of it?—I should be very favourable to having a second paid Commissioner. In other respects I think the system is working very well, and I am not prepared to recommend any change at all except the one which I have mentioned."

in harmony with dual system of appointment to offices under the Board.

This proposal receives some apparent support from the dual system which now prevails in the appointments to secondary offices. There are two Secretaries—one Protestant, one Roman Catholic—two Chiefs of Inspection also of different religious denominations. Whether such duality is to be commended or not is a matter of grave doubt, but it has been considered necessary in the next grade of officers (the Inspectors) to preserve a fixed proportion of Roman Catholics and Protestants. It is said that wealth and means of superior education were till lately confined mostly to the Protestant part of the community, and therefore that the adoption of this division of appointments gave the Roman Catholic candidates for office a more fair chance of success, when vacancies occurred which could be filled only, on the dual system, by gentlemen of that religion, than they might have had if the appointment were thrown open to general competition without regard to religion.

Mr. *Macdonnell* :—

"11198. Mr. *Stokes.*—Does it not follow from the division of the Board into two classes of different religions, that your chief officers must also be divided in a similar way?—Mr. *Macdonnell.*—Our chief officers are half Protestants and half Roman Catholics.

"11199. Does not that division interfere with the promotion of the two classes?—Not seriously; I don't think it does."

"23675. Rev. Mr. *Cowie.*—With respect to the appointment of Inspectors, the Board is restrained very often, I suppose, from appointing the best man, because they must nominate Roman Catholics to Roman Catholic vacancies, and Protestants to Protestant vacancies?—Mr. *Macdonnell.*—No doubt every Roman Catholic vacancy must be filled by a Roman Catholic, and every Protestant vacancy by a Protestant.

"23676. Does not that rule sometimes tend to prevent the selection of the best man for the office?—There may be many cases in which we could find a better man if the rule did not exist, and I look forward with confidence to soon see the time when the whole thing will be thrown open to public competition.

"23677. Is it not so now?—No. There is competition between candidates of one religion and between candidates of another. But I trust that very soon the Roman Catholics will become so nearly equal in point of education—in the middle class—to Protestants that we may fairly leave all these things open to public competition between Protestants and Catholics indiscriminately. That time most Roman Catholics think has not yet arrived. If a fair competitive examination were to take place for every situation under the Board between Protestants and Catholics, there would be no fear that justice would be done between them even now. But we must always remember it is only very recently Roman Catholics have enjoyed the blessings of a good education. Their collegiate education is still lamentably below that which we Protestants enjoy."

This system may hereafter be abandoned.

We look forward to a time when under equal social and academic advantages, this qualification of religious denomination may be abandoned. Its existence and the reasons for it, are introduced here in order to show that they ought not to influence the decision to which we come on the question of two paid Resident Commissioners of different religions. Against the dual system generally it may justly be alleged that it increases expense, and does not necessarily promote efficiency. There is, therefore, no good ground for extending it. All the good the dual system can offer is secured by the present arrangement with respect to the offices of Secretary and Chief of Inspection.

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Apart from this desire to obviate suspicion of religious partiality, and secure the confidence of different denominations—there can be no doubt that one responsible head is better than two.

Disadvantage of Two paid Commissioners.

It would be a singular piece of good fortune, and one not to be expected, that the two Resident Commissioners should be equal in capacity for business, and also equal in debate at the Board, and if not, one must take the lead. Harmony and impartiality could hardly be expected on points on which party feeling or religious animosity might be brought to bear, and on which each might think he was the representative or champion of a party; but when there is one Resident Commissioner, the Executive Government must of necessity appoint a man generally acceptable to both sides, and not looked upon as a mere partisan.

When business has to go through two channels, the natural process is to divide it, and so lose the benefit of consultation. Some important matters may slip through and be dealt with by the Executive officers only, and small matters, treated by Executive officers as matters of course, may often give rise to questions of considerable importance, which would have been foreseen by the Commissioners accustomed to weigh and forecast the possible bearings of such subjects in their political aspect.

A precedent has been mentioned in favour of a dual head. The Post Office was at one time administered by two joint Postmasters-General, but the offices were combined into one in consequence of the demand of the public for economy and efficiency. Nor can any analogy be established between the administration of National Education and that of the late Irish Ecclesiastical Commission, two members of which were paid, for the business transacted by the latter was purely fiscal.

We are of the opinion that the appointment of two paid Commissioners would be likely to complicate the business of the Board, and that it would fail to give satisfaction. We therefore have come to the following conclusions:—

RECOMMENDATION.

I.—That the principle of an unpaid Board representing the different sections of the community is one that ought to be maintained.

Opinions of Witnesses on Constitution of the Board.

Judge *Longfield* (24180, 24181), (24264), (24272–24275).

"24180. The *Chairman*.—Do you think that in the early days of the institution of the system of National Education it could have been carried on successfully if it had not been administered by a representative Board?—Judge *Longfield*.—I think it could not. I think the adversaries would have been strong enough to destroy it—that the Board would probably have fallen into some mistakes, and also that they would not have been strong enough to resist even when they were in the right.

"24181. Do you consider that it is still desirable to maintain that description of Board?—I do. I may add that its representative character has been very much increased since its original constitution. The Board has been increased in number with a view to the balance of the different religious parties.

24264. Rev. Dr. *Wilson*.—You do not approve of what you call in your paper 'the rival system,' that is, a small paid body of Commissioners of Education?—No, I do not.

"24272. You also say that 'there is over these officers a body of men called the Commissioners, who, to a considerable extent, represent the interests and feelings of the general community'?—Yes.

"24273. What is the benefit of having a body to represent those interests and feelings?—Because the acts of the Commissioners are likely to affect the interests and the feelings of the community, and it is, therefore, important that the Commissioners should know what those interests and feelings are.

"24274. But are not the interests and feelings of the community greatly divided with regard to the acts of the Commissioners?—They are very much, and therefore, it is desirable that every class should have a representation.

"24275. And do you think it either a necessity or a desirable thing to have a large body to represent divided feelings?—I do."

Mr. *Stephen De Vere* (20473, 20474).

"20473. The *Chairman*.—Are you satisfied with the constitution of the Board as it stands at present?—Mr. *De Vere*.—Yes, I am perfectly satisfied with it, and should be very sorry te see it changed.

"20474. Do you think that having a number of gentlemen, from different parts of the country acting as channels of local information is desirable?—I think it is of the very greatest importance. I think that we cannot ever work a system well in this country that does not possess the confidence of the people, and I do not think that if the Board of Education was placed in the hands of one or two permanent Commissioners who were the paid officers and the stipendiary officers of the State, that there would be that confidence in their honourable fair play towards all parties that would make the system of education popular or successful."

Major *O'Reilly*, M.P. (15057–59).

"15057. Judge *Morris*.—Did I understand you to say that you approve of the present mode of constitution of the National Board?—Major *O'Reilly*.—What I said exactly was that I did not propose any change in it, and that I was quite satisfied of the impartiality of the members.

"15058. But independent of their impartiality, do you think that a Board which is composed of the persons of whom the great majority of the Board is composed—seven or eight judges, and other persons engaged in other pursuits, which ought to occupy their time, and with an absence of responsibility for the acts of the Board as individuals, in consequence of their filling other public positions—do you think that that is a well-constituted Board in that respect, independent altogether of its impartiality or of any religious consideration?—Of course there is a difficulty. I do not mean to say that it is in all respects the best constitution possible.

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Opinions of Witnesses on Constitution of the Board.

There is always this difficulty. There are two propositions, either that the Board should consist of a small number of men entirely devoted to the administration of the education, and paid for that administration—permanently appointed and paid—or it must consist of a Board as at present composed of persons eminent in position and attainments, and I may assume well-chosen for the post, but who are not paid, and therefore are not bound to give their time, but in many instances will have other avocations which will prevent them from giving their entire attention to it. The objections to the latter course are, in the first instance, that the members cannot devote their entire time to the duties of the position, and in the second instance that no doubt practically, as regards detail, the administration must rest in the hands of persons immediately below that head administrative Board. The advantage of having—to put it in the concrete at once—three paid Commissioners is, that they will devote their entire attention to the business, but, on the other hand, there is the difficulty that they will be more removed from contact with public opinion outside; they will fall into an administrative rut, as most administrative bodies do, and they will not have the same position and the same antecedents to qualify them to claim the confidence of the different public bodies, and the different religious bodies in the country. It cannot be expected that they will be men of the same standing. You cannot get men of the same standing as the present Commissioners to accept such an office. There is a difficulty in that, and of course there is another difficulty which would suggest itself to any man. The only proposal which has been made publicly was to substitute three paid Commissioners, of whom one was to be a Roman Catholic, one a Presbyterian, and one an Episcopalian. That would simply put the Roman Catholic element in a minority of one to two, whereas the Roman Catholic element in the schools to be administered is in a majority of, I suppose, about eighty per cent. Then, on the other hand, the difficulty I have mentioned in the other is, that the Board can only assemble as it were to decide great questions, and practically the administration must rest in hands below. On the whole, I prefer the latter system.

"15059. Do you not think there could be a modification, without going to either the extreme of the present system of twenty members on the Board, several of whom either very seldom attend, or can but very seldom attend, or the other extreme of having three paid Commissioners—could there not be a modification of a more limited number on the Board—say six—in whom that proportion might be still kept up, which exists at the present Board, of an equal number of Catholics and Protestants, and to have them paid?—As I have said, I don't think you could get men of the same standing as at present to take the position. In the first instance, to have those paid Commissioners paid large salaries would be an enormous tax on the country compared with what is to be done; and in the next place, I do not think you would get men of the standing in the confidence of the country of the present Commissioners to accept the office of paid Commissioners with such a salary as could reasonably be paid to them."

Right Rev. Dr. *Dorrian* (9202, 9203).

"9202. Mr. *Dease*.—Supposing the system of State education to be altered in such a way as to secure the confidence of the Roman Catholic hierarchy, would you prefer that system to be carried into operation, and superintended by a Board limited in number, and appointed and paid by the State, as the Poor Law Board is, or by a Board chosen as the present Board is, and giving their services gratuitously?—Dr. *Dorrian*.—I think a Board giving their services gratuitously, if appointed with the confidence of the bishops, would give more satisfaction than a stipendiary Board.

"9203. More than a stipendiary Board?—I think, in a matter of education of this kind, where a Board of supreme control give their services gratuitously, it would be better; but, for the satisfactory working out of the system, the prelates would require to be satisfied that the persons on the Board, or some members of it, had their confidence to a fair extent."

Cardinal *Cullen* (26592–26595, 26623).

"26592. *Chairman*.—Is the present constitution of the National Board satisfactory to the Roman Catholic body?—Cardinal *Cullen*.—We object to mixed education, and to any body established for the purpose of carrying it out. But looking to the formation of the Board, constituted as it is of a body of independent gentlemen receiving no salaries, I think Catholics in general would have no objection to it on that ground, provided its functions were limited to financial arrangements, literary matters, and a general right of inspection in these two departments. I would greatly prefer a Board consisting of a number of independent gentlemen to a paid Board. We have examples of paid Boards, and I think they do not enjoy the confidence of the people, and have not been very successful. But in regard to the Catholic Commissioners, gentlemen should be selected who would be real representatives of Catholic interests.

"26593. Do you consider that the present Board, consisting of one paid Commissioner to attend to all the routine business of the office, with nineteen other Commissioners, who decide on points of importance, and act as a council, and represent various interests, a preferable constitution to that, for instance, of the Irish Poor Law Board, which is managed by two or three paid Commissioners?—I think the constitution of the National Board is better than that of the Poor Law Board, but I think the working of the National Board could be improved.

"26594. In what manner?—In selecting persons who could generally attend. I would have independent gentlemen, but gentlemen who could be present to manage the business of the Board. I think it would be better without any paid Commissioner. Two paid secretaries, acting under the orders of the Board, would conduct matters better than one paid official of the same rank as the Commissioners. If there be a paid Commissioner he generally becomes the Board, and can act just as he wishes himself. If there were secretaries of an inferior rank to the members of the Board, they could be managed and kept in their proper places. The Commissioners would not then be able to throw the responsibility on any one person.

"26595. Do you think it desirable to have persons living in different parts of Ireland, so that the wants of different districts should be represented and made known?—There is no great difficulty now on account of the railroads, about their living in different parts—you can get to Dublin from the remotest part of Ireland in a few hours. The difficulty is to get gentlemen who will attend, manage matters themselves, and not take everything that is proposed to them on the word of the Resident Commissioner, or of the secretaries. If gentlemen do not examine business themselves, they ought not to be Commissioners.

"26623. I think I understood your Eminence to say that whether any modification of the present system was carried out, or the denominational system adopted—that in either case you preferred the principle of the constitution of the present Board, to that of a paid Board?—I think paid Boards do not succeed in Ireland, or have not succeeded up to the present. If you have a mere paid Board, it will be looked upon as a body acting under Government, and representing the views of the Government, and the people do not wish the Government should interfere in educational matters, any more than in the religious matters of the country."

The Right Rev. Dr. *Moriarty* is in favour of the present constitution of the Board and against the "exclusive management of a few salaried Commissioners." He says:—[1]

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Opinions of Witnesses on Constitution of the Board.

> "I have adverted to this possible change in the constitution of the Board, because it is said to be desired by some influential persons. A step more detrimental to the interests of education in this country could not be taken."

The Right Hon. *W. H. Monsell*, M.P., gave his opinion on the point in writing:—[2]

> "I am told that an attempt may be made to substitute for the present National Board two or three paid Commissioners.
>
> "No doubt a large Board is a bad instrument of administration, it prevents individual responsibility. Many of the present Commissioners are generally too much occupied with other duties to be able to pay much attention to the details of the system over which they preside; a few of them live far from Dublin and can rarely attend Board meetings. I do not undervalue these considerations, but I am convinced that the substitution of a paid Board for the present one, however it might improve the administration of the National system, would certainly be the means of its overthrow.
>
> "The effect of such a change would be to place the supreme direction of Irish education in the hands of the State, that is to say, of the Government of the day. Party considerations would have their influence with Governments, and, before long, the paid Board would be brought into conflict with the conscientious convictions of the Irish people.
>
> "The National Board has great power. It has the appointment of the Inspectors, upon whose reports depend the pecuniary interest and the advancement or degradation of the teachers. In a necessarily elastic system, which could not work if it did not accommodate itself to the various circumstances of different parts of the country, the administrative body must be almost omnipotent. It might make the teachers efficient instruments to form the minds of their scholars upon its own type. It might spread indifferentism and discourage national sympathies. The present Board does nothing of the sort. It is composed of a number of independent minds, representing the various habits of thought in Ireland. Everyone who has a grievance knows that his case will be fairly stated by a person whose sympathies are not enlisted against his opinions or principles. Practical considerations have far more weight than theories, however specious, in guiding the decisions of the Board. It aims at what is possible, rather than what is best in the abstract.
>
> "I am afraid that with a paid Board all this would be very much changed. It would be more influenced by the ideas of the Government than by the wants or convictions of the people; and if it came, as it would come, into collision with those wants and convictions, it would infallibly succumb.
>
> "It certainly would, from the outset, fail to command public confidence, and in its failure would share the fate of those numerous institutions that, founded with the best intentions, have been good for little less except to swallow up public money, because they were not adapted to the people for whose benefit they were established. I am firmly convinced that an independent Board, composed of men who would never submit to dictation from any Government, is a *conditio sine quâ non* of a successful system of education in Ireland."

II.—That the suggestion of a second paid Commissioner of Education does not meet with our approval.

RECOMMENDATION.

Judge *Longfield* (24187, 24188).

> "24187. *Chairman.*—Setting aside any question connected with religion, and considering it merely as a question of administrative regulation, do you think it better to have an office under a single head as the Resident Commissioner is, or a dual head, like, for instance, the Irish Poor Law Board?—Judge *Longfield.*—Well, I think a single head or a Board like ourselves are the two best. I do not see any object in having more than one unless you have a Board.
>
> "24188. You would not advocate a second paid Commissioner simply as an improvement in the machinery of the office?—I do not think it would improve the office. It would not do much harm, but I do not think it would do much good either."

Objections have been made before us to the practice of the Board in changing its rules without public notice, Bishop of *Down* (19614), Dean *Atkins* (20795–20798), and others; and there seems to be a necessity for showing more in detail the interior working of the system in order to produce greater public confidence, Mr. *Macdonnell* (2490–2495).

Objections as to changes of rules,

The extent of the powers of the Board and the exercise of those powers were questions also before us. Jealousy of the legislative action of the Board is felt in some quarters. Each party is apprehensive lest changes should be made, apparently in themselves unimportant, but whose full bearing escapes notice at first, and which may eventually either prejudice their own communion or give advantage to another. A similar feeling was prevalent in England as to the action of the Committee of Council on Education. We think they may be remedied by adopting the English practice, whereby all changes in the rules, however minute, must be laid before Parliament and stand the ordeal of parliamentary criticism before they are put into operation.[3] The method has also this incidental advantage that changes are only made once a year, before the opening of the session, when public attention is concentrated on the point and the changes are expected and watched. In this way the owners of land and houses are protected by the Standing Orders of Parliament, which, when compulsory power to take lands is applied for, require notices to be given in the months of October and November, so that the persons interested know when to look out for them.

remedied by adoption of the English practice;

advantages and effects of this practice.

This plan will make the legislative power of the Board commendatory only, and not as at present absolute. It will confine its absolute authority to matters of administration

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[1] Miscellaneous Papers, vol. viii. [2] *Ibid.* [3] See Mr. *Stephen De Vere* (20476).

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and discipline. It will enable the members of the Board who live far from Dublin, and have duties elsewhere, to attend at some fixed period before Christmas, when all changes proposed will be brought before them in the aggregate and consecutively, and this will be a check on hasty changes.

Permanent Committee of the Board.

A permanent Committee of the Board should periodically meet to consult with the Resident Commissioner on such questions of discipline, complaints against inspectors, managers, or teachers, disputed accounts, applications for building grants, management of office and training schools, and other routine business as he may think it needful to bring before them.

Such a committee should consist of an equal number of Protestants and Roman Catholics, like the Board itself. Its minutes should be laid before the Board, and approved by them, with power to any single member to require appeal to the full Board at the next meeting, and suspension of action and decision until that meeting takes place.

RECOMMENDATION.

III.—That it is inexpedient the whole Board should be summoned weekly for the consideration of routine business.

IV.—That the routine business should be conducted by a Committee of the Board sitting in Dublin, whose names should be known to the public; and that all questions on the general policy of the system, such as changes of rules, or interpretations of rules, should be referred to the whole Board, to be specially summoned.

V.—That it is desirable that any important circulars, letters of instruction, interpretations of rules, or communications issued during the year, should be inserted in the appendix to the report of that year.

VI.—That the Regulations of the Board should be reviewed only once a year, and only after due notice given to all the Commissioners; a majority of whom should be present at the meeting at which alterations are to be considered.

VII.—That it is desirable to adopt the present practice of the Committee of Council in England, that no alterations of any rules, regulations, or by-laws should be put into operation until such alterations shall have been laid for one month before both Houses of Parliament, the alterations having been shown in distinctive type. (*Revised Code*, iii., 150, 1869.)

We have in the preceding part of our report recommended the appointment of *one* Resident Commissioner only, on the ground that it compels the Executive Government to select a man generally acceptable, and not a partizan.

Merits of present Resident Commissioner.

We repeat this here in order to express our conviction that in the present Resident Commissioner, *the Right Hon. Alexander Macdonnell*, the necessary qualifications have been pre-eminent. We attribute the success of the administration of the National system, in a very great degree, to his just and impartial execution of his duties. His kindness and urbanity in the difficult and arduous task he has discharged, his thorough conviction that he has been labouring for the benefit of all classes of his fellow countrymen, his honesty and uprightness, will long be remembered by those who have known him, and have laboured with him in the rearing up the fabric of National education in Ireland.

PART IX.—GENERAL EFFECT OF PRECEDING RECOMMENDATIONS AND GENERAL CONCLUSION.

CONCLUSIONS HOW ARRIVED AT.

The conclusions to which we have come on the subjects discussed in preceding chapters have been adopted after lengthened examination of witnesses, the study of the voluminous Returns made by the National Board, and other public bodies and voluntary associations, and careful weighing the Reports of our Assistant Commissioners in order to estimate their agreement with the other testimony. We have also had discussions on the chief points of difficulty, and our Report has been drawn up to embody the results of those discussions, indicating how the evidence before us led to the conclusions which were finally agreed upon.

THEIR ANTICIPATED EFFECT.

We trust that the adoption of the recommendations we have made may lead to these results :

1. The improvement of education in Primary Schools.

IMPROVED EDUCATION.

A real individual examination of the children followed by pecuniary benefit to the teacher according to the skill and attention bestowed on his work ought to stimulate both teacher and children. The comparison of the progress of one school with that of another in the same district should produce a wholesome emulation. Success in such an examination will give the managers and teachers additional means of making schools effective.

2. The quicker progress of the children.

QUICKER PROGRESS.

The necessity of presenting children for examination in successive grades of a fairly constructed scale of proficiency ought to insure more rapid progress in the lower part of the school, and enable the children, who leave school early, to carry with them more substantial benefit from their short school course.

3. Improvement in attendance.

IMPROVED ATTENDANCE.

If the teachers benefit directly by the numerical prosperity of their schools, they are more likely to exert themselves to make the children attend, adopting all the devices which experience has shown to be successful in securing increased attendance. At present they are merely concerned to keep the school above a certain minimum number in order to prevent the diminution of their class salary or the closing of the school. Under the system recommended each additional child will have a pecuniary value, and the impulse which makes the teacher of a Private Adventure school anxious to promote the prosperity of his school will operate upon the teacher of the National school.

4. Improvement in the teachers.

IMPROVEMENT OF TEACHERS.

The opportunities proposed for the different religious denominations to establish or enlarge training institutions where the teachers can receive a longer training and be under good moral influences will improve the candidates for classification as National school teachers. Not only will there be the possibility of getting special training without any interference with religious convictions, but the education of the teachers being based upon religion will be more thorough and real; this may induce more persons who have the natural gift of teaching to place themselves under a proper system of training and prepare themselves to gain classification by examination.

If advantage is taken of the proposed extension of the training system, there will be a larger competition, and a healthy stimulus will be given to the preparation of teachers. The field of employment will be widened, and facilities given for preparing persons of both sexes for the office of teacher. Employment of monitors will be encouraged as a preliminary step. Increased means of training for two years in institutions which are approved of by the different religious bodies, and the support given to these institutions by the Government, in proportion to the efficiency of their work, ought to provide for an increase in the number of skilled teachers. Under the conditions we have suggested they will be fairly paid, and be provided with suitable residences, with school-houses in proper repair and properly equipped; there is every reasonable prospect of the success and consequent contentment of those who show zeal and alacrity in their duties.

5. More equal distribution of Government aid.

EQUAL DISTRIBUTION OF STATE AID.

We think that the abolition of exceptional methods of payment, the admission of all schools for the poor to inspection, and (if the managers engage to respect the conscientious scruples of parents) to payment according to the efficiency of the instruction given, GENERAL EFFECT.

without any limitation as to the freedom of teachers, without inquiry as to the religious or secular character of the school, should go far to give satisfaction to all: unequal treatment, and religious restrictions will be given up wherever it is possible to do so, without depriving children of the only means of getting education. The principle of the absolute non-interference of the State with conscientious convictions will be established, while the Government will encourage and promote the voluntary action of any benevolent persons who study the necessities of their poorer neighbours, giving its aid impartially and strictly according to the actual service rendered to the State.

If the principles of our recommendations are adopted, we hope that both the quality and the quantity of the instruction of the poor will be improved, that the teachers will be more satisfied, and that the complaints urged against the unnecessary enforcement of restrictive rules will become unreasonable.

BENEFITS OF NATIONAL SYSTEM.[1]

We will not conclude this chapter without an acknowledgment of the benefits which the National system has already wrought in the country. Our inquiry has naturally led us to dwell more on deficiencies than on success. While we think that in some points the results of the National system have been exaggerated by over-zealous advocates, yet this does not make us insensible to the great benefits it has really conferred on the country. One obvious result is the extension throughout the country of the knowledge of English. The number of persons who could speak Irish only in 1851 was 319,602, or 4·9 of the population, and in 1861 was 163,275, or 2·8 per cent. The bilingual population[1] have an advantage in their double power of expressing their thoughts, but for the purposes of employment, intercourse, commercial enterprise, locomotion, and improvement of social position, familiarity with the common language of Great Britain and Ireland, the Colonies, and the United States, is to be promoted; very much greater progress seems to have been made in this direction in Ireland under the National system of education, than has been made in the same time in Wales under the Privy Council system. Most patriotic and enlightened Irishmen seem to agree in recognizing beneficial results from the National system, even when they lament departures from the principles of Mr. Stanley's letter, criticise sharply some of the operations of the Commissioners, or charge them with too much laxity of administration.

EVIDENCE OF OPPONENTS.

Those who are amongst the supporters of the National Board need not be quoted, but some of those who are most urgent in demanding alterations have allowed that it has effected great good. Rt. Rev. Dr. *Dorrian* (9204, 5) allows the benefit derived by the country, while he maintains that such benefit is "in spite of, not in consequence of, its being a mixed system." Major *O'Reilly*, M.P. (14868), is not disposed to find fault with the "system as a mode of education, at least no serious fault," though "there are details which in some respects might be amended." Rt. Rev. Dr. *Keane* (15744)—"I believe that the education under the Board has done good for the people, and I wish it had been more extensive." Rev. *J. M'Menamin*, R.C.—"To a certain extent we have favoured it" (the National system) "by adopting it, but that was because it was the only one we could avail ourselves of. We would almost have had no education if we had rejected it."

And Canon *Forde* (23215–23219):—

"23215. Sir *Robert Kane*.—You mentioned in the course of your evidence that the National system has been and is at present very extensively used in this country, with the co-operation if not the approval of the Roman Catholic hierarchy?—Canon *Forde*.—Yes.

"23216. Now, it has been so for the last thirty-seven years I think?—Perhaps not so long. I do not know the exact date—about the year 1836 I believe.

"23217. For upwards of thirty years?—Yes.

"23218. Now, do you think that Catholicity has lost any of its hold upon the feelings and belief of the Roman Catholic people in that interval of time?—So far as the National system is concerned, I do not think religion has suffered in this country from the toleration or the co-operation which the bishops and priests have afforded to it. I think, on the contrary, that the National system, or the education of the people, obtained through its means, has placed religious influences very much more within the reach of the poor than they were previously. As to the general question, whether religion is more powerful in the country now than twenty, or thirty, or forty years ago, probably sentimental religion—if I may use the expression—is perhaps less powerful than it was in those times, whereas substantial religion, arising from people being well grounded in the knowledge and principles of their religion—has very much increased in the lower orders; and in the upper orders I think the advantage on the side of religion, with the progress of education, has been immense.

"23219. Then, on the whole, do you consider that the result of the National system, with the amount of co-operation which it received from the Roman Catholic bishops and clergy, has been beneficial to the country on the one hand, and to religion on the other?—The state of the people, with reference to religion, I think more satisfactory now than it was then. At the same time I should be slow to call it a result of the National system. I consider it the result of religious influences, which were more within the reach of the people on account of their being better instructed in elementary branches of knowledge. For instance, when I came out a young man to discharge the duties of a clergyman, I very often met very ignorant persons, unacquainted with what we understand as the 'principal mysteries of religion'—devoid of Catechetical instruction on the Sacraments, and a variety of other details of our religious doctrines. Well, in those days, I really had no option except to look for a Christian Brother or for a Sister of Charity, if the person happened to be a female, or to take the case into my own hands, and give oral instruction to the party, which, considering his employment in earning his daily bread, his want of punctuality, and a variety of other circumstances, was a long, and a tedious, and a troublesome business. Now I have very little to do except to hand him a Catechism, and mark out for him a chapter, and say, 'Read that well, and become acquainted with it, and come to me, and I will give you some further instruction beside what you have already acquired.' Of course religion is much more accessible to the people now than formerly, and in that way the result is more satisfactory." GENERAL EFFECT.

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[1] Evidence. *Keenan* (1655). Report, etc., Census Commission for 1861.

[2] Evidence. *Keenan* (1653) says that 1,105,536 of the population, or 19·1 per cent., can speak Irish, of whom 942,261, or 16·3 per cent., speak both languages.

Cardinal *Cullen* admits national progress since the institution of the National system of education, but attributes this progress only partially to its influence :—

"27272. Mr. *Stokes.*—Is your Eminence prepared to bear testimony to an improvement, or the contrary, under the system as now administered by the National Board?—Cardinal *Cullen.*—I am prepared to bear testimony to an improvement in the morality and in the knowledge of the country since the establishment of the National Board; but I would not venture to say that that improvement is due altogether, or due to any great extent, to the operations of the National Board. You recollect that the National Board was established immediately after Catholic Emancipation. At that time, or shortly before it, Catholics began to build churches, and have since covered the whole country with them; they began to establish convents, orphanages, schools, and religious houses of every kind; so that a great improvement was made in that respect certainly by Catholics themselves. The National schools were also an improvement in many cases. Where the patrons were Catholic, and the masters all Catholic, the children all Catholic, there is no doubt the schools produced useful results, and contributed to spread enlightenment in the country. But there was another reason for great improvement. The Catholic clergy began about the year 1835 or 1836—soon after Catholic Emancipation—to give "missions" throughout the country. Almost every parish in Ireland must have had a mission in it since that time. These missions were the cause of the greatest improvement in the morals of the country, and consequently of the utmost benefit to society. I recollect in 1851 Ribbonism prevailed to an alarming extent in part of the diocese of Armagh, and several murders were committed. I got the missioners of St. Vincent de Paul to give a mission at Dundalk, and some time later they gave a mission at Crossmaglen. In the course of a few months they banished Ribbonism altogether from the country, and there has scarcely been a trace of it in the district since. In that way I think an immense improvement has been produced in the country since the establishment of the National Board, to some extent through the agency of the National Board, but still more through other causes. Probably if the National Board had never been thought of, the improvement by some attributed to it would have occurred through the schools that were in operation before its establishment. A large proportion of the schools that are now "National schools" were common parochial schools at that time: little by little they would have developed themselves, and probably the same effects would have been produced, with this difference, that the National schools have cost the country six millions sterling, while the other schools would have cost the State nothing."

Right Rev. Dr. *Moriarty*[1] speaks of the efficiency of the National schools throughout his diocese. Right Rev. Dr. *O'Hea*[2] says, "I am ready to acknowledge that it has been a great boon to Ireland, and no small improvement upon the vicious systems which preceded it."

These are the testimonies of witnesses some of whom are decidedly hostile to the National system in some of its main features. The officers of the Board, and its supporters, have naturally a high opinion of the benefit it has conferred on the country.

It only remains to notice that on both sides of the present controversy it is generally agreed that if the principles of Mr. Stanley's letter as originally issued, had been strictly adhered to, the system would have been less open to objection, that the attempts to meet the religious prejudices of those who called out against a "godless" system, were unfortunately fraught with danger to its impartiality; yet that notwithstanding the danger of proselytism which the opponents of the mixed system apprehend, the practical working of the ordinary National Schools has been such as to leave scarcely any traces of this result. Yet further, we find that the tendency to produce "indifference" in religion, which is chiefly relied upon by those who think the National system needs to be reformed, exists rather in the natural apprehensions of its opponents than as an ascertained fact.

CONCLUSION

Amid the violent and jealous criticisms of watchful and suspicious adversaries, the Commissioners of National Education in Ireland have been able to cover the country with schools, to carry out more or less perfectly the design of putting the means of Education within reach of all the poor children of Ireland: this entitles them to the gratitude and respect of their fellow countrymen. They have endeavoured to solve the difficult problem before them of conferring benefits upon all, while giving offence to none. That they should not have been entirely successful will surprise no one; but the amount of success achieved calls for notice in this Report, and in conclusion we wish to express our conviction that those Noblemen and Gentlemen to whom your Majesty intrusted this difficult task are fairly entitled to the credit of having served Your Majesty well, and that the result of their labours will be a lasting benefit to Your Majesty's Irish subjects.

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[1] Miscellaneous Papers, vol. viii.

[2] *Ibid.*

PART X.—CONCLUSIONS AND RECOMMENDATIONS CONTAINED IN THE GENERAL REPORT.

PROFICIENCY OF CHILDREN IN PRIMARY SCHOOLS.

1. That the progress of the children in the National Schools of Ireland is very much less than it ought to be. That in Church Education schools, non-National Convent schools, and Christian Brothers' schools, the result is not very different. page 293.

2. That to secure a better return for the outlay and labour of the National system, each Teacher, besides a fixed class-salary, should receive an addition according to the number of children whom the Inspector, after individual examination, can pass as having made satisfactory progress during the year. ib.

INSPECTION.

3. That it is unnecessary to recommend any alteration in the plan of selecting and appointing Inspectors of National Schools. page 305.

MANAGEMENT.

4. That it is the duty of Managers to meet the Government subsidy with *some* local aid, and to keep proper accounts of school income and expenditure. pages 309 and 310.

5. That the duty of repairing schools, and of supplying necessary apparatus, should be placed upon the Managers, and not upon the Teacher. page 310.

6. That for every Principal Teacher a residence, or its equivalent, should be provided and maintained at the cost of the locality. ib.

7. That local management is absolutely necessary for the well-being of the school. page 311.

SCHOOL-BUILDINGS, SITES, &c.

8. That in the Board of Works more communication is wanted between the Chief Clerk's Department and the Architect's Department. page 317.

9. That a quarterly or half-yearly meeting between the Resident Commissioner and the Head of the Board of Works would facilitate progress and prevent needless delay. ib.

10. That there should be a power in the local authority, if necessary, of acquiring land for sites by compulsory purchase. Such sites should revert to the vendors if they cease to be used for purposes of National Education. page 322.

11. That a more speedy method of making small repairs in vested school-houses is desirable. ib.

12. That no school which is the private property of the Teacher should be repaired at the public expense, nor should any such school in future be recognised. ib.

SCHOOL BUILDINGS, &c.

13. That in such places schools should be erected by the local authority, and the cost charged upon the poor-rate, or on a rate specially made for the purpose of education. page 322.

14. That until some local authority be established with power to raise money by rate, and intrusted with its fair distribution among the schools, the proposal sec. 12 in the Earl Granville's suggestions to the Select Committee of the House of Lords (1854) may with advantage be adopted :— ib.

> "That the Commissioners shall have authority to make small grants towards the repairing of non-vested schools, not exceeding £5 in any one year [to any one such school], on condition that the patrons pay one-third or one-half that sum ; and that this rule be applicable to such schools vested in trustees as the Commissioners see fit."

ATTENDANCE OF CHILDREN.

15. That it would be inexpedient to pass any law compelling attendance at school in rural districts. page 325.

16. That in towns it is desirable that provision be made for the education at the expense of the parents, if possible, or if not, at the expense of the community, of all children who are of school age and are not actually at work. ib.

17. That no child should be considered as having made an attendance, who has not been present in the school during the four hours of secular instruction, which are prescribed by the Board's Rule I. IV. 17. ib.

HALF-TIME SYSTEM.

18. That Schools attended by half-time children should be required to be kept open, all the Teachers being in regular attendance, for at least six hours at suitable times of the day. page 328.

19. That children attending school as half-timers under any Act of Parliament should be qualified to be examined for the results grant by an attendance of one hundred half-days of not less than two hours each during the previous twelve months. ib.

20. That care should be taken that the rights secured by the Factory Acts to the parents of half-timers in the choice of a school for their children be not interfered with. ib.

SCHOOL-FEES.

21. That all children should either pay themselves or be paid for out of a public rate. pages 325 and 334.

MAINTENANCE OF SCHOOLS.

I. *Local Contribution.*

22. That the grant made by the Commissioners of National Education should bear a fixed proportion to the amount locally contributed, and that the Commissioners should maintain this Rule in all places except those where they should be satisfied that, after all due local exertion has been made, its application would close a necessary school. page 342.

23. That in default of voluntary local payments or school-fees, the requisite local contribution should be raised by rate. ib.

24. That if the principle of an educational rate be adopted, such rate should be raised like the poor-rate, which is paid half by the owner and half by the occupier. ib.

MAINTENANCE OF SCHOOLS.

Local Contribution.

25. That where "local aid" falls below one-third of the amount of the Board's grant the Board's payments should be proportionately diminished, unless after report of Head and District Inspectors the Board judge an exception necessary. page 342.

26. That income arising from permanent endowments should not be included under the term "local aid" for the purpose of securing the full amount of Government aid. ib.

27. That the local rate should not exceed 3*d.* in the pound. page 343.

28. That the amount raised by rate and local subscriptions, together with school-fees, should reach one-fourth of the total cost of the school. ib.

29. That every school aided by the State should be managed by a Committee regularly appointed, and that every school fund should have a Treasurer, who we think should, as a general rule, be a layman. ib.

30. That rent and repair of School-houses and Teachers' residences should be a first charge upon the education rate. ib.

31. That powers should be given to borrow on the security of the Education rate the sum necessary for the erection or improvement of a School-house, or Teacher's residence, according to the terms of the Land Improvement Act, 29 and 30 Victoria, c. xl., sec. 5. In the case of extensive repairs to non-vested School-houses, it would be necessary to secure an adequate term of occupation. ib.

II. *Government Contribution.*

32. That all schools open for instruction of the poor, under proper management, may receive aid from the National Board on condition:— page 347.

(*a.*) Of having suitable premises.
(*b.*) Of having suitable furniture, teaching materials, books, &c.
(*c.*) Of having efficient Teachers of good character.
(*d.*) Of being such as all children can frequent without interference with their religious belief.
(*e.*) Of having the prescribed number of children.
(*f.*) Of local aid being given.

33. That to obtain aid from the National Board the children must be examined by the Inspector in subjects of secular instruction; and it must be ascertained that the children presented are really those who have been taught in the School: hence— page 348.

I. All children shall be presented to the Inspector for examination in Reading, Writing, and Arithmetic; and, on his Report, the National Board will pay to the School a fixed sum per head for every pass in each of these subjects, in respect of each child who has made the fixed number of attendances in the year preceding the Inspector's visit.

MAINTENANCE OF SCHOOLS.

Government Contribution.

II. Any child who has passed in two of these subjects may be presented for Examination in extra subjects approved by the Board (as Grammar, Geography, Agriculture), and earn a payment for each pass.

34. That it is necessary that the progress of the children from year to year be considered; and that no aid be given unless this progress is secured: hence— page 348.

The examination should be according to the grade or standard in which the child is presented, but no child should be presented in the same class twice. The grade or standard of proficiency should be that of a higher grade or standard.

35. That it is desirable that the State should cease to pay for the instruction of children over a certain age: hence— ib.

I. No scholar above twelve years of age should be able to earn by examination any payment for the School unless in IVth or Vth Book grade or standard.

II. In Schools where there is an Infant Department, under an efficient Teacher, children may earn a fixed sum for average attendance; provided the Inspector be satisfied with the General Management and Instruction of the School.

III. Such children must not be under four or over six years of age.

36. That in granting aid to a school the National Board should have regard to the income arising from any permanent endowment enjoyed by it. pages 348 and 496.

SCHOOL BOOKS.

37. That in all Schools the use of any suitable School Books should be allowed without any privilege or preference for the Books of the Commissioners of National Education. page 359.

38. That the examination of Schools and School Teachers should be so conducted as to leave free the use of any suitable Books to Managers or Teachers. ib.

39. That the National Board, and its Officers, should refrain from preparing or publishing any School Books in future. ib.

40. That the Books proposed to be used by Managers of Schools be notified to the Board previously to their use in Schools, and that none be used to which the Board objects. ib.

41. That a grant of one shilling per annum for each scholar in average attendance be made to the Managers in all schools of which the Inspector reports that they have been properly supplied with school-books and requisites during the year. ib.

RELIGIOUS TEACHING.

42. That in places where there is only one school, religious instruction shall be confined to fixed hours. page 371.

(*a.*) No child registered as a Protestant shall be present when religious instruction is given by a Roman Catholic.

No child registered as a Roman Catholic shall be present when religious instruction is given by a person who is not a Roman Catholic.

(*b.*) No child shall be allowed to join in, or to be present at, any religious observances to which the child's parents or guardians may object.

(*c.*) The school-books shall be such as have been allowed by the Commissioners of National Education for use in a mixed school.

(*d.*) No religious emblems should be exhibited during school hours.

43. That the Inspector shall not examine into the religious teaching or instruction in any school, but he shall ascertain whether the rules in 42 are duly observed. ib.

44. That when there have been in operation in any School District, or within any City or Town, for three years, two or more schools, of which one is under Protestant, and one under Roman Catholic management, having an average attendance of not less than twenty-five children, the National Board may, upon application from the Patron or Manager, adopt any such school, and award aid without requiring any regulation as to religion other than the following:— ib.

I. Such schools, recognised as separate schools for a particular religious denomination, shall be subject to the prohibitions *a* and *b* of 42.

II. The recognition shall be terminable upon a twelve months' notice.

45. That applications from Schools to be placed on the list of Denominational Schools, aided by the National Board, shall be considered at a meeting of the Board at which the major part of the Commissioners shall be present; and when the applications are approved they shall be scheduled and laid before both Houses of Parliament, as it is proposed should be done in the case of change of rules. ib.

46. That schools may, if the Managers petition for it, be admitted to the benefit of inspection, without receiving any subsidy. ib.

47. That in all cases (under 42) the minority being free to retire, and the teachers being bound to put them out when religious instruction is given to the majority, the managers shall be bound to provide proper shelter for the children who are of a different religious denomination from the teacher. ib.

TEACHERS.
I. *Teachers in National Schools.*

48. That the recognition of Probationers as Principal Teachers should cease. page 373.

49. That there should be only three classes of Teachers, without subdivisions. page 374.

Salaries of Teachers.

50. That the pay of National school Teachers is insufficient to secure the best candidates and to retain the best teachers in the profession, and that it should be raised. page 378.

51. That the classification salaries of existing Teachers should not be made subject to deduction as long as they retain their classification. page 379.

52. That Teachers once approved should rise to higher classification by good service only; subject to the following exception:— ib.

> A classified Teacher may present himself at any period not less than five years, or more than ten years after the first examination, for a second examination.

53. That the following scale of class salaries should be adopted:— ib.

	Males.	Females.
	£	£
I.	38	30
II.	30	24
III.	24	20

54. That Schools taught by unclassed Teachers should have inspection and payment by results provided that they conform to the rules of the Board. pages 379 and 400.

55. That the principles of payment by results and of rise in classification by good service, having been adopted, the necessity of supplementing ordinary salary by good service salary no longer exists. page 379.

56. That a Teacher now in receipt of a good service salary, should continue to receive it so long as his school continues in a satisfactory state. ib.

57. That all premiums for "order, cleanliness, and general proficiency" should cease; the grant for "results" from the National Board being subject to deduction for deficiencies in these respects. No Teacher should be eligible for promotion by good service where defects in these respects exist. ib.

58. That money due from the National Board should be paid promptly. ib.

59. That it should form part of the duty of Teachers of Schools in which Monitors are employed, to give them separate instruction out of ordinary school-hours; the Teachers should be specifically remunerated for this. ib.

Residences for Teachers.

60. That it is desirable there should be a residence in connexion with each school for the principal Teacher. page 382.

61. That it should be rent free, and should be kept in ordinary repair, such as glazing, whitewashing, by the Teacher; substantial repairs should be at the expense of the locality. ib.

62. That loans under the Land Improvement Act (29 and 30 Vic., cap. xl., sec. 5), should be authorized for providing teachers' houses. pages 337 and 383.

63. That when a suitable house, or house and garden, is provided for a teacher at the expense of the locality, and is certified to be in good order by the Inspector, it should be considered as equivalent to local aid, for the current year, to the amount of its fair value. page 383.

Power of dismissal by Managers.

64. That the power of appointing and dismissing the Teachers should be in the hands of the Local Managers. pages 311 and 383.

65. That in all cases where a classified Teacher is employed the Manager should be required, as a condition of State aid to the school, to enter into an agreement with the Teacher (in a form to be provided by the Board), specifying his duties and emoluments, and containing a proviso that the engagement is terminable on three months' notice given either by Teacher or Manager. ib.

66. That the Manager should have power, giving notice in writing to the Board, of dismissing summarily a Teacher for immorality or other sufficient cause. pages 312 and 383.

67. That should such dismissal not be approved by the Board, the Teacher should be entitled to three months' salary. ib.

68. That if local inquiry be necessary, it should be conducted by an Officer sent specially for the purpose, and not by the Inspector of the District. ib.

69. That this Officer should have power, where the Board thinks it necessary, to examine witnesses on oath. ib.

Want of Retiring Pensions.

70. That Teachers might be assisted by Government or local aid in paying premiums for Post Office deferred Annuities on attaining a certain age, combined with a certain length of service. The case of existing Teachers might require special consideration. page 385.

II. *Convent and Monastic Schools.*

71. That henceforth the distinction between convent schools and ordinary schools should cease. page 392.

Convent and Monastic Schools.

72. That the rule which prohibits the members of one religious community from having more than one school is inexpedient, and should be repealed. page 396.

73. That the rule of the Board forbidding aid to monks' schools should be repealed. page 395.

74. That all Teachers, religious as well as lay, should give proof of their competence to teach before they are entitled to class salary. page 388.

75. That the Teachers in Convent schools should be examined and classed like other teachers. page 392.

76. That if the Christian Brothers are examined and classed they should be admitted to the full benefits of the National system. page 400.

77. That the correspondent or manager of a convent or monastic school should be a person who is not one of the community; and in the case of a convent school, that there should be a male correspondent or manager. page 397.

V. Assistant Teachers and Monitors.

78. That salaries to Monitors should be paid by the Commissioners only under the following conditions:— page 405.

1. One Monitor for average attendance of 45
   Two Monitors ,, 70
   Three Monitors ,, 100
2. When the average attendance exceeds 100, and is less than 220, one additional Monitor for every 40 in average attendance.
3. When average attendance exceeds 220, one additional Monitor for every 50 in average attendance.

79. That candidates for Monitorships should be presented for examination to the District Inspector and be appointed by the Commissioners on his recommendation. ib.

80. That they should be over thirteen years old. ib.

81. That their employment should cease, like an apprenticeship, on their attaining twenty-one years. ib.

82. That the Board should make it a condition that they should be free from physical disqualifications, or loss of limb. ib.

83. That junior Monitors should be discontinued. ib.

84. That Monitors should be paid at such rates as will secure efficient candidates. ib.

Assistant Teachers and Monitors.

85. That payments to Teachers for instructing Monitors should be continued; but the payment to the Teachers should be dependent on the result of the Monitor's annual examination, and be forfeited if that examination is unsatisfactory. page 405.

86. That special payments to Teachers for instructing unpaid Monitors should be discontinued. ib.

87. That the foregoing recommendations should not interfere with the claims of existing Teachers and assistant Teachers; but after the scheme of payment by results is brought into operation, the principal Teachers' fixed salary, and the salaries of Monitors being paid by the Commissioners, the salary of any assistant Teacher should be provided for out of the sum earned by examination. ib.

TRAINING.

88. That the present Central Establishment should be maintained, the course of training being made for twelve instead of six months, and a fixed payment from private sources being required for each scholar. page 421.

89. That the scholars should be lodged in separate boarding-houses, or with persons approved by the Board, and be under the care of pastors of their own religion. ib.

90. That the establishment should be managed by one responsible Principal. ib.

91. That all Teachers should be classed after examination in an appointed course of secular instruction, suitable for— ib.

1. Masters.
2. Mistresses.

92. That the examination should be the same for all, whether trained or untrained. pages 421 and 423.

93. That the Board should nominate Examiners from time to time, selected partly from Inspectors and partly from persons of literary qualifications, not connected with the training school in Marlborough-street or any other training institution in Ireland. ib.

94. That the Board should make suitable arrangements for conducting the examination of members of religious bodies who desire to be classed as Teachers. pages 392 and 421.

95. That arrangements should be made for examining nuns who belong to the enclosed orders in their own houses. pages 388 and 421.

96. That no part of the examination should be carried on except in the presence of an Inspector. page 421.

TRAINING.

97. That candidates should be assembled at convenient centres. page 421.

98. That all examinations should be carried on simultaneously once a year. ib.

99. That the aid of the Board should be given to training schools, under the management of committees, voluntary societies, or religious bodies, on certain conditions. For instance :— ib.

(*a.*) They should be in suitable premises, suitably furnished.

(*b.*) Under the management of a committee of clergymen and laymen.

(*c.*) The subsidy should be regulated by the results of the training as tested by the examination.

(*d.*) The Government grant should not exceed three times the amount contributed by the patrons or managers.

(*e.*) The National Board should not contribute towards the erection or building of such schools unless the site be vested in the Board.

100. That it is desirable that all teachers should have a preparatory training. ib.

101. That Principal teachers, if untrained, should not be under twenty years of age. ib.

VII. CLASSIFICATION OF SCHOOL TEACHERS.

102. That professional experience should be an important element in determining classification, when the object of the candidate is to improve his classification. page 423.

103. That gradually the standard for third class should be raised. page 424.

MODEL SCHOOLS. (*Literary.*)

104. That the existing Provincial Model Schools should be gradually discontinued. page 459.

105. That all existing Provincial Model Schools, which cannot be carried on by Local Committees as Elementary Schools, on the present system, receiving only such sums as may be earned by their Scholars on examination, or may be due to Teachers, may be granted on lease to any Body applying for them as Training Schools, on easy terms, such as will provide for their maintenance and repair. ib.

AGRICULTURAL SCHOOLS. *Glasnevin.*

106. That the Albert Institution and Model Farm at Glasnevin be retained as a school of Agriculture. page 463.

107. That all Teachers who may for the future be trained under the immediate superintendence of the Commissioners of National Education, should, as now, receive agricultural instruction at Glasnevin. ib.

AGRICULTURAL SCHOOLS.

108. That any Teacher being trained in a State-aided training school, shall be allowed to receive agricultural instruction at Glasnevin. page 463

109. That admission to the class of free boarders be made the reward of proved merit. ib.

110. That the class of paying boarders be maintained. ib.

Provincial and District.

111. That the position of "Provincial" and "District" Model Agricultural Schools should be revised by the Commissioners of National Education, and that their number should be reduced. page 465.

(*a.*) Some (as the Ulster Farm, near Belfast, which is quite unsuited for the purpose of a model farm) might be advantageously disposed of, or applied to purposes of public usefulness, such as reformatories or industrial schools.

(*b.*) Others, that are likely to be self-supporting, and that are not directly in connexion with existing literary model schools, might be maintained.

(*c.*) Others again might be transferred to the management of local committees, as has been suggested in the case of model schools.

112. That in the Model Farms that may be maintained under the direct management of the Commissioners of National Education, equal facilities for receiving agricultural instruction should be given to all Teachers in training in State-aided training schools. ib.

113. That Grants for "Free Boarders" should be limited in number, and the nomination should be made the reward of proved merit. ib.

114. That where there is accommodation for paying boarders, such boarders may be admitted. ib.

"First Class Local Schools."

115. That "first-class" Agricultural Schools under local management be not extended. page 466.

"Ordinary Local Schools."

116. That "ordinary" Agricultural Schools under local management should be encouraged. page 470.

(*a.*) Their area should not exceed what is sufficient for the keep of one cow throughout the year—say two statute acres.

(*b.*) They should, as now, be periodically inspected by the Board's Agricultural Inspectors.

(*c.*) Regular accounts should be kept and certified, and yearly balance sheets made out and preserved, in a form approved by the Board.

(*d.*) Pupils in the Agricultural class of these schools should receive practical instruction through the example given on the small farms attached.

AGRICULTURAL SCHOOLS.

117. That the Teachers of these schools should not receive any payment as Agricultural Teachers other than what they may obtain under the system of payment for results. page 470.

118. That in order to induce these Teachers to manage their plots so as to be examples of proper cultivation, small graduated grants (not to exceed the amount now paid—£5) might be made to the Teacher, on the report of the Agricultural Inspector that the farm has been properly managed, and the accounts correctly kept. ib.

WORKHOUSE SCHOOLS.

119. That Special Inspectors of Workhouse Schools should be appointed by the Poor Law Commissioners. page 478.

INTERMEDIATE EDUCATION.

120. That the course of education in Primary Schools ought not to be extended to secondary or intermediate subjects. page 509.

121. That the masters of Primary Schools may be freely allowed to teach as extra branches out of school hours any subjects in which they may have qualified themselves. The use of the school-room and school apparatus for such instruction must be subject of agreement between the Managers and the Teacher. The lessons must be regarded as private tuition to be paid for by the parents or friends of the pupils who receive them. ib.

122. That the Endowed Schools should be revised by a Commission specially appointed for the purpose, as is being done in England under the Commission created by 32 & 33 Vict., c. 56, and that out of the endowments provision should be made for the free admission into superior Schools of a certain number of the most promising pupils from Primary Schools, to be periodically selected, without any distinction of locality or creed, by independent Examiners, after open competition in the subjects of elementary instruction. ib.

CONSTITUTION OF THE BOARD OF COMMISSIONERS OF NATIONAL EDUCATION.

123. That the principle of an unpaid Board, representing the different sections of the community, is one that ought to be maintained. page 515.

124. That the suggestion of a second Paid Commissioner of Education does not meet with our approval. page 517.

125. That it is inexpedient the whole Board should be summoned weekly for the consideration of routine business. page 518.

126. That the routine business should be conducted by a Committee of the Board sitting in Dublin, whose names should be known to the public; and that all questions on the general policy of the system, such as changes of rules, or interpretations of rules, should be referred to the whole Board, to be specially summoned. ib.

127. That it is desirable that any important circulars, letters of instruction, interpretations of rules, or communications issued during the year, should be inserted in the appendix to the report of that year. ib.

128. That the Regulations of the Board should be reviewed only once a year, and only after due notice given to all the Commissioners; a majority of whom should be present at the meeting at which alterations are to be considered. page 103.

129. That it is desirable to adopt the present practice of the Committee of Council in England, that no alterations of any rules, regulations, or by-laws should be put into operation until such alterations shall have been laid for one month before both Houses of Parliament, the alterations having been shown in distinctive type. (*Revised Code*, iii., 150, 1869.) page 202.

We desire to express our strong sense of the merits of our Secretary, D. B. Dunne, esq. Upon the early resignation of his colleague, Mr. May, q.c., he, at our request, undertook alone the duties of the office. This task he has performed to our perfect satisfaction. We have found him invariably able, diligent, and faithful in duty, and we all individually can with pleasure bear witness to his strict impartiality, and his readiness to oblige and assist us.

All which we humbly submit for Your Majesty's gracious consideration.

Witness our hands and seals, this Twenty-first day of May, 1870.

(Signed) POWIS. (L.S.)
DUNRAVEN. (L.S.)
SAMUEL MEATH. (L.S.)
CLONBROCK. (L.S.)
MICHAEL MORRIS. (L.S.)
WILLIAM BROOKE. (L.S.)
BENJAMIN MORGAN COWIE. (L.S.)
JAMES ARTHUR DEASE. (L.S.)
SCOTT NASMYTH STOKES. (L.S.)
WILLIAM K. SULLIVAN. (L.S.)
LAURENCE WALDRON. (L.S.)

D. B. DUNNE, *Secretary.*

DISSENT (I.)

We dissent from Recommendation 122, in so far as it proposes to throw open to all religious denominations endowments specially designed by their founders for the benefit of members of the Established Church, or for other Protestant purposes.

(Signed) SAMUEL MEATH. (L.S.)
CLONBROCK. (L.S.)

DISSENT (II.)

While I concur with recommendation No. 22, "That every pressure should be exerted to secure local aid," I emphatically dissent from recommendations "Nos. 23, 26, and 28," the effect of which if carried out would be to impose a Compulsory Education rate of 3*d.* in the pound, or about £200,000 a year on this country.

In the event of the Commissioners of National Education being satisfied of the inability of the locality to supply "the proportion" of local support, I consider the Parliamentary Grant should be resorted to. Within the period, from 1853 to 1865, the *general taxation* of Ireland was increased by 52 per cent., that of England by only 17 per cent.

The *local taxation* of Ireland is higher than that of England, viz. as 4*s.* 3*d.* in the pound to 4*s.* The withdrawal of the Regium Donum and Maynooth Grant by the Legislation of last year has been a substantial financial disadvantage to Ireland.

The long admitted neglect of the poorer country, was by a Parliamentary grant for National education slightly redressed, and a retrograde policy should not be now resorted to.

I also dissent from No. 35, I. and III., and from the portion of No. 126 that recommends a Committee to conduct routine business of the Board.

(Signed) M. MORRIS. (L.S.)

DISSENT (III.)

I dissent from the 122nd Recommendation, and also from the 46th and 54th Recommendations, in so far as they deal unfairly with the schools of the Church Education Society. I have stated my reasons in the annexed letter addressed to the Earl of Powis.

(Signed) W. BROOKE. (L.S.)

DISSENT (IV.)

I agree with Mr. Justice Morris's views as to the impolicy of striving to impose a compulsory Education Rate in Ireland.

I think that in the present temper of the times it would be impossible to induce Boards of Guardians in many, if not in most, parts of Ireland, to strike such a rate; and even if struck, the endeavour to collect it would, I feel sure, be received with so much ill feeling, and, perhaps, resistance, as in the end to necessitate the abandonment of the attempt.

(Signed) LAURENCE WALDRON. (L.S.)

APPENDIX.

APPENDIX.

APPENDIX No. 1.

Letter to the Earl of Powis from William Brooke, Esq., Master in Chancery, giving his reasons for dissenting from the 122nd Recommendation, and also, in part, from the 46th and 54th Recommendations of the Report, referred to in Third Dissent above.

My Lord,—Though concurring with the greater part of the Report of my brother Commissioners, there are portions of it from which I feel obliged to express my dissent.

I protest against the 122nd Recommendation and all that part of the Report which deals with the subject (pp. 507–9). The only clause in our Commission, which entitled us to pronounce any judgment upon the several Boards established in Ireland for the promotion of Protestant education, is that which directed us "to inquire into the nature, character, and extent of the *instruction* afforded by the several institutions now existing in Ireland, and maintained in whole or in part from the public funds, by private individuals, or by voluntary societies, or subscribers, or religious orders, for the purpose of elementary or primary education."

The Commissioners have not confined themselves within this well marked boundary, but have reported upon the finances, the management, and the general policy of these institutions, and finally have recommended a "revision" of them, and a new application of their funds to purposes wholly adverse to those contemplated by their founders. They were established mainly to support and advance the Protestant religion, a purpose in itself lawful and reasonable, and which they now, whatever may have been their mistakes in past times, are honestly and efficiently carrying out. Yet our Commissioners, without any authority so to do, have passed a sentence of condemnation upon them. In that respect the Report appears to me not only unwarranted but unjust. The Boards in question had no notice, nor reason to expect, that any inquiry would be made except into "the nature, character, and extent of the instruction afforded" in their schools. Their officers attended as witnesses prepared upon that subject, and gave satisfactory evidence upon it. For the more extensive investigation which our Commissioners have volunteered to institute those witnesses were not prepared, and so meagre is the evidence on the subject, that, in order to lay any plausible ground for the recommendation in question, our voluminous Report is unreasonably burdened with three closely printed pages, extracted from the Report of the Endowed Schools Commission of 1857, for which the public has already paid, though its counsels have not been adopted.

The injustice of which I complain is specially remarkable in the case of the Erasmus Smith schools. The funds by which they are supported were altogether the private property of one man, a zealous Protestant, and by him devoted to purely Protestant purposes. If the State should lay hold of that endowment, which is fairly administered and usefully employed according to the original trust, there is no safety for any charitable or religious gift.

I also feel obliged to protest against the harsh and niggardly spirit in which the Report deals with the Church Education schools as contrasted with its liberal treatment of the Convent schools. In order that the force of this objection may be rightly judged, I find it necessary to state some of the particulars established by our evidence respecting these favoured institutions. However strictly the nuns may comply with the letter of the Rules of the Board, however honestly they may intend to fulfil their engagement to protect the faith of their Protestant pupils, the very nature and indispensable circumstances of a Convent school render it practically and thoroughly denominational. This is admitted by the Roman Catholic bishop, the Right Rev. Dr. *Dorrian*, (Evidence 9057–9062); it is proved by the overwhelming amount of evidence set out in *pp.* 51–53 of our Report, to which I wish to add that of Mr. *O'Carroll*, an Inspector of the National Board (Evidence 4347). One of our Assistant Commissioners, Mr. *Richmond* (F. 552), is of opinion that "within the walls of a Convent, regulations for the protection of Protestant consciences are useless, and therefore vexatious." He considers their connexion with the National Board, professing as it does to maintain a system of mixed education, to be "altogether anomalous and unnatural." Mr. *Wilson*, who was formerly one of the Board's Inspectors, in his evidence (16044), considers that "no Protestant child could, with safety to its creed, attend a Convent school." The Very Rev. Canon *Forde* (23102) is of opinion that if the rules of the Board were strictly carried out, nuns ought not to be permitted to enter a school; that with her dress, her beads, and her crucifix, every nun is in herself a very strong "religious emblem."

To the same effect, the testimony of Mr. *Cumin*, one of our Assistant Commissioners (K. 58), is most important. Three lines of it are quoted in *p.* 52 of our Report, but the whole paragraph deserves to be read by those who desire to know the exact character, and religious influence of a Convent school, even when submitting to the Rules of the National Board, and forming part of a so-called system of mixed education. That these apprehensions are not merely theoretical, will appear from the evidence of the Roman Catholic bishop, Right Rev. Dr. *Keane* (15560), in which he states instances of four Protestant children who became Roman Catholics, merely by association in National schools with children of that faith.

That the so-called *Conscience Clause* provided by our Recommendations, affords no sufficient protection to Protestant children in a Convent school, is amply proved by the evidence brought forward by our brother Commissioner, Mr. Gibson, in §§ 7, 8 and 9 of his letter to your Lordship. I wish to refer further to the opinions of two of the Assistant Commissioners, *Laurie* (H. 40), and *Balmer* (M. 424); and to the evidence of Judge *Warren* (15325–30); of Major *O'Reilly*, M.P. (14898–901), and of Mr. *Kavanagh* (12307).

That the lower classes of Irish Protestants are fully alive to the danger of these schools, is proved by the fact that, of 73,331 children, whose names in the year 1867 were on the rolls of the Convent schools, only 73 were Protestants. Mr. *Keenan* (1563–4).

With all these facts and opinions fully before my mind, I found it a very difficult and doubtful question whether I ought to concur in those recommendations of the Report which will go to strengthen and probably largely increase the Irish convent schools. On the other hand, I was convinced by the evidence of our Assistant Commissioners and witnesses that such schools are held in the highest estimation by Roman Catholics, and universally desired by them for their children. This consideration silenced my scruples, because it seemed to me that the sincere and conscientious convictions of the great majority of Irish parents upon a matter so vitally important should not be thwarted, even though a few unwise Protestants might send their children to such schools, and thereby expose their faith to danger.

In the year 1868 there were 145 of these schools supported by the National Board, with 78,225 children on the rolls during that year. I do not find anywhere summed up the amount annually contributed to them by the Board, though the details are stated in our printed documents. It cannot be less than £20,000 in all. One of these schools, the largest in Ireland, King's Inns-street School, in Dublin, with 1,900 pupils on the roll, received from the Board, in 1867, £641 7*s.* 8*d.* Another in the same city (Baggot-street) received £529 4*s.* 5*d.* in the same year. These large sums are expended in the maintenance of schools practically denominational, while the delusive pretence of a conscience clause, not desired by the nuns, but forced upon them by the Board, only serves by its seeming but unreal protection to tempt unwary parents to endanger the faith of their children.

Contrast with this the circumstances and treatment of the Church Education Society. Its schools number 1,404, and on its rolls are 63,549 children, Rev. Dr. *Leeper* (6828–32.). It was established with no hostile or aggressive purpose, but simply to supply education, such as the clergy of the then Established Church could approve of, to the children of its members, *Leeper* (6808–9 and 7073–4). Its schools are open to all who come, none being excluded on account of poverty (*Miscellaneous Papers*, Returns from Church Education Society, Fundamental Laws, IV.); but the children of those who are not members of the Church are not required to take any part in the instruction given in the catechism and formularies of the Church (Bishop of *Ossory* (20525), *Leeper* (6868–70), *Wilkinson* (7497–7501), *Irwin* (10069). It is not the principle or the practice of its schools to disturb the faith of any dissenting children, Roman Catholic or Protestant; their teaching is not controversial, and no instance has been produced of any change of denomination among its pupils. Bishop of *Ossory* (20585 and 20636–8), *Irwin* (10047), *Leeper* (7072), *Wilkinson* (7700–3), *Stewart Blacker* (16390–2). These witnesses are all Protestants, but there is a strong and important testimony to the same effect from Mr. *Kavanagh* (10889). This gentleman has probably more practical knowledge, from repeated and personal inspection of schools of all denominations in every part of Ireland, than any other living man. He was for years in the service of the National Board, having been a District Inspector, and afterwards a Head Inspector, and has always taken a lively interest in the subject of primary education. He was introduced to our Commission as a witness in a letter from Cardinal Cullen in which he states—

> "I know no one who can give so much information on primary education in Ireland as J. W. Kavanagh, esq., of the Catholic University, &c., and I therefore suggest that he should be examined."

I therefore refer with satisfaction to his very candid and favourable testimony respecting the Church Education schools (Ev. 10873–87).

It is further to be observed that no witness produced on behalf of the society expressed any desire for denominational inspection. On the contrary, it is believed that all its members desire for their schools the impartial inspection of officers chosen by the National Board, and that the forty-sixth recommendation enabling them to obtain such inspection will be accepted by them as a solid advantage, almost the only one conferred on them by our Report. (Bishop of *Ossory*, 20648–51 and several other witnesses.) I may add that the Society, wherever their funds enable them, employ trained and classified teachers. For that purpose they have training schools at Bandon and in Dublin, with Model schools attached, both favourably spoken of in our evidence. Mr. *Coward* (E. 276), Rev. Mr. *Cowie* and Mr. *Stokes* (B. 98, 99).

If the evidence I have adduced respecting these two classes, the convent schools and those of the Church Education Society, be examined, it will clearly appear that the former are much more likely to affect the faith of their Protestant pupils than the latter that of Roman Catholics. If then it be wise and politic to admit one to the fullest participation in the advantages enjoyed by schools in full connexion with the National Board, why is the other excluded from even the smallest share of the funds devoted by the State to the education of the people of Ireland? Waving, as hopeless, any attempt to admit the Church Education schools to the benefits of full connexion, I laboured, with the concurrence of several other Commissioners to obtain for them the humble and comparatively inexpensive advantage of a small payment by results, to give a stimulus to the teachers, and a definite purpose to the yearly inspection. Your lordship knows that this was refused by the majority of the Commissioners.

But I appeal from this decision to the Queen and to the Parliament of Great Britain. In Ireland she is not the Queen of the Roman Catholics only. I admit their strong claims; I fully assent to the justice of giving them the schools they most desire; but I protest against the utter exclusion of 700,000 of Her Majesty's subjects from any share in the State subsidy. If the anomaly of convent schools is to be countenanced to meet the wishes of the majority of the Irish people, are the members of the Church of Ireland to be condemned to poor and imperfect education, because they cling to their Scriptural schools, on motives certainly quite as pure as those which determine their Roman Catholic brethren to prefer the schools of the religious orders?

The only ground which can be suggested for this harsh and unjust exclusion is the rule of the Church Education Society, that every child in attendance must be instructed in the Holy Scriptures. The Society, as a matter of conscience, holds to that rule, which is also the rule, and submitted to by Roman Catholics, in Prussia and in the United States of America; that rule for which English Churchmen and many Dissenters are now contending in England. They have maintained that rule for more than thirty years, contributing for that purpose more than £40,000 a year, unequally distributed and in many localities insufficient to supply adequate means for a good education. Whatever defects our witnesses have found in the Church Education schools, are accounted for by two considerations. The small number of pupils in many country districts has doubtless a depressing influence, but the main obstruction to success is the inadequacy of means.

In this respect I object to the Report as one-sided, and therefore unfair to the Church of Ireland Protestants.

This objection seems to me to acquire much additional strength from the dealing of the Report with the Christian Brothers. It is in reference to them that the 54th Recommendation has been framed. These Brethren refuse to be examined or classed, yet they are to be admitted to "inspection and payment by results provided they conform to the rules of the Board."

As my argument will oblige me to speak freely of the books used in the schools of the Christian Brothers, I owe it to myself to declare how sincerely I honour the conscientious devotion which has led these men to renounce the attractions of the world, and to dedicate their lives to the humble and laborious task of teaching poor children. They have well deserved the success which they confessedly have achieved; and if I feel it my duty to point out what I consider a serious blemish in their reading-books, I hope they will receive it as no unkind criticism but the honest expression of a sincere conviction.

If the convent schools are dangerous to the faith of Protestants, how much more the schools of the Christian Brothers? I need but cite the testimony of one of our Assistant Commissioners, Mr. *Harvey*, N. 93:—

> "The whole system is so strictly denominational, not to say sectarian, and so entirely ignores the educational wants of Protestants, that no State with a mixed population like ours could possibly be justified in supplying funds for such a purpose. Nor is it conceivable that the Christian Brothers could consent to meet the Government half way, and so to modify their system as to have respect to the consciences of those who think differently on religious matters from themselves. To do so would be to give up their distinctive principles. It is as religious teachers that they exist as a community or brotherhood; to exclude religious teaching, therefore, from any part or period of their day's work, would be to give up that which they hold to be their main duty, namely, at all times and by all means so to leaven secular instruction with religious teaching that the one shall not possibly be capable of separation from the other. I have purposely said nothing about the religious teaching in the preceding account of my visits to the schools. But nothing impressed me more deeply than the religious element which pervaded them. It was not so much in any one particular, such as teaching the catechism, or saying prayers, or preparing children expressly for communion, confession, and other religious duties, but it was in each and all of these together, and in a general tone and character that I cannot hope to describe. The emblems and figures hanging on the walls, the flowers adorning the teacher's pulpit, the religious profession and dress of the teachers themselves, the observances required of the boys, as for example the making the sign of the cross every hour, as the clock struck, and the frequent repetition aloud of the Hail Mary by the boys in the junior school, and its inward repetition by the senior boys (an observance even more marked from the silence and the sudden pause in all the ordinary school-work that attend it);—all these separated the schools from ordinary schools, and made them peculiarly and essentially Roman Catholic. . . . As a natural consequence of the system, I need hardly say that the schools were attended exclusively by Roman Catholic children. In one school, indeed, I was told that there had been, and I think were still at the time of my visit, two or three Protestant children on the roll. They were not, however, present on the day of my examination. I was further told that the parents of these boys knew exactly what the system was, and that they made no objection to it on the score of the doctrines inculcated. The Brothers themselves, however, had put in practice a modified conscience clause in favour of the Protestant children, and dispensed with their attendance at the special time of religious instruction. But this only meant the hour or half hour set apart for the catechism and prayers. To meet their case fully, it would have been necessary to warn them out of the school every time the clock struck, or was about to strike; and had this been practicable and possible, they would still have been liable to witness and to hear teaching, at any time of the day, of a kind inconsistent, to say the least of it, with the practices in which they had presumably been trained. And, in a word, I cannot conceive, whatever they may have been when they first entered the school, that they could possibly leave it Protestants. The objection that conscientious Roman Catholics would have against their children attending a school of the Church Education Society might all be urged with tenfold effect against a Protestant child attending a school of the Christian Brothers. Nor, as I have already said, is it to be supposed that any modification of the system is likely which should adapt it for mixed education, or render it a fit recipient for National aid. Such a modification would be a sacrifice of all the principles on which the institute is based."

So far the evil to be apprehended from the Christian Brothers' schools is only an exaggeration of that which I have shown to exist in convent schools; but the former have, besides, an evil all their own, and more dangerous to Roman Catholic than to Protestant pupils. To understand this, it will be necessary to read the evidence of Brother *Grace* (9450–99), Cardinal *Cullen* (27401–27416), Rt. Rev. Dr. *Keane* (15607–15623), and Rt. Rev. Dr. *Dorrian* (8912–7). It is there shown that, professing to cultivate a spirit of Irish nationality, the Christian Brothers have compiled for their more advanced pupils reading books abounding in narratives of English perfidy and cruelty, and many passages in prose and verse of such a character that the Irish student can hardly fail to be imbued with a detestation of any connexion with England. The danger of such a political education is the more to be apprehended because the Roman Catholic clergy, as represented by the three prelates above named, who warmly praise the Christian Brothers' schools and books, seem wholly unconscious of the danger referred to. Cardinal *Cullen* (27410) considers it a very great advantage that Irish children should know how to contrast the cruel past with the happy present, so as to gather from the comparison a strong incentive to loyalty. This improvement of the subject is left, however, to be supplied orally by the teachers. The printed text contains no trace of any such line of thought, not even in the 10th Edition of the 4th Series, published in 1868. And, knowing to what very different purposes, and with what evil effects, such highly-coloured pictures of Ireland's past history are applied by what is called the National newspaper press in this country, and being convinced that the fiery commentary so supplied is likely to be much more acceptable to the pupils than the good Brothers' abstract lessons of loyalty and submission to the powers that be, I cannot help expressing my fears that these popular and successful schools have greatly aided in exciting the spirit of Fenianism, now so unhappily prevalent.

I have not dwelt upon this topic in hostility to the 54th or any other Resolution by which the Brothers may be induced to accept, in whole or in part, the benefits of the National Board. On the contrary, believing with Mr. *Harvey*, as above cited, that any conscience clause which they may submit to would be utterly worthless, I consider it wise and politic to encourage a connexion which, without interfering with their religion, might favourably modify their politics. I have brought the subject forward in order that those who may propose to legislate for Irish education on the basis of our recommendations may be fully aware, 1st, of the lengths to which they must go towards the adoption of a system of the strictest denominationalism; 2ndly, of the emptiness and delusion of conscience clauses; and lastly, and above all, of the partiality and injustice of refusing to give the smallest pecuniary support to Irish Church schools, because they are denominational, while Roman Catholic denominationalism, such as I have described it, is to be so bountifully supported.

I have further to suggest, in reference to the 29th Recommendation, that the country should be divided into educational districts, with one school committee in each district composed of every clergyman of whatever denomination residing or officiating, and every magistrate residing, in the district, as *ex-officio* members, to whom should be added two or three elected members chosen by the Board of Poor Law Guardians. To a body so constituted should be committed the superintendence of all the National schools in the district. I am quite aware that this suggestion is capable of much amendment, but I throw it out as a first step towards practically realizing a recommendation which appears to me one of the most important and valuable of the suggestions of our Commission.

I have the honour to be

Your Lordship's very faithful servant,

(Signed), WILLIAM BROOKE.

I quite concur with Master Brooke in his dissent from that portion of the Report which finds fault with the administration of the Institutions referred to by him, and especially as regards the schools of Erasmus Smith. I also, with him, entirely dissent from the proposal to divert endowments originally intended for Protestant purposes exclusively to other objects of a wholly different character.

As the probable effect of the *Conscience Clause* will be to exclude the schools of the Church Education Society from participating in the benefits of the National system of Education, except Inspection (under Recommendation 46), I further agree with Master Brooke in regretting that the majority of the Commissioners decided against granting to those schools the small compensation that would arise from a share in the payments by results.

(Signed), SAMUEL MEATH.

APPENDIX No. 2.

STATEMENT in EXPLANATION of NOT SIGNING the REPORT of the COMMISSIONERS by Sir ROBERT KANE.

I regret very much that I feel it my duty to withhold my signature from the Report of the Commissioners on Primary Education in Ireland, but as the main object of that Report is practically to subvert the system of united education hitherto in action, and to favour the establishment of denominational education in its stead, which I believe would cause great injury to the intellectual, social, and political interests of Ireland, I feel bound to record respectfully my dissent from all those portions of the report and recommendations having reference to that end; although in all the measures proposed for securing local aid, for improving the position of the teachers, for more effective school management, and for more vigorous central administration I entirely concur.

I beg leave to mention some of the recommendations to which I more especially object.

To Nos. 4, and 23 to 29, referring to school accounts and school rates:—

I consider that the recommendations requiring school accounts to be kept and regularly vouched every year, should be made an absolute condition for receiving any further State aid of any kind; and also that the treasurer in charge of school funds should in every case be a layman, as strongly recommended long since by the eminent Catholic

Bishop Doyle. I also consider that a school committee, chosen not by the manager but by the ratepayers, should be required in every case, who should supervise the finances of the school, and that no State aid whatsoever should be given, except such condition be fulfilled.

In reference to No. 32 (*d*), defining the schools which may receive aid from the State, and stating as a condition of same "of being such as all children can frequent without interference with their religious belief," I beg leave to state that I believe this recommendation to be unreal, inconsistent, and illusory. It expresses conditions which in terms are sound and proper, but which are nullified by those of recommendation No. 44, which establishes denominational schools, where religious instruction can be given at all hours, mingled in every way with the secular instruction, and free from all check or supervision by any public authority. This recommendation, 32 (*d*), might be regarded therefore as being put forward to deceive the public, and cover the approach of the real proposal contained in No. 44; as no conscience clause, such as may be said to be contemplated, can protect the religious faith of children in denominational schools where the religious instruction is not separated from the secular, and where the main object of the school is to inculcate religious dogma—the secular teaching being considered as secondary and ancillary thereto.

In reference to No. 44, arranging for recognition of denominational schools:—

I entirely object to and dissent from the recommendation by which school managers, without the consent, and even against the will, of the parents and guardians of the children, and subject merely to the acquiescence of the Central Board, itself nominated under a denominational system practically by the Church authorities, may render the schools of any locality denominational, and may appropriate to the support of such denominational schools the sums raised by rate in the locality, without the approval, and even against the will of the ratepayers; thereby destroying, in the interest of sectarianism, all freedom of education, and all opportunities for amicable intercourse among the rising generation, nullifying the legitimate claims of parents to the government of their families, and violating the constitutional rights of the taxpayers to exercise control over the application of the funds for which they have been assessed.

In reference to No. 54, concerning schools taught by unclassed teachers:—

I object strongly to the employment of unclassed teachers, saving the rights of such teachers actually now employed, as I believe that the recognition of such class will render nugatory all the arrangements proposed for securing a proper standard of proved capacity in teachers. Several classes of schools, whose teachers will not submit to examination, but whose managers will be found to exercise great influence on the Central Board, may be favoured with exceptional or quasi-provisional concessions which would ultimately lead to the degradation of the whole system of education to a level inferior to that which has been admittedly attained by the system now in force.

In reference to Nos. 99–100, concerning the training of masters and training schools:—

I object to the indefiniteness of recommendation No. 100. I consider that no person should be allowed to have charge of a school who had not received preparatory training, and had not passed the prescribed examination. I consider that no untrained or unclassed teacher should be recognised or allowed to receive State aid, except those already employed.

I object to the recommendation No. 99, in as much as regards the training of masters for lay schools by the religious orders. I do not believe that training schools under exclusively ecclesiastical control are the best calculated to form the minds and characters of the teachers of the future citizens of a free country; and I consider it to be the fact that in every country where such a course has been adopted it has resulted in the social decay and the political debasement of the people. I consider that the training of all teachers for State-aided lay schools should be directed, as to all secular objects, by the State, but that full and suitable provision should be made for the religious instruction and moral supervision of the students in such training schools, as is described for the Central Training Institution in recommendation No. 89, &c.

In reference to recommendations, Nos. 104, 105, concerning model schools:—

I dissent from the proposed abolition of the Provincial model schools, such being recommended, as I believe, on very inadequate and partial grounds, with the object of altogether suppressing them as places of united education, and of therein establishing at the public expense, a number of sectarian seminaries in their stead.

The charges of corrupt mismanagement, of proselytism, and of immorality, urged against the model schools, having in every instance utterly broken down, the objections to those institutions reduce themselves to two:—1st. That Roman Catholics do no longer attend those schools, owing to the interdict placed upon them by the Roman Catholic bishops; and 2nd. That they had become rather schools of secondary than of primary education. It is, however, well understood that the interdict referred to has been carried out for the purpose of forcing the State to transfer those institutions to the hands of the Church authorities, and of establishing Christian Brothers in their stead, although no case of interference with the religious belief of Roman Catholics attending those schools has been established. Secondly. It is well known that the schools of the Christian Brothers are quite as much secondary schools as the Provincial model schools, having equally advanced classes, and being frequented by young persons intended to enter commercial and even professional life; yet the majority of the Commission contemplate the endowment on a liberal scale of the schools of the Christian Brothers, from the funds levied on the people for the education of the poor, while they call for the destruction of the similar kind of schools, which being undenominational, cannot be made subservient to any sectarian or political design. From all recommendation of such course I respectfully but entirely dissent.

Finally, I have to record my dissent from all recommendations having for their object the abandonment of a system of united education, which, as regards the Roman Catholic population, had received the approval and support of Archbishops Murray and Crolly, of Bishops Denvir, Kennedy, and Haly, and of many other reverend dignitaries of that Church, which has extorted from the majority of this Commission, the eulogium with which their report terminates, and in which only such defects have hitherto been found, after the most searching and hostile criticism, as can easily be remedied, in every case, by a more vigorous and independent administration. The overthrow of that system is demanded in the interest of a power unfavourable to the maintenance of civil and religious liberty, and can only be conceded, as I believe, by the sacrifice of the true interests of education, of the social harmony and the material progress of the country, and of the legitimate rights of a people living under constitutional rule.

ROBERT KANE.

Dublin, 17*th May*, 1870.

APPENDIX No. 3.

To the Right Honorable the EARL of POWIS, Chairman, and other Members of the Royal Commission, &c., &c.

My Lords and Gentlemen,

I have carefully perused the draft of the Report which you propose to submit to Her Majesty.

As I cannot concur in a report which proposes to overthrow the present National system of education, and to grant State aid very generally throughout Ireland to denominational schools, to be "recognised as separate schools for a particular religious denomination," it is right I should state the reasons which induced me to oppose many of your resolutions.

Historical sketch.

I cannot adopt the "Historical Sketch" by which your report is prefaced. It is, in my opinion, faulty in tone and imperfect in compilation, and does not give a fair and impartial account of the education question in its relation to the National Board in Ireland. A discussion of this subject now is beyond my province.

I proceed at once to state a few objections to your "conclusions and recommendations."

Recommendations of the Commission.

"Part X.—Conclusions and Recommendations contained in the General Report," page 522.

Dissent from.

From some of your Recommendations I entirely dissent. Some, of which as general propositions I approve are so dependent on others of which I disapprove, that I am constrained to express my dissent from them also as they stand. I desire, in a few sentences to direct attention to them.

No. 2. This will fail to secure the "better return" desired as you have not made in connexion with it, any recommendation for the amalgamation of schools. With schools so thickly placed and so thinly attended as in Ireland, a system of "results" without compulsory education will be vicious; a demoralizing and unhealthy competition will ensue.

To secure a more rapid "progress of the children," a better class of teachers is required. To obtain these there must be a considerable increase of salaries for which you have not provided by your recommendations.

No. 3. I recommend that Inspectors should be appointed, irrespective of creed, by open competition.

No. 14. Is not quite consistent with No. 5.
The State should make grants for repairs only to schools *secured* for school purposes.

Nos. 15–16. I cannot approve of the distinction here made between "towns" and "rural districts." Children of school age, should be receiving a suitable education, and if necessary, be compelled to attend school.

No. 17. I recommend that instead of four, three hours at secular instruction should be considered "an attendance."

Nos. 13, 21, 22, 23. I approve of local rating in support of schools. But you avoid defining "the local authority" to administer the rate. Until proper provision is made for choosing school Boards for this purpose—until it is provided that the National teacher shall not be required, as a condition of his appointment (see Recommendation 65) to teach religious dogmas—until unnecessary schools are discontinued, and until the establishment of new schools is placed under the control of a responsible public Board I cannot concur in this portion of your scheme. I do not see in these recommendations any provision for the economical and effective application of the rates. There is nothing to prevent them being squandered on useless and rival schools.

No. 32. "All schools" should not receive aid from the National Board. In many districts schools are too numerous. The Board should inquire into the wants of the district, and grant aid only when satisfied that schools are *necessary*.

No. 35. In No. 15, compulsory education is declared "inexpedient." In 35 it is recommended that the State should cease to pay for children over twelve years of age, unless they are in fourth or fifth grade or standard. Children neglected by their parents in early life are by this all but shut out from the benefits of education. If a child of twelve comes to school ignorant, a mere "beginner," the teacher is tempted to neglect him, as he will "earn" nothing by him. It is surely desirable such should be educated and saved from pauperism or criminality, and that the State should aid in this.

No. 39. I regard this as an undue interference with the liberty of the Board's officers.

No. 42. In all National schools religious instruction should be confined to fixed hours, and should be given either before or after secular instruction, but not at an *intermediate* time. The principle contained in 42 *a*, ignores parental authority. The parent has a right to say by whom religious instruction shall be given to his child.

No. 44. I object to this on three grounds :—

1st. It engrafts denominational schools on the present system.
2nd. Its provisions (42 *a* and *b*) exclude the Church Education Schools, which under a denominational system should be included.
3rd. It perpetuates the evil of small schools which have been proved, in evidence, inefficient, and according to your recommendations these may be recognised where sufficient school accommodation otherwise exists.

No. 47. The first part of 47 interferes with parental authority. The teacher should not be bound to put out any children during religious instruction. The matter should be left in the hands of the parents or guardians, perfect freedom being given to the minority to retire.

No. 52. Recommends "payment by results," and "classification salaries," as two distinct modes of payment. With this principle recognised, Classification should be the result of literary merit alone tested by examination, provided always that the Inspector certifies that the teacher is, on other grounds, eligible for promotion before being admitted to examination.

Nos. 53, 55, 57. It is admitted in No. 50 that the pay of teachers is insufficient, &c., and should be raised. Assistant Commissioners and other witnesses unite in testifying to the utter inadequacy of their pay.

By recommendation 53 "class salaries" are largely reduced from the present scale. True, teachers may earn payment by results, but by No. 55, good service salaries (for males from £3 to £13, and for females from £2 to £11), are abolished; and by No. 57, premiums for "order," &c. are withdrawn.

The scheme of results is so clogged by conditions, that the number specified in your plan (General Report, pp. 343–6), will not all qualify for "pass" payment.

"Local aid," in fees and endowments is already nearly equal to the proportion specified in No. 28.

According to the present system the teacher receives the fees, &c. Your plan leaves it uncertain how much of these he shall receive. It prescribes no *condition* for his benefit. The only substantial benefit is a "free residence," but this is more than counterbalanced by recommendation 63, and by virtually throwing the payment of assistant teachers on the principals, as no provision is made for them (see No. 87), other than "out of the sum earned by examination," from which source also workmistresses, if employed must be paid.

No. 54. Is inconsistent with No. 48.

No. 63. See observations on 53, 55, and 57.

No. 65. It should be provided, and is not here, that no "condition" shall be imposed on a State-paid schoolmaster that he should give dogmatic religious instruction.

Nos. 66, 67. This power in the hands of a manager is too absolute. Teachers should have liberty to appeal to the Board. A manager may dismiss wrongfully. In such case the manager and not the State should pay the salary.

No. 70. Teachers, after a certain length of service, should be entitled to pension. A pension is at once a simpler and *surer* provision for old age and infirmity than the plan of the Commission.

No. 71. Convent schools are so distinctively marked out by their very nature that the "distinction" cannot be obliterated if nuns and monks are recognised as teachers. The recommendations, 94 and 95, which would create *new distinctions,* prove this.

No. 72. This will give the religious orders a monopoly of the teaching in all large towns, and will be an injustice to lay teachers who will be displaced, while by making each room in a convent a distinct department, each monk and nun will become entitled to a class salary.

No. 73. The rule should be maintained. Exceptional schools should not be extended. These schools cannot be made compatible with a non-sectarian system.

No. 78. The average for monitors is too high, and will disqualify nearly three-fourths of all the schools. In 1867, of all the schools under the Board, 52 per cent. had an average attendance of less than 40, and 60 per cent. less than 50. The provision for recruiting the teaching staff is too limited.

No. 87. Objectionable, as virtually throwing salary of assistant on principal teacher.

Nos. 88, 89. The present central establishment should be maintained, the course of training extended, and the persons being trained should be maintained at the charge of the State.

"The scholars" should be free to choose for residences either the Board's establishments, or private houses certified by the Board's officers.

Pastors should not be invested with any *official* control.

No. 93. Should this principle be maintained, the invidious distinction of nationality should be omitted and the recommendation run thus—"not connected with *any* training school."

No. 99. No aid should be given to any training schools, except those under the Board.

I. Other training schools would be denominational.
II. They would separate teachers. This is not desirable.
III. They would entail unnecessary expense. Training schools already exist.

Nos. 104, 105. Existing Model Schools should be maintained under the Board's control, in order to preserve their "necessarily undenominational character," and be improved. (*See* page 576 to end of my Chapter on Model Schools.) In recommending that they "should be gradually discontinued," the Commission have exceeded the terms of their appointment, viz., "to inquire and report concerning that part of the said National system which relates to model schools, how far the same is capable of any and what *improvement*."

Nos. 113, 114. "Free boarders" and "paying boarders" are required for agricultural schools, though on this ground literary model schools are objected to.

Nos. 120, 121. Teachers should be permitted to instruct in classics and French after ordinary school-hours, and be paid for as an "extra branch."

No. 122. No new Commission is required. The recommendations of the Endowed Schools Commissioners should be carried out.

Nos. 123, 126. A small paid board, consisting of *laymen*, should be appointed. (*See* my Chapter on "Constitution of the Board," pp. 582–587.)

Her Majesty commanded us to inquire into "the causes or reasons why certain societies and patrons have been unwilling to place their schools in connexion with the National system in Ireland."

The Church Education Society and the Christian Brothers are the principal bodies whose schools are not connected with the National system.

I proceed to state my views regarding these institutions.

CHURCH EDUCATION SOCIETY.

CHURCH EDUCATION SOCIETY.

The origin of this Society may be briefly stated.

Formation of National Board.

Mr. Stanley's letter of October, 1831, made known the determination of Government "to constitute a Board for the superintendence of a system of National Education in Ireland."

Opposition of Bishops of Established Church.

Designed as a system of united literary and moral, and of separate religious education, the archbishops and bishops of the Established Church declared against it.

Their statement.

The following is part of a statement, signed by the two archbishops and fifteen bishops, issued February 22, 1832, to the clergy of their respective dioceses in reference to "the system of National Education recently proposed by His Majesty's Government":—

"They further state that they do not affect to conceal their grief at beholding the clergy of the Established Church deprived of the trust committed to their hands by the Legislature of superintending National Education, a trust which they have not failed to execute with a fidelity and zeal pronounced to be most exemplary on every inquiry made into the discharge of their duty, and, at the same time, with a prudence and moderation most particularly required in the divided state of religious opinion in Ireland. Nor are they at all consoled in seeing the superintendence in matters of National Education taken from themselves for the purpose of being vested in a Board composed of persons of such conflicting religious opinions that it is impossible to conceive a unity of operation without some surrender or suppression of important points of Revealed Truth.

"They by no means undervalue the patronage and aid of Government in carrying on the work of public instruction, but they are content to forego the advantage rather than to give their sanction to a system which in rigidly excluding the Scriptures from the common schools would introduce in their place books of religious and literary instruction, in the choice of which they are permitted to exercise neither judgment nor control. They cannot conceal from themselves that such a measure, in the same proportion that it tends to remove the clergy of the Established Church from the high position in which they now stand, virtually transfers to the Roman Catholic priesthood that preference and that preponderating influence which have been hitherto assigned to the purity and authority of religious truth rather than to the numerical superiority of the members of any communion in a single part of the United Empire. With these views the undersigned archbishops and bishops, whilst they give just credit to the intentions of His Majesty's Government in bringing forward a plan of National Education, cannot but regard that which has been proposed as most inapplicable to the present state of Ireland, as subversive of those institutions for the education of the poor, which, without giving just cause of offence to the Roman Catholic prejudices, have produced great good, and which if duly supported would have unostentatiously gone on producing much more, as separating religious from literary instruction, which ought to proceed hand in hand together, as depriving Roman Catholics of the Scriptures which it appears from undoubted documents they are every day becoming more anxious of obtaining, and as transferring from the National clergy all superintendence over the National education of which they are appointed guardians.

"In conclusion, therefore, they recommend to the clergy of their respective dioceses to endeavour to support the schools now under their management by such means as they may themselves possess, and with such assistance as they may be able to procure, trusting on the blessing of Divine Providence on their humble endeavours to work unmixed good, even if it should be within a more confined circle, rather than to engage in the support of a system which is exposed to many just objections, and which as it should seem cannot be carried into effect so as to secure the co-operation of the Roman Catholic clergy without a compromise of Protestant principles and without retarding the progress of Scriptural knowledge which is now making large advances in Ireland."

Landlords and gentry concur.

The Episcopalian landowners and gentry were as much opposed to the new system as the clergy. Its introduction was supposed to be a concession to Roman Catholics. The Emancipation Act was passed. Political feeling was strong. The laity united with the clergy in condemning the Board, which was regarded as "[1]Establishing Popery and promoting infidelity," and declared for the "reading of the Protestant Bible by all pupils as a condition of education, *sine qua non.*" Declaring their inability to support the new system "[2]without a compromise of Protestant principles," the bishops recommended the clergy to support their schools "by such means," and "with such assistance as they might be able to procure."

Church Education Society formed.

The Church Education Society was formed in Dublin in the year 1839 by many of the clergy and laity of the Church in Ireland, united in conscientious objections to the then recently established system of National Education in Ireland. In the first report of the Society the committee recorded their "fixed determination never to avail themselves of any system of education in which the Scriptural instruction of every pupil is not recognised as the fundamental principle of Christian education."[3]

Its fundamental principle.

The third fundamental law of the Society is that the Scriptures in the authorized version "shall be used in the daily instruction of every child in attendance who is capable of reading."

The Society is strictly denominational (9944–9948). All the Presidents, Vice-Presidents, Members of Committee, Inspectors and Teachers of Schools must be members of the Established Church.

The Diocesan Education Societies are connected with it. Its main object is to raise funds for the maintenance of schools, and to aid parochial ministers in sustaining them. The children of other denominations, Roman Catholic and Protestant, though not obliged to learn the catechism and formularies may, in reading Scripture, be indoctrinated in the principles of a church to which they do not belong (*Wilkinson* 7432–7446).

Instruction in Scripture obligatory. Testimony of Rev. Alexander Irwin.

The Rev. *Alexander Irwin,* Precentor of the Cathedral of Armagh, and one of the Honorary Secretaries of the Society, stated (9762–9764, 9964–9967) before the Royal Commission, that he could not sanction any school system under which a child should be exempt from the reading of the Scriptures in the Authorized Version, even at the wish of the parent, that this reading and instruction should be obligatory, and that he should insist on the child receiving from him religious instruction as a condition of receiving instruction in any other branch of education.

Mr. Wilkinson.

Mr. *Wilkinson,* the Training Master, and an Inspector, declared this a fixed principle of the Society :—

> "7684. Would you refuse a Roman Catholic parent, who comes to you and says, 'I want this child to be taught to write, or taught arithmetic, will you teach him these, and these only?—I would certainly refuse that child.
>
> "7685. Then, so far as you carry out your system, you would absolutely exclude from the benefit of secular instruction, so called, every child who would not agree tacitly or expressly to accept the whole teaching which, as a Christian, you think should be given?—Yes ; that is my belief."

Bishop of Ossory.

The Bishop of *Ossory,* who has taken a great interest in the Church Education Society, testified to the same effect (20615) :—

> "It is a rule of our schools, that all children in attendance should receive instruction in the Holy Scriptures daily. No child can attend our schools without complying with that rule, as well as all the other rules, and in that sense religious education may be said to be compulsory in our schools.
>
> "20616. Dr. *Wilson.*—I wish to know from you, as representing the Church Education Society, whether you are disposed to concur in the view given by Archdeacon Bell, claiming power either to *reject* children coming to the school, or *insist* upon their receiving Scripture education?—Archdeacon Bell, or any other patron of a school, would be only carrying out the rules of the Society in doing so."

His plan.

This statement his lordship made admitting (20539) that, although receiving State aid for such schools as payment for the results of secular instruction only, such schools could not be taken advantage of by Roman Catholics when they should be unable to establish schools of their own. He declared also (20542–20543) that, according to his plan, the State should abandon the present stipulation that Roman Catholics should receive the secular without the religious instruction. Aware of the inconvenience and disadvantage of his plan, and granting that its adoption must involve the necessary consequence of extending the same liberty to schools under Roman Catholic management, he confessed (20548) that the system he proposed "would make no provision for cases where there

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[1] Lords' Committee, 1837, p. 268.
[2] Lords' Committee, 1837, p. 43.
[3] Returns of Church Education Society in Miscellaneous Papers, Vol. VIII.

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might be two or three Protestants on the one side, or two or three Roman Catholics on the other."

Consequences of.

Such a plan would certainly involve serious consequences to the humbler classes of Protestants throughout three-fourths of Ireland, where children forming small minorities of two, three, or six, as several witnesses have testified, already receive a fair secular education in the National schools of the country, their religious convictions being safely guarded, and who, but for these schools must have been deprived of the educational advantages, which the State is bound to afford on equal terms to all denominations.

chools are inferior.

The schools of this Society, as a class, are very inefficient. The teachers are inferior. They often combine the office of schoolmaster with that of (*Wilkinson* 7507) parish clerk or of organist, and in some cases with that of the sexton (7526) of the church, or the clerkship (8136) of a coal fund. This evidence we had from the Reverend Dr. *Leeper*, the chaplain and general superintendent of the training and model schools; the Reverend *Hugh Hamilton*, one of the Inspectors; and Mr. *Wilkinson*, head master of the model school, who is also an Inspector.

Testimony of Mr. King.

As might have been expected, this is also the testimony of the Assistant Commissioners. Writing on this subject, Mr. *King*, who visited the Dublin and Wicklow districts, reports (D. 30, 46):—

> "Many of the parochial schools are in connexion with the Church Education Society. Parochial teachers may conduct their schools as they please, subject only to the parish clergyman. They have had no training for their work, except such as may be given in the central school in Kildare-street, and, whatever this may be, it is no substitute for the long and thorough preparation received by the National teachers. The consequence is that their school business is conducted in the most unmethodical way—the classification of the children, the time-table, the manner in which the school rolls are kept, even the arrangement of the rooms—in all these points the parochial schools contrast very unfavourably with the National schools."

Mr. Richmond.

Mr. *Richmond*, who visited in counties Antrim and Down, with Belfast as a centre, reports (F. 190):—"The teachers of Church schools, as a body, lack a certain precision and business-like demeaonur, which is usually observable in National teachers. * * * The teacher of the Church school manages his school very much in his own way. * * * His prevailing faults appear to me to be want of life and spirit, and disregard of method."

Mr. Sidgreaves

Mr. *Sidgreaves* (G. 130), whose district was Londonderry, states that "These schools are mostly behind the National schools in every respect."

Mr. Laurie.

Mr. *Laurie* (H. 51 *e*), referring to five Church schools in Limerick, describes them as in "an *effete* condition."

Mr. Balmer.

Mr. *Balmer*, whose district was co. Kerry, reports (M. 336):—

> "The Committee of the Church Education Society 'are satisfied that upon a fair comparison, the Church Education schools throughout the kingdom will not be found inferior to those supported by the State, even in secular branches.' My experience, on the contrary, was that so far from this estimate being true, education in some of their schools is little better than a farce."

Schools are very small,

Nor could a different result be expected. These schools cannot furnish the material necessary to sustain and encourage even properly qualified teachers in the efficient and energetic discharge of their duty as teachers. Witnesses of great experience, who have been examined before the Commission, unite in testifying that very small schools cannot become good or efficient. The Right Honorable Judge Warren, who proposed a scheme in the interest of Church Education schools, gave the following testimony:—

> "15165. Dr. *Wilson*.—Have you never heard in connexion with the Church Education schools, for instance, in some cases the masters become languid and inefficient owing to the fact that they have too small material to attend to?—I have heard it.
>
> "15166. Do you think your scheme does not necessarily involve inferiority in the teachers?—I think perhaps it does; but it is the solution, or an attempted solution, of a most difficult question.
>
> "15167. I presume there are many parishes in Ireland in which you could not find in any one district of it an average daily attendance of ten Protestant children?—There are certainly some.
>
> "15168. Or even five Protestant children?—And perhaps there are some where there are not five."

The number of schools in connexion with the Society for the year 1867, was (*Wilkinson* 7199,) 1,404, with 63,549 pupils on the rolls. The average daily attendance according to Mr. *Wilkinson* was 50 per cent., or an attendance of about 22 children for each school. But from the published Report of the Society for the year 1866, it appears that there is a large number of these schools in which the average daily attendance is 9, 7, 6, 5, and 4. This applies to all parts of the country, and was acknowledged by the several witnesses. The evidence of one of these, the Inspector for the important dioceses of Dublin, Kildare, and Glendalough, may be quoted here.

do not expect State aid,

Having stated that 20 children is small enough in order to have an efficient school, he adds (*Hamilton*, 8169) "I have often said that if the State gave a grant to the Church Education Society to-morrow, there are certain schools that could not expect the grant, and I suppose that those are the schools with a small number of scholars." The Rev. *Alexander Irwin* (9956–7) declared "small schools" to be "the necessary

Church Education Society.—and are necessary results of such a Society—a waste of power.

results of such a Society" as the Church Education, which is strictly denominational, and that it involves "a waste of teaching and inspection power."

The Assistant Commissioners write in strong terms on the subject. Of these, I quote only from Mr. *Harvey*, who says (N. 67–69) :—

> "There were in my district thirty-six schools of the Church Education Society, each with an average daily attendance of seventeen scholars. . . . In the character of the education itself, there was the greatest possible difference ; some of the schools were really good, some of them utterly worthless. The utterly worthless were composed of those with an average daily attendance of less than fourteen scholars. In my district there were seventeen such, of which I visited, five with three, eight, nine, twelve, and thirteen scholars respectively. It is needless to say that there was no scope for the teachers themselves with such a handful of children. The worst case that I encountered was a school with three scholars. It was under the charge of a respectable woman, the wife of a sergeant of police. She taught her scholars a little reading, a little writing and a very little arithmetic, and a great deal comparatively of the Church Catechism, the Collects, and texts of the Bible, together with sewing and knitting. The Catechism and the Bible texts were imperfectly committed to memory, and were not in the least understood by the children. The teacher had no great heart in her work, and no assistance or sympathy from without. She sent her own children, who were able to walk the distance, to a model school in the district. Altogether in an educational point of view, the school was a mockery. Within a little more than a stone's cast of it was a very good National school under Roman Catholic management and a Roman Catholic master."

In that school under Roman Catholic management, and a Roman Catholic master, Protestant children would have received a superior secular education, without any interference with their religious principles or convictions.

Their convictions are in no case interfered with by the managers or patrons of National schools. They are amply protected by the rules of the Board, and scrupulously guarded by the teachers of the several religious denominations. Minorities are safe in the matter of religion under the present National system, and have the benefit of choice as to the best teachers in their respective districts.

Accordingly we find, notwithstanding clerical influence, the children of Episcopalian parents attending schools under Roman Catholic managers and teachers wherever such schools afford better prospect of advancement in secular knowledge.

Established Church children attend National schools.

The Rev. *Alexander Irwin* (9940) testifies that in his own parish Established Church children attend the National schools.

Reason for.

Mr. *Wilkinson* (7352), in reference to Established Church children attending National schools under the management of the priest where the teachers are all Roman Catholic, and within two minutes walk or less of the Church Education schools, acknowledged that he should attribute it to the superiority of the National schools. On this branch of the subject Mr. *Laurie*, Assistant Commissioner, says (H. 13) :—

> "I have to report that . . . in so far as Protestant parents themselves are concerned there can be no doubt that while they naturally prefer a school of their own type, their choice is mainly regulated by the quality of instruction offered. For example I found nine Protestant *juveniles* in Kilmallock N.S., and but eleven *infants* in the Church school of the same town."

The two schools are within a few perches of each other. Other assistant Commissioners furnish similar testimony. The Report of Mr. *Jack*, from paragraph L 93 onward is very instructive.

Wishes of the clergy not understood.

When Archbishop *Whately* was examined before the Lords' Committee in 1854, he declared his inability to understand the wishes of the clergy of the Established Church. On the question being put to him :—[1]

> "1319. We are aware that unfortunately, a very comparatively small portion of the clergy of the Established Church have given their sanction to this system; can your Grace state whether they have at any time desired any modification of the system ; and if so, what these modifications have been ?"

His reply was—

> "They have from time to time urged their wish to have some modification introduced, but, to say the truth, neither I nor any of the other Commissioners could distinctly understand what their wish was. They have frequently urged that the Bible might not be excluded. The answer that always has been given was 'If you, the patron of the school, choose to have it read—as I know is actually done by several patrons of schools I am acquainted with—if you choose to have a Bible class, reading the Bible every day for half an hour or an hour, so as not to interfere with the secular instruction, and so as not to compel any children to be present at it, besides an entire day in the week, over and above Sunday, you are at liberty to have it.' Therefore it cannot be said that, by any rules of the Board, the Bible is excluded. But if you leave the patronage of schools altogether to persons who do not wish the Bible to be read, then the reading of the Bible, in fact, is excluded ; but it is in consequence of yourself holding back from taking part in the patronage of the school. But, what their wishes were, I do not distinctly understand; if anyone, for instance, thinks that there should be purely secular instruction given with the omission of all reference to religion in the school, and that all religious instruction and everything at all connected with it should be reserved for another time and place out of school-hours, the answer is, that it is perfectly competent and always has been for the patron to do that. He may announce that such and such particular portions of the reading books, and those only, shall be read in the school; those concerning geography, for instance, and natural history; and that the children shall be taught to read, write, and cipher, and shall read those portions of the reading books, and those alone, which have no reference to religion, and he may then give whatever religious instruction he pleases elsewhere at other

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[1] Lords' Committee, 1854, page 185.

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> times; but then he must not exclude any of the children from the school altogether for refusing to receive his religious instruction. If their wish, therefore, is simply that they should be allowed to give whatever religious instruction they please out of school-hours, and to admit all the children who seek for education to receive purely secular instruction in school-hours, that is just what has all along been in their power; but if they wish to limit the admission to the school altogether to those children who will consent to receive their peculiar religious instruction, that would certainly be at variance with the fundamental principles of the Board, and that is a modification of the system which, according to the view of myself and the other Commissioners, would amount to a total subversion of it; it would be establishing a system of separate schools."

The demand of the uncompromising advocates of the Church Education Society remains the same. At the annual meeting of the Down and Connor and Dromore branch of the Society held in 1868, the following resolution was adopted:—

Continue the same in 1868.

> "That recognising the Holy Scriptures as the only rule of faith, and essential to the maintenance of true Christian morality, the members of this Society retain their unalterable conviction that any system of education in which the Word of God is not made part of the daily instruction of every child in attendance, and in which reference thereto is not permitted at all times, is not only defective in its fundamental principles, but dishonouring to the revealed will of God to man."

Abandoned by many.

The advocates of such a principle are annually diminishing. Bishops, deans, clergy, and laity have declared against it. A declaration (*Byrne*, 21794–21798) in favour of the present united system of education and against a denominational was lately presented to the Government, signed by 2,754 persons, members of the Established Church, including the Primate of all Ireland, the Lord Justice of Appeal, 45 noblemen, 5 bishops, 146 deputy-lieutenants, 636 justices of the peace, 733 clergymen, and nearly 1,000 professional men and others.

Schools diminishing,

The number of schools is diminishing (*Hamilton*, 8054, 8171; *Irwin*, 9735, 9910–3).

The average daily attendance at each is diminishing. The teachers in such schools are inefficient and, where properly qualified by previous training, become discouraged and dissatisfied as the result of paucity of scholars.

The continuance of this class of schools aided by the State would involve great waste of public funds for building and repairs of school-houses, training and continued support of teachers, and maintenance of schools.

yet too numerous and injurious to education.

Assistant Commissioners and other witnesses concur in recommending the amalgamation of schools, which are already far too numerous, and injurious to the status of the teachers and to the interests of education.

Established Church laity in favour of a non-sectarian system.

That the parents of children of the Established Church have no objection on *principle* to the united or non-sectarian system of education is evident from the fact that in the year 1868 there were on the rolls of National schools 70,302 pupils of that denomination.[1]

Believing that no interest need suffer—that the secular instruction of children of the Established Church and, by judicious arrangement on the part of the clergy and parents, the religious also may be greatly improved by adhering to "the non-sectarian system,"—I cannot concur in the recommendations 44 and 45 of the Commission.

Recommendations of the Commission

Chiefly in the interests of the Church Education Society, you recommend that schools "with an average attendance of twenty-five children" may receive State aid under certain restrictions.

afford little benefit to Church Education Society.

These restrictions (42 *a* and *b* and 44) being opposed to the principle of the Society will, so long as they adhere to it, keep from them the "aid" you seem willing to award. The minimum average attendance recognised in the scheme will prevent applications for aid from a very large number of their schools, and will afford to them little benefit.

But on general grounds I am opposed to it.

The best system of education for the country is the non-sectarian.

Wrong in principle.

The State *should support no more schools than are necessary to meet the wants of the community*, with due *regard to an efficient education*, and an *economical expenditure of the public money.*

CHRISTIAN BROTHERS' SCHOOLS.

CHRISTIAN BROTHERS.

The institute of Christian Brothers was founded in Waterford in the year 1802.

Object of,

> "The object or end for which Mr. Rice founded the institute was the education of male children, especially the poor, according to the principles and teachings of the Catholic Church."
>
> "Above all things the Brothers are to recollect that the instruction of the children in piety and religion is the great and main end of their institute. This is to be their first and principal care in regard to their pupils. They will in a special manner instruct them how they are to deport themselves for receiving worthily the sacraments of penance and the Holy Eucharist; and shall moreover be careful that the children be instructed in the Christian Doctrine for half an hour each day of school."[2]

The Brothers are bound together by monastic vows, and are under rule to teach the children "*gratis*, contenting themselves with the glorious recompense promised to all 'who instruct many unto justice.'"

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[1] Board's Report for 1868, page 12.

[2] Miscellaneous Papers, Vol. VIII.

CHRISTIAN BROTHERS.

The head quarters of the institute are in Dublin. One of our Assistant Commissioners, who, through the kindness of Mr. Grace, the head of the establishment, became acquainted with its minutest details, and learned much as to the motives and design of the order, thus describes it :—

Harvey (N. 73)—

> "Although not an ecclesiastical corporation, this institute is, after the strictest sort, a religious society. Its members live an ascetic life, spending most of the time that is not occupied with teaching in silence, prayer, and fasting. They wear a particular dress, and are bound by vows of celibacy. Teaching, however, is their profession, and through it they seek to promote the interests of their church and their own welfare. They entertain ennobled and lofty ideas of the vocation to which they have been called."

religious.

They are teachers whose main object is the education of the young in the religion and according to the principles of the Roman Catholic communion.

Grace (9557) :—

> "The society never would have been formed if it were not for the purpose of communicating religious knowledge."

Schools "decidedly Catholic."

The schools are strictly denominational, "decidedly Catholic schools." Brother Grace declared on examination (9567), "I should be exceedingly sorry if they were viewed in any other light. As such they were established, and as such I hope they will continue to the end."

In all their schools emblems, statues of the Virgin and other things generally objectionable to Protestants, are exhibited. This is an essential characteristic of their system from which they would not depart in order to obtain any share of a Government grant.

A reference to the Returns furnished by them,[1] table G, which gives a specimen time table for the different classes, will suffice to show that owing to the nature and frequency of the religious exercises these schools could not, with safety to their religious convictions, be attended by children of any Protestant denomination.

Books are sectarian.

The books used are sectarian, and, in the interests of the Church, having received episcopal sanction (*Grace*, 9436, 9447). They contain much that would be considered unsuitable for use in a school attended by children of various denominations.

The secular instruction is not in these schools marked off from the religious. They very much resemble the Church Education schools in this as in other respects that religious and secular instruction often proceed *pari passu* (*Grace*, 9387–9390). And a main object with the Brothers is to instruct and prepare the children for the sacraments and various religious duties (*Grace*, 9359).

Certain moral results are attained in these schools, but at the expense of the literary education of the pupils. The latter, however, is not that which is specially sought for by Cardinal Cullen and the Roman Catholic bishops. Hence their desire to have education placed more extensively in the hands of the Christian Brothers and the religious orders. The following is from Cardinal *Cullen's* evidence (27150) :—

> "I think the requirements for the teaching in these National schools ought not to be too great. I would teach the children to read, and to write, and to cipher as far as the rule of three and practice, and I would give them a practical and well founded knowledge of the doctrines and duties of religion, and some little account of the history of the Scriptures and the Church. I would not compel them to enter into discussions on grammar, or the Greek roots, or mammalia and marsupiata, and other classes of animals, and similar questions that are not necessary for the poor people. Too high an education will make the poor oftentimes discontented, and will unsuit them for following the plough, or for using the spade, or for hammering iron, or for building walls. The poor ought to be educated with a view to the place they hold in society, in which it will be impossible for them to cultivate the higher branches of literature and science."

Highest classes only satisfactory.

Disinterested witnesses, the Assistant Commissioners, Roman Catholic and Protestant, unite in expressing satisfaction with the *highest classes only*, and in declaring the special object of the Brothers to be the religious training of the young.

Mr. *Renouf*, speaking of Waterford, Tipperary, and Kilkenny, says (I. 33, 34) :—

Others inferior.

> "As a rule, the highest class in the Christian Brothers' schools which I have seen is well taught; the others in a very inferior degree. . . Many of the children who had made some progress in reading had received no instruction whatever in either writing or arithmetic. This was not the result of neglect but of system. A Brother tried to persuade me that it was impossible to teach the rudiments of reading, writing, arithmetic, at the same time to children, like those who pass in our First Standard in England; and he appeared very sceptical when I told him of such a standard. . . In classes below the highest, the failures in reading were far more numerous than I should have expected in schools where this subject is made so determining a principle of classification."

Mr. *Balmer* says (M. 321, 323) of Kerry :—

> "The moral and religious care which Christian Brothers bestow on their pupils is clearly one of their special characteristics. Apart from the prominent position of religious figures and emblems in their school-rooms, the returns annually furnished of each school to the central body in Dublin exhibit this in the enumeration of those who have been confirmed, have made their first communion, or are monthly communicants. . . The lower classes are not so highly trained. The lowness of their standard in the first and second classes was constantly excused by the Brothers on account of the extreme youth of the pupils under examination."

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[1] Miscellaneous Papers, Vol. VIII.

CHRISTIAN BROTHERS.

(M. 324):—

> "Primary Education, in its stricter sense, is best promoted among younger children in National schools. Its interests therefore suffer if a good National school is supplanted by one of the Christian Brothers."

Mr. *Harvey* reporting of the Parsonstown District says (N. 92):—

> "The main difference between a good National school of the first rank and a school of the Christian Brothers' consists in this:—In a National school all the boys are well drilled, and well taught. In a Christian Brothers' school only the highest class shows perfectly satisfactory results. In the one case there is thorough and successful work in all the ordinary branches, reading, writing, and arithmetic; whereas in the other all that can be done in the earliest years of the course in the way of secular education, is to teach the boys reading. In the National schools the advancement is regular and even; in those of the Christian Brothers it is partial and unequal."

Cause of.

Remembering that the main object of the Brothers is "the instruction of the children in piety and religion," we are prepared for the testimony of Mr. *Richmond* who inspected the Belfast and Armagh District. Mr. *Richmond* says (F. 536):—

> "In their moral aspect the Christian Brothers' schools appear to me to have a tendency which is the very reverse of that which may be traced in the National system. The perfection of demeanour which characterizes the boys, the complete ascendancy which the Brothers exercise over their minds without so far as I could observe, any sign of harshness, the suppression of the wonted symptoms of boyish playfulness under a religious seriousness rarely developed at so early an age are parts of a system which may be admirably adapted to make true and earnest adherents of the Church, but is opposed to the formation of that robustness and independence of character which a method of greater freedom tends to promote. In this respect the Christian Brothers and the nuns are entirely at one. Both rely upon the sentiment of personal attachment on the part of their pupils, and produce a docility and submissiveness elsewhere unknown. But the opportunities which the National school in its wider scope affords to a boy of forming for himself a tolerant judgment of what he sees in the world are shut out here and he learns to take no step except in leading strings."

Where these schools supplant ordinary National schools and withdraw pupils from the district model schools, it is owing to their religious character and the strong pressure brought to bear in their favour by the Roman Catholic bishops. That the former without the latter element would fail to induce Roman Catholic pupils to leave a National school for the Christian Brothers' is plain from a fact recorded by Mr. *Jack* (L. 121), that even "hedge schools" retain their pupils in defiance of the attractive religious influence of the Brothers. In the town of Tuam, and within a radius of three miles round it are seven of these schools, and two more a little farther from the same centre. These Mr. *Jack* visited. In three of these schools in the town of Tuam he found 107 children present, all Roman Catholic. "No priest ever looks near them." These schools are as empty of Catholic emblems as the National schools themselves. In the town are convent and Christian Brothers' schools where the education is free and where emblems abound, yet they have failed to attract Roman Catholic children from inferior schools where there are no emblems, where the pupils pay for their education, and into which religious teachers of their own communion never enter.

Number of pupils.

The number of pupils on the rolls of the Christian Brothers' schools in June 1868, was about 25,000.[1]

Design of Christian Brothers' schools is to supplant National.

We have had it in evidence that these schools are increasing with the design, at least in cities and towns, of supplanting the National schools (*Kavanagh* 12025–12030, and *Forde* 23168.) The case of Newtown Stackpoole National schools, (*see* returns from the Commissioners of National Education, section xiv., pp. 454–461), will repay perusal. Nuns and monks took possession of these. The sisters of Mercy occupied the female school-house for a time. The District Inspector on 1st September, 1857, addressed the Secretaries of the National Board thus:—

Illustrative cases.

> "GENTLEMEN,—I beg to state, for the information of the Commissioners, that the Newtown Stackpoole female National school is now converted into a barn, and as I write it contains the corn of the Christian Brothers who hold possession of the school-room and keep its keys."

Of the male National school the Inspector writes—

> "January 25, 1858.
>
> "I have learned that at the commencement of the last vacation the key of the male school-room was given to the Christian Brothers or to a workman of theirs by the late teacher, Joseph Browne, who on being questioned as to what he had done with the key of the school-room, first stated that he had so given it 'by orders of Dean Kenny,' but who when he subsequently learned that the Dean had given to his assertion a prompt and an emphatic denial, and declared that neither to Browne nor to anyone else had he given any such orders, admitted that it was a misconception on his part, and added, 'I now recollect the Dean gave me no such orders.'"

The Inspector adds—

> "About a quarter after seven o'clock on the night of Thursday, the 11th inst., a person named Thomas Curry, a man in the employment of the Christian Brothers here, called at my residence with the maps, free stock, books, &c., of the Newtown Stackpoole male National school, and when I on refusing to receive them asked him by whose directions he had brought them, he replied, hesitatingly, 'I have been sent with them by a dacint gintleman up street, and I don't know his name.' Having thrown the maps and the books off the wheelbarrow in which he had brought them, and left them on the road outside my door, he returned to the residence of the Christian Brothers, to whose superior, Brother Mulligan, he gave in the hearing of my servant a detailed account of the success of his mission."

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[1] Evidence, pages 379, &c.

CHRISTIAN BROTHERS.

In this way the Christian Brothers possessed themselves of valuable property on which a considerable amount of public money was expended, and the Commissioners of National Education looked on while this summary transfer of schools "vested" in themselves was being effected and denominational education was being substituted for National.

Additional proof.

That it is the design of the Roman Catholic bishops to extend this class of schools in order to withdraw Roman Catholic children from the ordinary National and model schools of the country is an acknowledged fact. Cardinal *Cullen's* preference of these schools throughout his examination was avowed. Two witnesses as his special representatives before the Commission gave the following testimony.

Mr. *Kavanagh,* named in the Cardinal's letter to the Commission as a most important witness, after specifying certain schools at which the attendance of Roman Catholic children is prohibited by their bishops, says (12025) :—

"The Cardinal Archbishop of Dublin prohibits under special penalties[1] such as I describe the attendance of the children at Athy, yet does not prohibit the attendance of the children in Marlborough-street save that sort of abstract disapproval implied in his general public action in the whole matter; but I am able to state that that is a matter of local prudence peculiar to this city. The central model schools were established in 1833, long before the time of Cardinal Cullen. They were attended by numbers of children when he was appointed to this diocese in 1852, and he has been awaiting his opportunity to have a sufficiency of schools in the district round about, and as a matter of fact several schools have been built, three large establishments being on the eve of being opened—in Strand-street, North Brunswick-street, and James'-street, and largely with the view when the proper time should come of taking away the children from the central model schools. I also may state, without any breach of confidence, that he had intimated to the late Government his intention of withdrawing Catholics from the central model schools, as he need only direct and it is done. It was a mere question of local prudence, and no one feels more the seeming inconsistency of his public conduct in successfully prohibiting in Athy what he does not specifically prohibit in Dublin than the Cardinal himself.

"12030. I have further to add that within the last few weeks the convent schools at Trim have been opened, by which two of the three departments of the model school of that town have been completely emptied, and reduced to an absolute wilderness, the infants and the girls being transferred bodily to the nuns' school, so that it is a question of time till the establishment of Christian Brothers' schools, when the whole fabric will be left untenanted."

The Very Reverend Monsignore *Forde,* Vicar-General of the Diocese of Dublin, testified (23168):—

"If I were establishing training schools, I would take the elements we have at hand; I would give the training schools, . . . in preference to any other bodies, to the Christian Brothers and the religious communities of nuns."

Mr. *Richmond,* Assistant Commissioner (F. 520, 521, 522) reports:—

"Thus the *raison d'etre* of the Christian Brothers' Institute no longer exists, and with the altered circumstances of the times the attitude of the Christian Brothers' schools has been modified likewise. The position which these schools now occupy may be gathered from the fact to which I have already adverted, of their great increase in number in recent years, during the period when the absolute deficiency of primary schools has been least, and when indeed schools are rather too many than too few. In short, the Christian Brothers' schools are now rivals to the schools of the National Board, and not supplementary to them. . . . In some places the Catholic children have been almost entirely withdrawn from the model schools in obedience to directions from the altar."

National schools preferred by Roman Catholics.

Yet the striking fact is recorded by Mr. *Balmer* (M. 71) that in Kerry, a Roman Catholic district, "a diminution of more than 15 per cent. has taken place in the number of boys under the Christian Brothers."

Mr. *O'Hara,* a Roman Catholic gentleman, described his experience with regard to the attendance of children in the National schools as compared with the attendance in the denominational schools of the Christian Brothers:—

"26750. Sir *Robert Kane.*—Do you find any indisposition on the part of Roman Catholic children to attend the National schools there?—I do not, I believe the Roman Catholic children in Clonmel would, if permitted, attend the model school in preference to any school. They are prevented from attending by the refusal of sacraments. In fact, it is only the refusal of sacraments can drive children out of model schools.

"26751. Putting aside for the present the model schools, are there in Clonmel any ordinary National schools?—None in the town. In the vicinity of Clonmel, some miles out, there are National schools. I am aware these are attended by Roman Catholics who have left the Christian Brothers' schools, and have gone a distance to attend the National schools. I am aware of one school, four statute miles from Clonmel, in which the teacher the other day told me he had twenty-five pupils who left the Christian Brothers' schools in Clonmel, and came to him as soon as his school was established. It was a newly-established school, under the parish priest. When an Inspector is reporting on an application for having a new school placed in connexion with the Board, a query to be answered is—'How far is the attendance likely to be drawn from other existing schools?' In getting that information I was informed by the teacher that twenty-five of his pupils were drawn from the Christian Brothers' schools in Clonmel.

"26752. Those were children whose parents voluntarily preferred sending them to the National school, under the management of the parish priest, than to the Christian Brothers' schools?—Yes, they were all Roman Catholics.

"26753. Was that on account of any greater degree of convenience or proximity in the school?—No. The teacher told me several of the boys came from the very suburbs of the town. Some came four miles. In Carrick-on-Suir I have met children from the National school, some three miles from the town, who came from the vicinity of the town to attend National schools.

"26754. They left the town where there were Christian Brothers' schools to attend National schools?—Yes, leaving the vicinity of the town."

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[1] Viz., denial of certain sacraments, confession, &c., and withholding of absolution.

CHRISTIAN BROTHERS.

It is plain that when left to themselves, acting on the principle of "freedom of education," Roman Catholic parents choose for their children the *best schools*, and prefer even the ordinary National schools of the country to the Christian Brothers'. For the latter there is, so far as the instruction of the youth of Ireland in all the branches of a good English education is concerned, no necessity. Assistant Commissioners unite in declaring that schools abound in every direction, and that in some districts they are far too numerous. Mr. *Richmond's* testimony is emphatic that Christian Brothers' schools are no longer a necessity, and that their aim is to supplant good and efficient schools long since established and maintained at considerable cost by aid of the funds of the State.

No necessity for Christian Brothers' schools.

Mr. *Harvey* (N. 93) has reported that these schools are "so strictly denominational, not to say sectarian, and so entirely ignore the educational wants of Protestants that no State with a mixed population like ours could possibly be justified in supplying funds" in aid of them. "Nor is it to be supposed that any modification of the system is likely which should adapt it for mixed education, or render it a fit recipient for National aid. Such a modification would be a sacrifice of all the principles on which the institute is based."

Mr. *J. A. Hoare*, the Superior of the Order, supplied the following statement relative to the connexion of the Brothers with the National Board of Education, and their reasons for separating from it.

Brothers withdrew from National system.

Reasons for.

> "When the National system was first introduced into this country some friends of the institute whose opinions the Brothers looked up to with respect, recommended them to avail themselves of the pecuniary advantages which the new system held out; and accordingly some five or six of their establishments were placed in connexion with the Board of Education. Willing to give the system the fullest trial the Brothers countenanced this connexion for a few years; but finding the conditions and restrictions imposed upon them would ultimately prove fatal to the religious object of their institute, a special meeting of the Brothers was held in the year 1836 on the subject, at which it was resolved, after mature deliberation, to withdraw the schools from connexion with the Board."

To "*the religious object*" they have steadily and consistently adhered. It is the principle of their institute. "After mature deliberation" they have resolved not to depart from it.

Do not wish State aid.

They have no wish for State aid (*Grace* 9296). "The feeling of the society at the present moment is to have things continue as they are." They have no grievance and they allege none. They seek no connexion with the Board of Education. They would object to an examination of their teachers (*M'Donnell* 14395–7), and to government inspection of their schools. They are doing the work, and bound by vow to advance the interests of the Church. They should be free, but not paid by the State, to do it. They would never have existed but for this object. Hence their preparation of the children for the sacraments of the Church, their careful attention to their pupils for confirmation, &c., their annual returns of monthly communicants, their religious emblems, the pictures and statues of saints exhibited in all their schools, and at every striking of the clock "the instant pause and short prayer" (*Grace* 9382).

Are bound to teach "gratis."

They are also bound by rule to teach the children "*gratis*," and therefore could not accept pecuniary reward from the State for their labour of love—a reward which, if they could receive, must be accepted, not in the interests of the State but of the Church.

Owing to these facts I cannot *concur in your recommendation* (73) that *the rule of the Board forbidding aid to monks' schools should be repealed.*

CONVENT SCHOOLS.

CONVENT SCHOOLS.

I cannot concur in the statements embodied in your report on, nor in your recommendations relative to Convent schools.

Their admission was a departure from principles of Mr. Stanley's letter.

The admission of the schools of Roman Catholic religious communities into connexion with the system of united education—one of the main objects of which was to "unite in one system children of different creeds," and from which "all suspicion of proselytism" should be banished, was a plain departure from the principles of Mr. Stanley's letter.

The hesitation of the Commissioners and their consultation with Mr. Stanley previous to the reception of these schools show that they were at least doubtful of the propriety of admitting them.

They declined to take upon themselves the full responsibility. In their report for the year 1836, they say:—"Upon this point, we consulted Mr. Stanley when he was Chief Secretary for Ireland. He thought it desirable, as we did, that such schools should be brought under our superintendence, and therefore that we should grant aid to them. We have accordingly done so." The words "he thought *it desirable*, as we did," are significant.

Their admission was thus defended on the ground of *policy* rather than of *propriety*, or of consistent adherence to the principles of a non-sectarian system.

This is clear from the "Explanatory Paper" of the Commissioners, forwarded in 1864 to the Lord Lieutenant, in defence of their generous treatment of these schools.

They seem to hint that but for state aid and inspection, they would not be nurseries of loyalty.

Their words in the closing paragraph are—

> "If the state should refuse all assistance to Convent schools no material diminution would take place in the numbers of Roman Catholic females receiving their education there, although the nature and effect of the education and the feelings of the pupils might be in some respects changed to the *detriment* of the state."

Such were the views of a board of twenty members one-half of whom are Roman Catholics.

First concession.

Our assistant Commissioners have characterized these as decidedly denominational schools, and as incompatible with a non-sectarian system of education. Their reception therefore by the Board was the first departure from the principles enunciated in Mr. Stanley's letter, and this concession was made in favour of the Roman Catholics.

The regular teachers of these schools are paid monitors. The nuns give only occasional and not necessarily continuous attendance.

Mr. *Harvey* (N. 54) says—

> "The lay assistants and monitors I found a very valuable part of the teaching staff. In all the schools they did a great deal of the drudgery connected with the classes, and in one case they were the only efficient teachers in the school."

You say (General Report, page 388)—

> "The good qualities of convent schools are evidently due to the religious and moral influence of the nuns."

But it ought to have been added that they "are not of a literary character."

Are inferior to ordinary National schools.

Not only are they inferior to *model* schools (*Cumin* K 80–82), but to *ordinary National* schools (*King* D 401–411). In D 411 the latter says—

> "The proficiency of the girls whom I examined was not as great as might have been desired. They were decidedly inferior to most girls of the same standing in writing, spelling, and arithmetic. I selected the two higher classes in the upper school, which might have been expected to contain the best scholars, so that their unsatisfactory state argues ill for the efficiency of the rest of the school."

Mr. *Renouf* (I. 32) says—

> "I have no doubt that, if I had merely passed through these schools in the necessarily superficial way of ordinary visitors, I should have seen no side but the bright one; but individual examination is a severe but salutary check upon mere inspection however carefully conducted. And tried by the test of individual examination, the convent schools do not exhibit that superiority over other schools which the panegyrists assert.
>
> "I do not find that their children read or write better than other children—their per-centages of failures in these subjects are greater—and in the uninspected schools arithmetic is decidedly much inferior. Out of 108 girls, for instance, in the highest department of a convent school, two passed in proportion, three in compound multiplication, five in short simple division, eight in subtraction, and seven in addition of three numbers of not more than three digits. In this school-room only thirty girls were able to transcribe from a reading-book. In another convent school, out of ninety-four girls in the upper department, only one had a sum right in practice, one in simple multiplication, and thirteen (several of whom, I am sorry to say, were guilty of copying) in a little addition sum."

Mr. *Richmond* (F. 491–497) shows the marked inferiority of convent to ordinary National schools. This applies to Armagh convent (F. 498–508) as well as to Lurgan convent National schools. He (F. 509) concludes:—

> "1. That the best classes in the best convent schools fall short of the standard attained in the best ordinary National schools for girls.
>
> "2. That in the average the convent schools fall even below the average standard attained by ordinary National schools for girls."

Ladies who superintend are not trained;

No other result could fairly be expected. The ladies who superintend them are not trained for their work, and even refuse to submit themselves to examination.

Bishop *Dorrian*:—

> "9211. Professor *Sullivan*.—On a system of payment by results, the nuns would come in for the same payment as others?—Yes; I said I was quite prepared to have them paid by results. They will not come in before lay gentlemen to be examined. It is quite fair that they should take care not to expose themselves to the possibility of being rudely treated. No board can be answerable that every individual Inspector may not sometimes be rude with ladies. It is for these ladies themselves, however, not to expose themselves in this way to officials. Their character is peculiar as *religieuse*."

Cardinal *Cullen* would dispense with examination for certificate in their case (27462–4.) Practical men entertain a different opinion.

Mr. *Renouf* (I. 32) says:—

are not efficient teachers.

> "I shall perhaps be asked whether the religious who have not passed an examination are not quite as efficient teachers as those who have been examined. My examinations of the convent schools do not prove this. It is often argued that because many of the ladies who teach in the convent schools belong to good families,

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and have themselves received a highly refined education, they are more likely to teach well than persons in the condition of ordinary National school teachers, I cannot think that any persons acquainted with the practical working of schools can possibly favour such a delusion. Teaching is an art which, like all others, requires to be learned, and the most zealous dilettantism under the most favourable circumstances is as little likely to be successful in this art as in that of baking."

Cardinal *Cullen* says (27358) they are superior as a whole to other schools.

Mr. *Sheehy* (26573), Mr. *Keenan* (1566–8), and other witnesses affirmed that the improvement in female education in Ireland, from 1841 to 1861, was owing specially to the operation of the convent schools.

A reference to Mr. *Sheehy's* evidence (26573–26586) will show that this witness could not on his theory satisfactorily account for the fact that, whereas in Cork and Dublin where these schools exist, the increase of females "able to read and write," from 1841 to 1861, was in the former only 7 per cent. and in the latter 10, in Belfast and in Carrickfergus, where the education was not in the hands of the religious orders, the increase was in the former 13 per cent., and in the latter 21 per cent.

Cardinal *Cullen* (27362) felt the same difficulty :—

"27364. Has not almost all the female education in Galway town been in the hands of the nuns for thirty years ?—I cannot say that ; I know that there are three convents in it at present all having excellent schools.

"27365. When you hear that Galway contained in 1841 only 25 per cent. who could read and write, and in 1861 only 31 per cent., an increase of only five : whereas in Carrickfergus, where there were no such *religieuse*, there was an increase of 21, the numbers being 34 and 55 per cent. respectively, do you still adhere to your opinion ?—My opinion is that if you and I went down and examined the children of the convent schools in Galway, we should find them much better educated than the children in Carrickfergus."

Schools are denominational and anomalous in National system.

Not only do Assistant Commissioners report their inferiority, but they describe them as "denominational institutions," "anomalous and unnatural" in connexion with the National system. *Richmond* (F. 552).

Mr. *Cumin* (K. 58) says :—

"They are thoroughly denominational. That they are denominational in the eyes of the people and of the excellent ladies who conduct them, admits not of a shadow of doubt."

Mr. *Balmer* (M. 294) says :—

"I noticed in one convent, that on the striking of twelve o'clock, several of the sisters left the schoolroom apparently for the purpose of their own religious exercises, and the teaching staff was, in consequence, temporarily diminished."

Enjoy special privileges.

The Assistant Commissioners conclude that these schools are exceptional, that they enjoy special privileges, and are not compatible with a National system of education.

Mr. *Cumin* (K. 58) says :—

"It has indeed been thought necessary to exclude from the office of teacher in National schools all persons in religious orders, but upon the same principle, I think that nuns and Marist, as well as Christian Brothers, should be excluded. They are not 'in orders,' but their peculiarities are as obnoxious to Protestants as those of a Protestant clergyman are to Roman Catholics. Again, it is said that convent schools are practically on the same footing as other National schools. The rules of the Board expressly declare that they are subject to the same rules and regulations as non-vested schools. But, as I understand the rules of the Board, convent schools enjoy special privileges. In all other schools which are aided by the Board the teacher must be examined and certificated, but in the convent schools this most important condition is relaxed, and a grant is made according to the numbers in average attendance. The reason of this relaxation it is difficult if not impossible to understand, because in England, in Scotland, and, I believe, abroad, the nuns are quite ready to submit themselves to examination. I must say, therefore, that if the school system of Ireland is to be regarded as truly national and *unsectarian*, it is impossible to defend those exceptional rules which govern the convent schools."

Mr. *Richmond* (F. 435) says :—

"It is sufficiently obvious that the difference between a convent school and an ordinary National school is something more than a difference of degree. The character and object in life of their teachers, and the special regulations which the National Board find it necessary to lay down for them, mark the difference as one of kind.

"It is essential to the due apprehension of the educational system at present established in Ireland that this distinction should not be lost sight of, and that the idea of regarding convent schools as in any sense non-sectarian, should be entirely discarded. It is better to acknowledge at once the existence of a great anomaly, by which the system founded for the promotion of united secular instruction for Protestants and Roman Catholics alike, has extended its aid under certain conditions to schools, which neither are nor can ever be *en rapport* with the fundamental principles upon which that system is established.

"These schools cannot produce properly trained and efficient teachers."

He (F. 512) says :—

Cannot be model schools.

"It will be seen from what has been already said that, from an educational point of view, the convent schools do not, in point of fact, hold their own, even against the best ordinary National schools. Still less, I should presume, can they be regarded as *adequate substitutes for the model schools*. Their pretensions to acquire the position of denominational model schools have arisen, not from dissatisfaction with the secular teaching given at the State schools, but from political and religious motives."

Mr. *Jack* (L. 162), in reference to two convent schools in Connaught visited by him, says—

"I thought that in both of them there was a want of that precision and definiteness in teaching and of that accuracy in work which are conspicuous in the best schools under trained mistresses, and which are the natural effects of deliberate professional preparation."

CONVENT SCHOOLS.

These schools have been treated with exceptional favour by the Commissioners of National Education.

Favoured by the Board.

In their interest the model and training schools of the Board suffered both by a reduction in their staff and by a diminution of the Parliamentary grant.

In their favour the rules of the Board were altered, and the following new rule was passed (Part IV., sec. 5, par. 10):—

> "In the case of a few very large and highly efficient schools, the Commissioners are prepared to appoint young persons of great merit to act as first class monitors, with a rate of salary somewhat higher than that of paid monitors of the above grades."

Four Commissioners dissent.

Mr. *Gibson* and the Rev. *John Hall*, two commissioners present when the rule was considered and approved, protested against it.

The Bishop of *Derry*, in recording his dissent, used these words—

> "Convent schools in connexion with the National system of education being virtually at variance with its fundamental principle, viz., the affording combined literary and moral and separate religious instruction to children of all persuasions as far as possible in the same school, it is not expedient that further concessions should be made on their behalf whether regard be had to the friends or opponents of the system."

Dr. *Henry*, in protesting on 29th January, 1864, wrote—

> "It is almost unnecessary to say that my feelings in favour of equal rights and privileges to all denominations in respect to the great question of education remain as strong and undiminished as they have ever been.
>
> "But in my humble judgment the recent changes of rule seriously interfere with one of the fundamental principles on which the system was founded, namely, that of united secular instruction, whilst in their operation they will tend to foster and to reward in its stead a spirit of separation and of exclusiveness."

New rule in favour of convent schools.

That the new rule, against which so many Commissioners protested, was, if not designed at least specially adapted to benefit these schools at the expense of united education, is evident from the following statement.

In 1864 the monitorial staff in model schools was reduced and the estimate for the support of these training institutions was diminished by the Commissioners by the sum of about £2,000.

Special grant.

At the same time a special grant of £2,000 was made in 1864 for the purpose of carrying out the new rule in reference to First Class Monitors.

The return to order of House of Commons, No. 296, 19th May, 1865, gives—

Number of first class monitors, ...	124
Number in Convents, ...	75
Per-centage of whole in Convents, ...	60·4
Amount of grant of £2,000 which went to Convent schools, . . .	£1,208

"First class monitors."

The following figures will show that an undue proportion of "first class monitors" was given to Convent schools:—

Number of ordinary National schools, excluding Convents, &c., in 1864, . .	5,959
Number of first class monitors given to ordinary schools, ...	49
Number of Convent schools in 1864, ...	138
Number of first class monitors given to Convents, ...	75

That the Commissioners intended their new rule for the special benefit of Convent schools is evident from the following:—

1st. That in 1862, before the rule was passed, they had appointed pupil-teachers at a salary of £20 each in Baggot-street and King's Inns-street (Dublin) convents.[1]

2nd. From the protests of Commissioners given above—who explicitly affirm it.

3rd. From the number of the first-class monitors given to convents—namely, 75 out of 124, while the convent schools were only 138 to 5,959 ordinary schools.

The following table shows the rapid increase of grants given to convent schools since 1860:—[2]

YEAR.	No. of Schools.	Average Attendance.	Total Grants in Salaries, &c.			Per-centage of Increase of Average Attendance.	Per-centage of yearly Increase of Grant.
			£	s.	d.		
1860,	124	25,571	8,044	6	9	–	–
1861,	128	27,377	9,301	18	3	7·	15·6
1862,	129	28,008	10,143	13	2	2·2	9·
1863,	134	30,406	11,859	18	9	8·5	16·9
1868,	145	34,791	16,129	6	11	14·4	36·
Total increase from 1860 till 1868,	21	9,220	8,085	0	2	36	105

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[1] See Parliamentary Paper, No. 391, of 15th June, 1864, page 10.

[2] See Return to House of Commons, No. 430, June 24, 1864, p. 28, and for the year 1868, Board's Report.

CONVENT SCHOOLS.

Board's grants doubled.

It thus appears while the average attendance from 1860 to 1868 increased only about one-third, the grants from the Board were more than doubled.

"Local aid" very small.

"Local aid" to these schools does not appear to have kept pace with the increase of the State grant. The following table will show that it is not one-third of that given to ordinary schools.[1]

	Total Amount of Local Aid in 1868.	Amount for each Pupil in Average Attendance.
Ordinary Schools, excluding Convents, .	£55,391	3*s.* 7*d.*
Convent schools, ...	£1,911	1*s.* 1*d.*

The history of the establishment of these schools in various places reveals much that is unsatisfactory in its nature.

Supplant National schools.

In Clonakilty, Oughterard, and other places the ordinary National schools were denounced, though under Roman Catholic (and in the case of Oughterard, clerical Roman Catholic) management, that convent schools might be introduced and the ordinary National schools abolished.

Mr. *Wilson* (15950), states the circumstances connected with Clonakilty, and (15968) that the avowed object was to absorb the attendance of the existing National schools.

In Oughterard (16082–16084), a worse case than the Clonakilty, a vested school was shut up and a convent school established by the Board, though reported against by the Inspectors.

It is not expedient that action of this sort should be encouraged, still less that the funds of the State should be applied to such a purpose.

While I do not propose to disturb the connexion of existing convent schools I am opposed to their undue extension, and I am of opinion that the present restrictions should be maintained.

No new convent schools should be aided in localities where sufficient accommodation already exists in National schools.

Your recommendation (71), is "that henceforth the distinction between convent schools and ordinary schools should cease."

In my opinion the very nature of these institutions will render it impossible to carry out this recommendation, and your recommendations, 94 and 95, providing exceptional modes "for conducting the examination of members of religious bodies," establish the "distinction" which by 71 you declare "should cease."

Considering the history and character of these schools, believing it to be inexpedient that they should be extended so as to supplant lay teachers, and that it would be impolitic on the part of the State to aid in this work, I *cannot concur in your recommendation* (72) "that *the* rule *which prohibits the members of one religious community having more than one school is inexpedient and should be repealed.*"

UNITED OR NON-SECTARIAN EDUCATION.

The people are satisfied with united system.

The people of Ireland have to this hour expressed no desire for any change in the fundamental principles of the National system. On the contrary the proof is abundant and clear, that during the past thirty-eight years, they have manifested an increasing appreciation of it. Notwithstanding the continuance of emigration and a decreasing population, schools and scholars have annually increased.

One prominent and important fact proves how acceptable to the entire country the system of non-sectarian education is—namely, that there is scarcely a parish in the land without its National school, and not a district where the humblest peasant's child may not receive the advantage of a good literary education; whereas the British denominational system, with all the rivalry and constant competition of the religious sects, has left neglected eight thousand parishes.

The reports just submitted to Parliament, prepared for the education department by Mr. J. G. Fitch, and Mr. D. R. Fearon, on the education of the poorer classes of children in four of the great towns of England—Birmingham, Leeds, Liverpool, and Manchester—present a sad picture, and should lead those in authority to pause and weigh seriously the result, before lending themselves to change the fundamental principle of a system which has done so much for the education of the poorer classes in Ireland.

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[1] See Commissioners' Report for 1868, page 21, and page 226 and onwards.

NON-SECTARIAN EDUCATION.

—

You recommend a departure from the principle of united education, and the adoption, under certain circumstances, of "denominational schools."

Having regard to the evidence presented to us, I cannot concur in this recommendation.

To my mind the evidence is conclusive, that the united, or non-sectarian system should be maintained, and that the demand for denominational schools should be refused.

The witnesses in its favour are English and Irish.

The witnesses are English and Irish. The former were employed as Assistant Commissioners. The latter were orally examined by us.

You refused to appoint any Irishman as Assistant Commissioner, and selected for this important office Englishmen, whose educational experience was denominational, and whose sympathies it was to be presumed would be naturally in favour of denominational education.

The Assistant Commissioners.

Yet after some months acquaintance with Ireland, and much intercourse with intelligent and educated Irishmen, they generally declared against the denominational and in favour of the united system. At this conclusion they arrived after learning the wants and wishes of the people, and the opinions of the teachers of all grades and religious denominations.

Mr. Harvey

Mr. *Harvey*, whose district was chiefly rural and agricultural, with a population in the proportion of five Roman Catholics to one Protestant, says (N 132, 133, 134):—

> "132. In the ordinary National schools, however, there was, as we have seen, a considerable amount of mixed education, and as far as I could judge, the result of it was beneficial. In the first place there was not, and there could not be any tampering with the faith of the children on the part of either the teacher or the manager. I never heard anyone suggest even a doubt of the perfect security that the National schools afforded in this respect. I found also perfect good-will and kindly feeling existing amongst the children of different denominations, and the masters almost universally expressed themselves in favour of united education. I have before me the answer to an inquiry of mine on this matter from one of the most intelligent men and teachers whom I met in Ireland. It is significant in more ways than one. 'An experience,' he says, 'of over twelve years would warrant me in speaking favourably of the mixed system, but I feel bound to defer to the judgment of my ecclesiastical superiors on the subject.' Others expressed themselves more unreservedly, and all agreed that the objection to the system did not originate within but outside of the schools. The difficulties and disagreements apt to arise between children of different denominations, and to lead to serious quarrels, were treated by teachers as purely imaginary. But clergymen on the other hand, and more especially the Roman Catholic priests, were decidedly at variance with the teachers on this question.
>
> "133. The remedy proposed by those who objected to mixed education, was to make the schools denominational, and to allow each sect the full exercise of religious teaching. In regard to the minority it was urged that they could either have schools for themselves, or that if no special provision were made for them by the State, they would be no worse off than at present, but would be educated in schools supported by themselves, or if they chose in the National schools of other denominations. It is, however, useless to talk of their having schools for themselves. In many parts of my district Protestants are too few in number to have a good school exclusively for their children, who could get the benefits of a sound education only in mixed schools. If the proposed changes were made they might indeed be sent to the National schools, managed and taught by Roman Catholics, but altered as these would be if the free exercise of religious teaching were allowed at all times, they would be no fit places for mixed education, and the same arguments would apply against them, as mixed schools, which now apply against the schools of the Church Education Society and the Christian Brothers. It is not true, therefore, that the minority would be no worse off than they are at present. They would be limited to a choice between a bad school and a proselytizing school.
>
> "144. I found mixed education quite as general as could be expected; usually where there was a mixture of children of different creeds, the minority consisted of not more than five or six children. I heard of no evil effects from the united education in the National schools, but, on the contrary, only of those that were beneficial." (See also 123, 124.)

says united system is beneficial.

After stating that there was quite as much united education in his district as could reasonably be expected, Mr. *Harvey* adds (N. 126), that even where a sectarian school exists facts show "the parents were not ill disposed to a system of united education, and that all the opposition to it might be traced to clerical influence and represented clerical rather than national feeling."

Mr. *Harvey's* conclusion is thus expressed (N. 150):—

> "Nothing surprised me more than the desire that I heard expressed to make it more denominational than it was. I could not conceive how this could be done except by denationalizing it altogether, and I ultimately gathered that this was actually the result contemplated and desired. To me, on the contrary, it seemed that the aim and effort of all connected with it should be entirely in the opposite direction, and that if the system, which had confessedly done so much for Ireland in the past were to continue to do so in the future, every means should be taken to diminish its denominationalism."

Mr. Sidgreaves says mixed system prevails.

Mr. *Sidgreaves* (G. 88) testifies of Derry that in the country district the mixed system prevails—"the number of children belonging to the different religious denominations, varying very much according to the prevailing religious denominations of the population in the neighbourhood."

His experience of clerical as opposed to parental or national feeling was similar to Mr. Harvey's. (G. 92):—

> "If left to themselves, the people almost invariably look to the efficiency only of the teacher, quite irrespective of the creed to which he belongs; it is only when they are stimulated thereunto by their clergy that the latter point becomes a question of serious consideration."

Mr. *Sidgreaves* felt that his mission was to reflect the views of others rather than to give his own on the vexed question of mixed education. Yet he was constrained in reference to the country schools to say (G. 103):—

and denominational system would produce 'starveling' schools.

> "The denominational system, if carried out there at present would result in the exclusion of a large number of children from education altogether. The great drawback to the efficacy of the country schools consists now in their being too numerous and too small. As I have already stated the teachers complain that they are starving each other out. A school of a certain size, and with a certain attendance is absolutely necessary to enable the teacher to carry on at all. Multiply the present schools indefinitely, as would have to be done, if each child could only go to a school conducted by members of its own faith, and the term 'starveling,' which I have already heard, applied to some schools, would be applicable to nearly all."

Mr. Jack and

Mr. *Jack* (L. 314) whose district was West Connaught, tells us that "the people care more for good teaching than for anything else"—that where the teacher is efficient, children come out of adjoining parishes to attend his school in defiance "of threats of religious penalties," and that the people do not object to the mixed system, so far as to allow their objections to override such a consideration.

Mr. Laurie show that the people do not object to non-sectarian system.

Mr. *Laurie's* testimony is similar (H. 14):—

> "Nor do Roman Catholic parents personally object to the intercourse of their children with the children of Protestants. For example, I found even in a Church Education Society's school, twenty-six Roman Catholics being taught along with fifty-three Protestants, the reason being that no National school was accessible. This exceptional instance suffices to show that in the absence of intimidation the popular desire for instruction is so strong as to ignore the alleged risk of proselytism. I do not dispute that, supposing a National school were established in the locality alluded to, the Roman Catholics would adopt it, and with good reason; but I believe that if it proved to be a better school than the Church one, the majority of unbiassed Protestants would also not hesitate to avail themselves of it, in preference to their own.
>
> "In one other Church school adjoining a good National school, I found six Roman Catholics. These I understood to belong to the superior farming class, who prefer the higher social standard of the Protestant schools. The priests do not apply any pressure to the more independent classes."

In the same way, irrespective of clerical influence, Protestants prefer the efficient teacher, though a Roman Catholic, and with the school under Roman Catholic clerical management.

Mr. *Laurie* reports (H 13):—

> "That wherever a Church Education Society's School was not provided, the Protestants freely availed themselves of the National school; and that where the former existed a fair proportion preferred the latter where its superiority was manifest. In short, in so far as Protestant parents themselves are concerned, there can be no doubt that—while they naturally prefer a special school of their own type—their choice is mainly regulated by the quality of the instruction offered. For example, I found nine Protestant *juveniles* in Kilmallock National school, and but eleven *infants* in the Church school of the same town; and in the Limerick Boys' and Girls' Model School, 196 Protestant pupils under Roman Catholic teachers, while five schools, directly or indirectly, connected with the Protestant Church in the same city exhibited an aggregate attendance of only 73."

Presbyterians in favour of it.

Presbyterian feeling in the matter of united education is exhibited in cases mentioned by Mr. *Richmond*, of the Belfast district. I quote from his report two cases. In one the patron is a layman; in the other a clergyman. South Taylorstown, of which Mr. J. B. Black is patron, contained on its rolls the names of 159 children, viz.:—Established Church, 10; Roman Catholic, 63; Presbyterian, 79; others, 7. Total, 159.

He says (F 126):—

> "It is in fact a genuine instance of the united system of education honestly carried out. Mr. Black is a Presbyterian. The master of the school is a Roman Catholic, and he is assisted by his daughter, as female assistant, and his son as monitor. The whole staff, in fact, is Roman Catholic. Mr. Black points proudly to his school as an example of non-sectarian education, and the master is perfectly satisfied with his position, and said that in his experience Presbyterians would always treat a man well, whatever his religious belief, so long as he did his duty."

F 127:—

> "Again, Glastrey National school in the county Down is under a Roman Catholic master. He was originally appointed in 1842 by a Presbyterian layman to a school then situated close to Glastrey called Gransha National School. That school was transferred to and amalgamated in the present Glastrey school, and the master was transferred with it. Since 1842 the patronship of the school has passed through several hands, all Presbyterians, and he has still been suffered to remain; and now, to the credit of that gentleman be it said, the patron is the Rev. J. Rowan, a Presbyterian minister in Kircubbin. This too is a mixed school, the proportions being—Established Church, 8; Roman Catholics, 102; Presbyterians, 55. Total, 165."

Country priests friendly,

Mr. *Richmond* (F 5) indicates that where the Roman Catholic bishop has not pronounced emphatically against the united system, as in the Armagh diocese, country priests regarded it with no unfriendly eye.

also clergy of Established Church,

Mr. *Sidgreaves* (G 95) testifies that while the priests oppose, "the majority of the clergy of the Established Church look with favour on the present mixed system of education," and "the Presbyterians as a body, lay and clerical, thoroughly approve of, and are very energetic indeed in their efforts to maintain it."

and National teachers in Connaught,

Mr. *Jack* (L 366), in reference to Connaught, reports that "a decided majority of the National teachers consulted are opposed to denominationalism in any shape." He gives in Appendix C, in answer to his circular, the replies of several laymen in favour of the present system.

Sir *R. L. Blosse*, bart., says :—

> "Any tampering with it would do incalculable harm."

P. Denis Browne, esq., says :—

and country gentlemen.

> "I can hardly conceive that any man whose mind is free from party bias, can look upon the National system in and for Ireland otherwise than as a national blessing, or than as the system adapted above all others to promote a kindly feeling toward each other in the scholars, and a feeling of loyal reverence for a government which provides equally for all children under it the means of becoming honoured and useful members of the great commonwealth."

Edmund Perry, esq., Beleek Castle, says :

> "A denominational system of education would but draw a darker line of demarcation between the respective persuasions, embitter sectarian animosities, and retard if not render impossible the fusion of races and parties nowhere so likely of accomplishment as in the common form and common playground of a school."

Similar testimony is supplied by the Assistant Commissioners from other parts of Ireland.

Similar testimony from Kerry

Mr. *Balmer* (M 95, 96, 92) from Kerry district gives the opinion, in their own words, favourable to non-sectarian education, of the Rector of Kenmare, the Very Rev. the Dean of Ardfert, the Ven. J. O'Sullivan, P.P. of Kenmare and Vicar-General, who "was educated in a mixed school, . . . found it useful in afterlife, and would like to see it now." He added (M 98) :—

> "In a similar spirit Mr. Herbert, M.P. for Kerry (who in an address to the electors some time ago pronounced in favour of a denominational system), informed me that he was now more favourable to mixed education."

Mr. *King*, from the Dublin district, supplies similar testimony (D pages 71–74, &c.) I need not multiply proof.

and from Dublin,

Testimony to this effect, as the Assistant Commissioners' reports show, comes from all parts of Ireland, and from Roman Catholic as well as Protestant districts.

and all parts of Ireland.

These Commissioners speak of the advantages of the mixed system.

Its tendency is to promote harmony, to check religious animosities, to soften party feeling, and to remove prejudice.

Non-sectarian system promotes harmony.

Mr. *Sidgreaves* (G. 104, 105) says :—

> "There is another question, too, arising out of this matter which certainly ought to be answered before any final solution is arrived at, and that is whether the system of educating together children of different creeds has the effect of toning and finally checking those religious animosities which at present are the cause of so much mischief in the north of Ireland."

He adds :—

> "The general impression would appear to be that it has."

See also Mr. *Jack*, already quoted (L. pages 413, 414). His remarks from L. 348 onward, on "feelings probable under denominational system illustrated by cases," should be read attentively.

Mr. *Harvey* (N. 132) says :—

> "I found also perfect good-will and kindly feeling existing amongst the children of different denominations."

(N. 144) :—

> "In connexion with this subject I may be allowed to state that in towns where the line of separation between the different sects was very marked, where Protestants were all taught in one school by themselves, and Roman Catholics in seminaries of their own, instances of bitterness of feeling on the part of mere children towards persons of a different faith were brought under my notice. If this was due to the fact of their separation in schools it is indirectly a strong argument against denominational and in favour of united education. The latter, it would appear, may soften, or at least restrain animosities, the former can only intensify and exasperate feelings already sufficiently strong."

It is the system best suited to the circumstances of the country.

Is adapted to the circumstances of the country.

Small Protestant minorities are scattered over the south and west, and Roman Catholic minorities over the north. The Bishop of *Ossory* (20617) admitted the existence of very small Protestant minorities in the parishes of his diocese where in a separate school the average attendance would be 4, 6, or 8 children.

Dr. *Newell*, Secretary to the National Board, who has travelled over Ireland in the service of the Board as District and Head Inspector, says :—

> "25013. As to the schools in the south and west of Ireland, what is your opinion with regard to the mixed element?—There, of course, the mixture is small because the Protestant element is very small. But then it is to be borne in mind that one-third of the entire number of Protestants of the Established Church consists of minorities varying from three to ten and fifteen who could not possibly have a school for themselves. These, I think, partake freely of the education given in the schools under Roman Catholic patrons and managers."

Roman Catholic minorities are also found throughout the country.

Bishop *Dorrian* (8872) admits their existence and that "they have no choice" but are

NON-SECTARIAN EDUCATION.

dependent for their education in schools not under Roman Catholic managers, and that these minorities "are very numerous" (9064) in the north of Ireland.

Yet when questioned in view of the changes demanded by the bishops how he would provide for the education of such minorities he replied, "simply by letting the children do the best they can" (9085).

Dr. *Keane*, Roman Catholic Bishop of Cloyne, when asked, are there not large numbers of Catholic minorities in country districts replied :—

> "15837. I believe there are, and I believe there would be a difficulty in meeting the case."

The cases are numerous, and under the present system there is no difficulty in meeting them. Minorities are protected. They experience no inconvenience though they should be outnumbered by four hundred to one. Any change would be an injustice alike to Protestants and Roman Catholics. How could they be provided for in such cases as the two following which I select as illustrative?

Mr. *Sidgreaves* states the Roman Catholic case (G. 90) :—

> "In the country districts about Coleraine, the Roman Catholic population seems to be thin and scattered. In five of the schools that I examined there were no Roman Catholic pupils at all, and I was assured by the teacher, in each school, that there were none in the neighbourhood; five other schools that I examined contained altogether an aggregate of only twelve Roman Catholic pupils, and in four of those schools the teacher informed me that there were no other Roman Catholic families in the neighbourhood except the families to which those children belonged."

Mr. *Laurie* states the Protestant case (H. 17) :—

> "The practicability of unmixed schools is, in my district excessively rare, and exceptions can hardly be recommended as a basis for a general measure. For under any less comprehensive arrangement than the present one, what, for example, would become of the average of three Protestant pupils in attendance at the ninety-two National schools visited by me? The establishment of separate schools for their benefit would obviously be the climax of absurdity."

The conclusion may be stated in the words of Mr. *Jack* (L. 314), relative to minorities in his district:—"If the National schools were practically closed in their faces, they would scarcely have any chance of education." *See* also *Sidgreaves* (G. 103), *Harvey* (N. 133.)

In a system supported to a large extent by public funds contributed in common, these minorities whether Protestant or Roman Catholic should not be compelled by the State either to attend an inferior school or a school at an inconvenient distance :—

> "Is it not almost absurd that a public school for the education of the poor should be founded on principles which would exclude from it its most natural scholars, the children in its immediate neighbourhood? And is it to be tolerated that a system should be introduced rendering it necessary that a child whose parent is willing to make provision for his religious instruction out of school-hours should be compelled to go to a school miles away, often through cold and rain, when there is a State-paid school near his father's door."

The rights of minorities can only be respected in accordance with the principle of civil and religious liberty as now understood. Every State-aided school should for secular instruction be equally available to all irrespective of creed. There should be no religious impediment to prevent any man from sending his child to the nearest and best school aided from the public funds.

On this principle the present National system is based.

Best calculated to promote efficiency

It is the best system for promoting efficient schools.

Very small schools imply inferior teachers and an inferior education. Establish a denominational system as now demanded and there are hundreds of districts where two or three "starveling schools" would take the place of one existing efficient school.

The Commissioners of National Education have, through a mistaken policy, so administered the system that schools are already in many places too numerous, and the attendance too small to secure the services of efficient teachers. Denominationalism would aggravate the evil.

Mr. *Harvey* says (N. 14) :—

> "I was disposed sometimes to think that National schools were set down too close together. The consequence was that schoolmasters were obliged in order to secure a sufficient number of scholars to undersell one another and even to take children without any fee at all. In some places I was told that on the slightest cause of offence scholars were withdrawn and sent to other schools in the neighbourhood. In a non-vested school in the department of Athlone, the facilities for removing to another of the same kind were urged as the main reason why an average roll of 85 boys yielded only £1 a year of fees, and at a very wretched school on the borders of Westmeath and King's County the same reason was given for the miserable return of 30*s.* from an average roll of 150 boys and girls. They had a choice, I was told, of seven schools at no great distance from one another. The school in question might have been sacrificed without any loss to the public service, and I looked on its existence as a case in which the National schools were too numerous, considering the cost thrown upon the Government. In this particular instance although the numbers on the roll were 150 the attendance was only 52."

Mr. *Sidgreaves* (G 5) says of the whole of his district, "I am satisfied that the school accommodation is ahead of the requirements of the people," that "in some districts they are far too numerous, and the teachers complain that they are simply starving each other out."

NON-SECTARIAN EDUCATION.

Mr. *Richmond* says (F 19):—

> "An almost universal complaint is raised by the teachers of the country National schools, that there are far more schools than are really wanted, and they are all bidding one against another for children."

After giving (F 20) instances of undue multiplication of schools, he states the result (F 22).

> "The schools must have a small number of pupils, and generally inferior teachers, because a high class teacher can do better for himself at a larger school."

Mr. *Jack* who gives much information as to the evils of denominational rivalry already existing, says (L 111):—

> "Of the remaining indifferent Mission and National schools, I consider three of each kind as spoiled by a competition, which except possibly from the religious view-point is attended by none but evil consequences. At B, for example, there are three schools, all on the road-side, within three-quarters of a mile of each other—the Mission School, with an average attendance of eight, the Monastery School, with an actual attendance of seven, the National Female School with nineteen present. One good school creditably managed and taught, would do better work than the three together."

What is really wanted is a Board to administer the present system, so as to promote its efficiency as was designed by its founders. In the interests of education itself not only should unnecessary multiplication of schools in the future be prevented, but "starveling" schools should be abandoned and measures adopted for amalgamating schools where they are too numerous.

and economy.

The non-sectarian system is preferable on the ground of economy.

Properly administered there would be a saving of funds to the State and to families. Assistant Commissioners censure the Board for having so administered the system that the efficiency of the schools has been marred, and the public funds wasted. See *Richmond* (F 515), and *Cumin* (K 51) who, after "a wide survey" describes the evil effects of the Board's policy in multiplying "inordinately the number of schools," and unnecessarily increasing expense, and concludes in these words:—

> "It is obvious therefore that having regard to the work done the number of schools and teachers is excessive, and the cost at which they are maintained is unnecessarily increased."

A leading object with statesmen should surely be to promote an efficient system of public education *at the least possible cost* to the State and the community.

Demand of Roman Catholic Bishops should not be granted.

To grant the demands of the Roman Catholic bishops would be to ignore all the evidence and objects we have now stated.

These demands are thus summarized by Bishop *Dorrian* (9146)—

> "We could not but seek a denominational education, inasmuch as having received from God charge of the children, for we could exercise no charge without having proper authority to control them.
>
> "That is a Catholic principle that cannot be got rid of."

Bishop *Keane* maintains (15686) that secular education is so interwoven with religious that you might as well attempt to separate the body and the soul, and therefore the bishops assert their "right to control the education in its entirety."

Is not by any Catholic country.

This claim, they acknowledge, no Catholic country in the world has conceded.

The Catholic bishops possess it in England.

Bishop *Keane*—

> "15689. Mr. *Justice Morris*.—Is there to your knowledge any country at this moment in the world in which the Catholic bishops have the exclusive control of education in its entirety?—They have it in England. It is allowed in England to the Catholic bishops.
>
> "15690. Is there any other?—I am not aware there is any other country."

Their authority for the claim is the command of Christ, "Go and teach all nations."

> "Dr. *Wilson*.—To whom is that addressed?—Addressed to the rulers of the Church.
>
> "15890. Which church?—The Church.
>
> "15891. Which church?—The Church founded by our divine Lord.
>
> "15893. May I ask for information—Do you recognise the Established Church of this country, or the Presbyterian Church, or any other section, as forming part of the visible Church?—No.
>
> "15894. Then your claim is for the section of the Church to which you belong to control the education of the people?—Yes."

Modified mixed system.

Denominational schools.

It is felt that this claim is so absolute and extensive that it is not likely to be granted. Hence, suggestions have been made in favour of a modified mixed system; and hence your recommendation of a class of denominational schools.

Assistant Commissioners opposed to.

The Assistant Commissioners, who have considered the question in this aspect, are opposed to a modified or double system, and, so far as education is concerned, would regard such a change as retrograde and injurious.

Mr. *Jack* (L. 346) says—

NON-SECTARIAN EDUCATION.

"In fact, if it is to be adopted at all, the denominational system may just as well be adopted frankly and all at once. A part of it would be less satisfactory than the whole. And after its principle is accepted, any limitations on it only imply a brief and injurious conflict, in which the State must infallibly be defeated a second time." (*See* also L. 344.)

Very remarkable is the evidence of Mr. *Renouf*, who inspected the South-Eastern District, principally Roman Catholic, and embracing the cities and towns of Waterford, Kilkenny, Clonmel, Thurles, &c. He says (I. 43)—

"Before my visit to Ireland my predilections were in favour of the denominational system, with which I was familiar in England. I had always heard it spoken of as an injustice that the Irish should be debarred from a privilege which is conceded to the English; but the circumstances of England and Ireland in this matter are utterly different. The denominational system in England exists, not by any means as the best possible system, but as the only one which was possible at the time that it was created. Half of the funds by which the schools are supported are raised by voluntary contributions almost entirely by the clergy of the various denominations; and this is an essential part of the system, which has but little chance of being accepted in Ireland. In England the adherents of the various churches and sects are in many places so numerous as to provide a supply of children for the denominational schools. Wherever this is not the case the denominational system is at fault. In a country parish, where the majority belong to the Established Church, it is quite impossible to provide efficient separate schools for Baptists, Wesleyans, Independents, and Roman Catholics. Yet these minorities have a right to be educated, and that in such a way that their religion should not be tampered with. Cases like these are met by the National system in Ireland; they will sooner or later have to be met by a similar system in England. To adopt the denominational system in Ireland would be taking a retrograde step, for which that much injured country would have little reason to thank us."

Mr. *Laurie* is of opinion (H. 106):—

"Provided the system is left undisturbed and the suggested improvements are effected, the people of Ireland will be at no distant date on a par with the best educated nations of the world."

But thus to educate the people is not the object of the party represented by Cardinal *Cullen*. He says (27150):—

"I think the requirements for the teaching in these National schools ought not to be too great. I would teach the children to read, to write, and to cipher as far as the Rule of Three and Practice, and I would give them a practical and well-founded knowledge of the doctrines and duties of religion, and some little account of the history of the Scriptures and the Church. I would not compel them to enter into discussions on grammar, or the Greek roots, or mammalia or marsupiata, and other classes of animals, and similar questions that are not necessary for the poor people. Too high an education will make the poor oftentimes discontented, and will unsuit them for following the plough, or for using the spade, or for hammering iron, or for building walls."

That the system should not be altered Mr. *Laurie* argues (H. 40, 3):—

"Farther, it appears that a denominational system, plus a conscience clause, would not give satisfaction to the Roman Catholic hierarchy, or prove suitable to the requirements of the country. The bishops' manifesto is, on this point, explicit and conclusive—'All restrictions upon religious teaching to be removed; the fulness of distinctive religious teaching to be permitted to enter into the course of secular instruction; full liberty to be given to the performance of religious exercises and the use of religious emblems,' &c., &c. Not only would this be impracticable under a 'mixed' system, but the tone of the demand is obviously discordant with any practical solution short of the maintenance of the existing scheme.

"For it should not be forgotten that even in England a conscience clause of a practically permissive character is not to be regarded as an infallible specific against proselytism, since it is quite possible to contrive a variety of sufficiently tangible pretexts for the dismissal or, at least, the exclusion from special schools of children belonging to an 'objectionable creed.'"

To the same effect is much of the evidence advanced by witnesses examined by us.

I ask attention to only a few of these. They belong to different religious denominations.

Inspectors and others testify that schools are too numerous,

That *schools are abundant, and, in many districts, too numerous*, they unite in testifying.

James Wilson, esq., A.M., barrister, and formerly an Inspector under the Board, gives strong evidence against the Commissioners who yielded to pressure and foolishly expended the public funds in the undue multiplication of schools (15965–15969, and 15990–15992).

Mr. *O'Hara*, Inspector, testifies (26820) to "the multiplication of schools beyond the requirements of the service," and that "there are too many schools." Even when the Inspector (26827) has reported that there was no particular necessity for a school at all in a place "between two other National schools which were only two and a half miles apart from each other, in a thinly populated rural district, and neither of which had a large attendance," the Board granted aid to a new school.

and mixed.

The schools are mixed. Protestant children attend schools under Roman Catholic managers and teachers. Roman Catholic children attend schools under Protestant managers and teachers. Teachers affirm this. *Matthews* (18399–18401), *Gallagher* (19189–19190).

Inspectors of all ranks and religious denominations affirm this.

Mr. *O'Hara*, whose district is Clonmel, where the population is principally Roman Catholic, says:—

Non-Sectarian Education.

“26688. About one-half the schools have a mixed attendance.
“26691. I found several schools with three, four, six, or eight, or ten Protestants.”

The Very Reverend Dr. *Warburton*, Dean of Elphin:—

> “20892. Are you in favour of the system of National education as at present administered in all departments?—I could not be otherwise, because I never found it to fail during twenty years under most difficult circumstances. During that whole period people were telling me ‘it's a failure, we cannot have mixed education.’ I always had mixed education wherever I was. During upwards of twenty or twenty-five years in which I have kept these schools, I never had a single instance of religious dissension in them.
> “20893. Were all your schools mixed?—Yes.”

The Very Reverend *James Byrne*, Dean of Clonfert, testifies (21558–21564) that, though there are other schools in the parish under Roman Catholic management, “about ten or a dozen” Roman Catholic children attend each of his schools for convenience and through preference for the master.

He also states that this action is reciprocal (21565), and that of his own parishioners “in one Roman Catholic school there were twenty Episcopalian children in attendance.”

The Right Honorable *Alexander Macdonnell* says:—

> “23719. There is a vast amount of united education taking place in Ireland. Eighty-nine per cent. of the Protestants attending the schools are in schools attended by Catholics. The amount of united education has risen very nearly to the maximum it is capable of attaining, namely, of having the whole minority attending mixed schools.”

Progress and success of non-sectarian system.

At page 11 of the Report for 1868 of the Commissioners of National Education, one-half of whom are Roman Catholics, the following table is given, which shows the percentage of schools from which returns have been received, exhibiting a mixed attendance of Protestant and Roman Catholic pupils for the years:—

	1863.	1864.	1865.	1866.	1867.	1868.
Ulster,	81·6	80·9	81·6	83·3	83·9	83·2
Munster,	32·8	32·0	33·1	37·6	40·5	40·1
Leinster,	40·8	40·4	41·6	47·6	48·0	48.5
Connaught,	45·1	45·0	44·5	48·1	50·5	48·9
Total,	54·6	54·1	54·7	58·4	59·8	59·3

This gradual, and since 1865, large increase of mixed attendance at schools is proof of the success of the non-sectarian system of education.

Several witnesses have testified that parents send their children to the school where they are likely to be well taught, irrespective of their religious instruction or the religious denomination of the teacher.

Dean *Atkins* 20752–20754.

Dean *Byrne* 21680, 21681.

Mr. *Hunter* 3302. Mr. *O'Hara* 26848–26697, 26698.

Protestants prefer National to Church Education schools.

Protestants prefer it; and Roman Catholics.

Mr. *O'Hara* 26751–26754 says that Roman Catholic children leave the vicinity of towns, Clonmel and Carrick-on-Suir, where the Christian Brothers have schools, and go a distance of three miles to good National schools in the country.

The Rev. *F. Petticrew* says:—

> “16517. As a general rule with parents when they are not coerced, the question of the religious denomination of the teacher is altogether subordinate to the question of convenience and the character of the education that is given in the school.”

The Roman Catholic laity do not wish the united system changed.

I quote Roman Catholic witnesses.

Roman Catholic witnesses.

Stephen De Vere, Esq., formerly M.P. for the county of Limerick—

> “20286. Is very much in favour of the National system. Gives it his hearty concurrence and support, and considers it very efficient.
> “20290. Then do you agree in this (a bishop's opinion):—‘That no other than a denominational system of education will ever be efficient in Ireland?’—No, I do not.
> “20472. Do you consider that at the present time confidence in the National system is increasing or diminishing?—Very much increasing, and very deservedly increasing.”

Mr. *O'Hara*, a Roman Catholic Inspector:—

> “26693. Sir *R. Kane*.—From your acquaintance with the Roman Catholic middle-class population in your district, and from your knowledge of their wishes, do you think there exists amongst them any very strong desire to replace the present system of united education by a strictly denominational system?—So far as I can form an opinion from conversation with Roman Catholics in the district, I don't think there is any desire to change the mixed system for the denominational system. I think the contrary feeling prevails.”

J. Lowry Whittle, Esq., a Roman Catholic barrister, who has (24080) studied the question and conversed with Roman Catholics continually on the subject, and sought their opinions about it whenever he had an opportunity, testified (24081):—

NON-SECTARIAN EDUCATION.

"All my inquiries on the subject led me to the conclusion that the laity generally attached a great deal of importance to the system—believed that it was a very great boon to the country."

Roman Catholic clergy approve of the system,

Roman Catholic parochial clergy favour the system, and do not approve of the action of their bishops. Hundreds of these clergy are managers of National schools.

Mr. *De Vere* testifies :—

"20299. Dr. *Wilson*.—Do you find the managers of those schools equally pleased so far with the system?—Yes.

"20300. I think you have said that for the most part the managers of those schools are Roman Catholic clergymen of the districts?—Yes. During the period I was manager of the late Lord Monteagle's schools, I was the manager, and the Roman Catholic priest was not.

"20301. But with regard to the schools generally through the county of Limerick the Roman Catholic clergy are the managers?—I believe in a great majority of cases.

"The two religions," he adds (20436), "are educated together in the ordinary National schools, and these are carried on with the entire consent and approbation of the Roman Catholic clergy and the country."

Mr. *O'Hara* shows (26790) in reference to one branch of the system that the clergy have no personal objection, but consider themselves treated badly in being prohibited by the bishops.

and Roman Catholic laity ;

James Wilson, Esq., says, "The Catholic laity are favourable to the present system" (16183, 16027–16028).

Presbyterians and Wesleyans ;

Presbyterians approve of the principle of united education.

The Wesleyan Methodists of Ireland also approve, and in 1860 placed their schools in connexion with the Board.

Also clergy and laity of Established Church.

The clergy and laity of the Established Church in favour of non-sectarian education are rapidly on the increase.

Dean *Atkins* of Ferns (20765, 20766) is examined :—

"20784. The *Chairman*.—Are the younger clergy, those who have been ordained within the past few years, more favourable to the National Board than the old ones?—I am sure they are."

Dean *Byrne* of Clonfert says (21614) :—

"Almost all the clergy of the Church in the neighbourhood of Omagh are supporters of the National Board."

A document was produced by this witness (21794), being a declaration in favour of united secular education by members of the Established Church (21795), dated April 9th, 1866.

"21796. Mr. *Gibson*.—Give the analysis of the signatures?—The Lord Primate of all Ireland, 1 ; the Lord Justice of Appeal, 1 ; noblemen, 45 ; bishops, 5 ; deputy-lieutenants, 146 ; justices of the peace not deputy-lieutenants, 636 ; clergymen, 733 ; professional men, country gentlemen, and merchants, 800 ; miscellaneous signatures, about 387. Total, 2,754.

who declare in favour of.

"DECLARATION.

"We, the undersigned members of the United Church of England and Ireland, desire to express our earnest hope that the principle of united secular education, as opposed to the denominational system, may be maintained in Ireland. Without pledging ourselves to an approval of the National system in all respects, we entirely admit the justice and policy which protects scholars from interference with their religious principles, and thus enables the members of different denominations to receive together in harmony and peace the benefits of a good education."

Not only are Protestants of all denominations in favour of united education, but priests and laity of the Roman Catholic communion also.

Roman Catholics opposed to Parliament carrying out the Bishops' views,

It is believed Roman Catholics deprecate the Government or Parliament of the nation carrying out the views of the bishops.

Mr. *O'Hara* answers :—

"26791. Lord *Clonbrock*.—Is it your opinion the priests look upon the episcopal prohibition as a hardship?—Such is my opinion.

"26858. Dr. *Wilson*.—In the cases of Roman Catholic children attending the model schools in Clonmel, whose parents are deprived of the sacraments, have you reason to believe they would regard it as a great hardship if the Government or Parliament of the country would carry out the views of the bishops as against their free action in the matter of education?—As far as the lower class of the laity are concerned they are pretty indifferent upon the subject. As far as the middle class are concerned I believe they would prefer the mixed system to a concession to the views of the bishops."

Mr. *Whittle's* evidence, pp. 1077 to 1085, should be read with deep attention. He shows that the bishops' demand for "freedom of education" is the opposite of what the words convey to an ordinary mind, that the Roman Catholic people (24115) do not ask for denominational education, that their silence does not imply (24117–24119) acquiescence in the views of the bishops, and that the priests do not enter into their designs.

and helping them to hold this country as a nursery of ultramontane action.

After showing (24083) the ultramontane influence at work to grasp education everywhere, and that the authority claimed by the Cardinal and Bishops in this country (24086) is not conceded to the Church in any part of the world, he asks in the *interests of his fellow Roman Catholics* (24092) that the Legislature shall not abdicate its functions, and "make itself a mere registry office of the views" of the Bishops, and help them (24109) "to hold this country as a nursery of ultramontane action."

PROSELYTISM.

PROSELYTISM.

No proselytism in National schools.

To induce us to recommend a change to denominationalism, it has been alleged that the friends of united education have used it for proselytising purposes. No reliable proof has been furnished in support of this charge.

Dr. *Denvir,* Roman Catholic Bishop of Down and Connor, declared in 1854 :—

> "The schools for the education of the poor which immediately preceded it (the National system) were considered to be conducted on what are called proselytising principles, and a great deal of perturbation of mind prevailed in society in consequence of the attempts at proselytism which were made. The Roman Catholic body considered it to be a great boon to have a system of National education established, according to which their children could have proper instruction without their faith being in any way endangered.
>
> "8626. As a matter of fact, on the one side or the other, are their imputations with respect to National schools that attempts at proselytism have been introduced into the schools, or have been successful. I must state that I never knew of an actual case, and never heard of an actual case of proselytism in any National school in Ireland. Whatever attempts may have been made by this master or by that master, or by this mistress or that mistress, to influence the minds of the children—and I have heard there have been some futile cases of that kind—I never knew one of them to be effectual."

He adds :—

> "I think I may speak with some confidence on that point, not only as to the diocese of Down and Connor, but as to any part of Ireland."

Dr. *Dorrian,* his successor, acknowledges that Roman Catholic minorities are safe under the present rules of the National Board :—

> "9158. Rev. Mr. *Cowie.*—For Roman Catholic minorities, do you think if the present safeguards were maintained it would be sufficient?—Yes, and I think the Government would be doing the best they could. I think no Government is bound to optimism. I think it is not bound to provide assistance which would meet every possible case or exception."

Dr. *Keane,* Roman Catholic Bishop of Cloyne (15560) has no complaint against the National Board of laxity in enforcing the rules established to prevent any suspicion of proselytism.

Myles O'Reilly, esq., M.P., who declares himself (15090) "accountable for a very voluminous and very expensive return which was laid before Parliament" relative to this subject, acknowledges, notwithstanding the four volumes of returns, that he cannot name one case of actual proselytism, and that considering the efforts made to establish a single case the results are very small (15110–15114).

Judge *Warren* (15372) and Lord *Oranmore* (13459) do not know that one case of proselytism in connexion with the National system has been proved or sustained :—

Mr. *Macdonnell* denies the existence of proselytism in the strongest terms (11323) :—

> "I have had twenty-nine years' experience of united education in Ireland, and I have never known a single case of proselytism to take place during the whole of that time."

Mr. *Sidgreaves,* Assistant Commissioner, testifies (G. 83) :—

> "Although in constant communication with persons of all classes and of different religious beliefs, I never heard even an insinuation against a teacher on the subject of proselytism."

The following statement, made by the present Lord Chancellor of Ireland when Attorney-General in his place in the House of Commons, June 18, 1863, is thus shown to be true up to the present hour :—

> "Some thirty years had passed, and the National system of education had dotted the country with school-houses from the centre to the sea, and had pervaded every hamlet and hovel of the land with its far-reaching influence; and during that time not one single instance of proselytism had been established with reference to any of those schools (cheers). Was he wrong then in asserting that these schools had been a blessing and a benefit to Ireland? What had occurred had demonstrated that the system was accepted by the Irish people as one of the greatest blessings ever conferred upon them. In 1833 there were 789 schools and 107,000 pupils, and in the year ending with 1862 there were 6,010 schools and 811,973 children attending them (cheers).
>
> "These were the facts in reference to the acceptance of the system by the people of Ireland (loud cheers).
>
> "The question was whether the principle of Mr. Stanley's letter was to be maintained, or whether a denominational system was to be imported into Ireland. Anything more injurious to the people of Ireland, or to the Church of which he was a member, than such a change he could not conceive."

Your own Report to Her Majesty affirms (page 521) "that notwithstanding the danger of proselytism which the opponents of the mixed system apprehend, the practical working has been such as to leave scarcely any trace of this result."

With such evidence before me as to the benefits of the present system, and its general acceptance by all classes in the community, I strongly deprecate any interference with its fundamental principle namely a "combined literary and a separate religious education."

I am entirely opposed therefore to the recommendation to aid "denominational schools."

On the contrary, I concur in the opinion of the late Most Rev. Dr. Kieran, Roman Catholic Primate, as expressed before the Lords' Committee in 1854.

> "I think it would be a great evil to disturb the National system as now existing."

MODEL SCHOOLS.

MODEL SCHOOLS.

Mr. Stanley's letter.

In Mr. Stanley's letter of October, 1831, addressed to the Duke of Leinster, the following occurs:—

> "The Board will be entrusted with the absolute control over the funds which may be annually voted by Parliament, which they shall apply to the following purposes . . . . . .
>
> "4th. Establishing and maintaining a model school in Dublin, and *training teachers for country schools.*"

One Model school inadequate.

It was soon felt that one model school in Dublin would prove utterly inadequate for the work of "training teachers for country schools," and in March, 1834, the Commissioners drew up and presented "to His Majesty's late government a sketch of a plan for placing the education of teachers upon a more efficient footing," stating as their reason that in their Dublin Training Institution they had "not been able to do more than instruct a small proportion of the schoolmasters now engaged in their schools without doing anything towards raising up a body of adequately educated teachers."[1]

In their report for 1835 the Commissioners unfold their plan:—

Thirty-two considered necessary.

> "We are of opinion that in addition to the general training institution, thirty-two district model schools should be established, being a number equal to that of the counties of Ireland; . . . . and that hereafter each candidate for admission to the training establishments should undergo a preparatory training in one of them."

The Commissioners hoped through this instrumentality that—

> "A new class of schoolmasters may be trained whose conduct and influence must be highly beneficial in promoting harmony, morality, and good order in the country parts of Ireland, ... trained to good habits, *identified in interest with the State*, and therefore anxious to promote a spirit of obedience to lawful authority, we are confident that they would prove a body of the utmost value and importance in promoting civilization and peace."[2]

In a similar spirit, and anticipating similar benefits, the late Right Rev. Dr. Doyle, Roman Catholic Bishop of Kildare and Leighlin, thus addressed his clergy:—

> "The rule which requires that all teachers henceforth to be employed be provided from *some model school*, with a certificate of their competency, will aid us in a work of great difficulty, to wit, that of suppressing hedge schools, and placing youth under the direction of competent teachers, and of those only."[3]

The necessary funds were not placed at their disposal, and in consequence they were unable to carry out this scheme; but in their Report for 1837 they declare it to be "essential" in order to "render it (the National system) fully productive of the good which it is calculated to confer upon the country."[4]

Again, in 1840, they say:—

> "We trust that the means that may hereafter be placed at our disposal will enable us to carry into effect our plans for securing the services of masters and mistresses fully competent to discharge the important duties confided to them."[5]

Approved by Government.

And at paragraph twenty of same report the Commissioners refer specifically to the plan propounded in 1837, which, they say, was "approved by Her Majesty's Government."

In 1842 they published their Rules at length, and in the abstract there given of the trust-deed for vested schools, it is stated that:—

> "All teachers . . either after their appointment or previously, shall hold themselves in readiness when called upon to attend at the general normal establishments in Dublin or at one of the *district model schools* hereafter to be opened."[6]

In 1844, at paragraph 39 of their Report, the Commissioners say:—

> "It only remains for us to advert to a communication which we have already made to Your Excellency as to the necessity of having model schools established under *our own immediate direction* in our several school districts. We are satisfied that such institutions would tend powerfully to the improvement of our schools in general."

In 1845 they called on their Superintendents or Inspectors to recommend sites for district model schools. As soon as it became known that they were prepared to erect these schools applications were forwarded from clergy and people of all denominations. It is possible the Government were induced the more readily to grant the money for this purpose by a memorial presented to the Lord Lieutenant in 1840 from the Roman Catholic bishops, in which they stated their opinion :—

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[1] See Vol. I., Commissioners' Reports, page 122, Secretary's letter to Sir Henry Hardinge, and page 124, paragraph 10, of Report for 1837.

[2] Vol. I., Commissioners' Reports, pages 18 and 20; Report for 1835.

[3] Vol. I., Commissioners' Reports, page 154; Bishop Doyle's circular to his clergy, dated December, 1831.

[4] Vol. I., Commissioners' Reports, page 124; Report for 1837.

[5] Vol. I., Commissioners' Reports, page 158, paragraph 9; Report for 1840.

[6] Vol. I., Commissioners' Reports, page 210, Appendix to Report for 1842.

Roman Catholic Bishops' memorial of 1840 in their favour.

> "That it would be very desirable to have a model school in each of the four provinces, as such an establishment would inspire the inhabitants of the province with greater confidence in the system of National Education."

It will thus be seen that the Commissioners never lost sight of this essential part of their training system. Notwithstanding this you adopt in your Historical Sketch, page 208, the words of Messrs. Cowie and Stokes in their special Report A, par. 25 :—

> "From 1835 the Commissioners' Reports are silent respecting district model schools until 1844."

First six established.

In 1846 the Commissioners announce that several applications offering sites for model schools had come to them, and that they had selected six, and would proceed at once with the erection of suitable buildings. These were Coleraine, Ballymena, Newry, Bailieborough, Clonmel, and Dunmanway. On the selection then made you again adopt, on same page, the words of Messrs. Cowie and Stokes (A. 28).

Reference to in Report A.

> "Mr. Stanley, in introducing his new plan to the House of Commons upon 9th September, 1831, explained that the Parliamentary grant must be withdrawn from the Kildare-street Society, because while 'five-sixths of Ireland was Catholic, two-thirds of the whole benefit went to Protestant Ulster. The Board, which superseded the Society, adopted the same proportion in distributing its model schools—two-thirds to Protestant Ulster,"

and charge against the Board.

That such a charge should be thus preferred against a public board comprising such eminent Roman Catholics as the late Archbishop Murray, Mr. Blake, and Lord Bellew, is to be regretted; but it is wholly unnecessary to vindicate their memory against so unfounded an aspersion. It is sufficient to say that "*Protestant Ulster*" contains a majority of Roman Catholics, the census for 1861 giving 966,613 Roman Catholics, and 947,623 of all other denominations; while the towns of Newry and Bailieborough, both on the very borders of Leinster, are essentially *Roman Catholic*, in the former 2 Roman Catholics to 1 Protestant, and in the parishes in which the latter is situated the proportions are about 11 Roman Catholics to 1½ Protestant,[1] whilst in the entire county of Cavan the proportion is rather more than 4 Roman Catholics to 1 Protestant. Of the six model schools first opened, four, viz., Newry, Bailieborough, Clonmel, and Dunmanway, were in towns where the Roman Catholic population was an overwhelming majority. It is therefore incorrect to say that two-thirds were given to "Protestant Ulster."[2]

Minor Model schools.

The first district model schools were opened in 1848 and 1849. From that date the Commissioners proceeded gradually with the erection of the remaining thirteen as they could obtain funds. In 1855 the Commissioners had under consideration the expediency of erecting "a limited number of ordinary National schools to be conducted under our exclusive control, and designed to exhibit the best specimens of what this class of schools should be." Accordingly next year they announced that they had determined on building seven such schools, which have since become known as minor model schools.

Government through Mr. Cardwell yields to Roman Catholic bishops.

The last of the district model schools established was Enniskillen, which was opened in 1867, though its erection was determined on in 1861. The latter year marks an era in the history of model schools, as it was then that the Government—the Right Honorable E. Cardwell being Chief Secretary—yielded to the Roman Catholic bishops, and declared that no more model schools should be erected without the express sanction of the Lord Lieutenant. This has operated as an absolute prohibition, none having since been established. There are now nineteen district and seven minor model schools, excluding those situated in Dublin.

Object of Model schools.

The object of the Commissioners in establishing these schools, and the place they were intended to occupy in the training system, can best be stated in the Commissioners' own words. Having shown the necessity for enlisting in the service young persons well educated and trained, they proceed thus in their Report for 1835 :—

> "To secure the services of such persons, it is material that suitable means of instruction should be provided for those who desire to prepare themselves for the office of teaching, and that persons of character and ability should be induced to seek it by the prospect of adequate advantages."

They then describe their plan of a central training institution, and say that in addition there should be—

Preparatory training.

> "Thirty-two district model schools established . . . and that hereafter, each candidate for admission to the training establishment (in Dublin) should undergo a preparatory training in one of them."

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[1] Vol. III., Commissioners' Reports, page 297. Report of J. W. Kavanagh.

[2] The West Dublin Model Schools were opened about the same time, and the Central Model Schools, both in Dublin, long previously; but these are ignored.

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Mr. Carlile's evidence.

Mr. Blake's.

Mr. Carlile in his examination before the Commons' Committee in 1834, stated (question 2522) in reference to teachers—"What we (the Commissioners) conceive to be peculiarly important is that they should be *educated* as well as trained." The late Right Honorable A. R. Blake, a Roman Catholic Commissioner, who was examined by the Commons' Committee in 1835, said (4064)—

> "I consider the greatest benefits that we can look for must be looked for, and can only be obtained through the establishment of good normal schools."

Model schools should be under control of Board.

Having stated that the demand for teachers was so great as to require the erection of these different buildings (referring to the projected thirty-two district model schools), he says (4080), "I should prefer the special normal schools under *our direction*," to special classes of teachers in connexion with a college or university; and for this reason (4081)—

> "Because the teachers are to carry the system committed to us into execution, and I think they will be best prepared for doing so by being educated under our superintendence."

In the present aspect of the education question this answer merits serious attention. He vindicates the Commissioners' proposal from the charge of monoply (4094):—

> "We desire no monoply; we do not desire that no teacher should be allowed to set up a school unless he has a diploma from us. All we say is that the teachers that we ourselves set up, shall be the teachers approved by us; and that the best way to secure our approval is to be *educated at one of our establishments*."

Pressed on constitutional grounds he says in (4095):—

> "I can conceive nothing in our constitution to prevent so great an improvement, as I think would be effected by sending forth, through the National Board, teachers to every part of Ireland; on the contrary, I consider the true constitutional principle to be, that rather moral than physical power should be the means of Government, and that this principle would be best carried into effect through a good system of National education conducted through well educated and well disposed teachers; they would be a moral police, as useful, I should hope, as the existing Constabulary force."

Plan of

At length, in 1846, the Commissioners announced that the work was about to commence, which they had so long wished for, and had always considered essential, but the execution of which was delayed by the want of means. They gave in detail the general plan of these schools (see Historical Sketch, page 209), that each school should consist of three departments, male, female, and infant, if in a large town, and if in a small town or rural district of an agricultural in place of an infant department; that the head master should be resident and have three candidate teachers (males) boarding with him; and that the head mistress should be non-resident, and have one candidate teacher boarding with her; that the training of the candidate teachers should last for six months; that they should be selected from the monitors and meritorious pupils of ordinary National schools; that after their training they should be examined and receive a certificate, if considered deserving; that they should then be eligible for employment as teachers; that after two years they should go to Dublin to complete their education at the National model school, and that the most deserving pupils of the surrounding schools should be admitted after examination as free pupils, and to act as monitors. It will thus be apparent that these schools were to be preparatory *training* schools, and that the *day schools* attached to them were for *practice*, as *means to an end*. The definition now given of model schools by the present Commissioners rather reverses the natural and historical order. It is this—

> "The chief objects of model schools are to promote united education; to exhibit the most improved methods of literary and scientific instruction to the surrounding schools; and to train young persons for the office of teacher."

In the original design of these establishments, the last mentioned is the only feature brought into prominence, and is the sole ground on which their necessity was advocated; it should have, therefore, the first place. The others are not so much objects of their institution as adjuncts or corollaries. It seems from the trust deed published in 1842, and previously quoted, that it was even contemplated to make them training schools for untrained teachers already in charge of schools, as by its terms teachers are required to "hold themselves in readiness when called upon, to attend at the general normal establishment in Dublin, or *at one of the district model schools* to be hereafter opened." This is confirmed by the fact that of 20 pupil-teachers who entered the Ballymena Model School—one of the earliest built—during the first two years of its existence, from 1849 till 1851, no less than eight had been "National school teachers." (Report of Commissioners of National Education for 1851, Vol. I., page 146.) And some years afterwards, to encourage such to seek training in them, a regulation was made by the National Board granting £6 a year, in addition to board and lodging, to those pupil-teachers who had previously been classed teachers of ordinary National schools. (See

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Head Inspector Fitzgerald's Evidence, quoted page 429 of General Report.) Their primary object then was the preparatory education and training of teachers.

approved by all classes.

When the proposal to establish these schools took definite shape in 1846, the greatest anxiety was manifested by people of all classes and creeds, and of all parts of the country to promote the project.

Bishop *Doyle* early stamped the measure with his approval. The Roman Catholic Bishops memorialled the Government for such schools in 1840; and all the early schools had their approval and support.

On 24th January, 1848, a meeting was held in Newry, the Earl of Gosford in the chair, when a series of resolutions was passed, of which I quote one:—

Resolutions approving of Newry Model school.

> "That we feel deeply grateful to the Commissioners of National Education for having resolved on building their first model school in Newry; and we hail the cordial unanimity with which ministers and members of every religious denomination have this day met to celebrate this event, as in itself one of the best results of the establishment of the National system, and is affording the best proof that it is the only one which has been as yet devised, calculated to prove acceptable to persons of all parties and denominations in Ireland."[1]

These resolutions were introduced to the meeting by the Right Rev. Dr. *Blake*, Roman Catholic bishop; Rev. *D. Bagot*, Vicar of Newry; Rev. *J. Moran*, Presbyterian; *Chichester Fortescue*, esq., M.P., now Chief-Secretary; and *Denis Caulfield Heron*, esq., now member of Parliament for Tipperary.[2]

And of Ballymena Model school.

At the opening of the Ballymena Model school, a similar combination of parties was reported, the clergy of all denominations vieing with one another in its support and praise; and at the first public examination held in 1850, the year after its opening, resolutions were proposed by Rev. Dr. Dobbin, Presbyterian, and seconded by Rev. J. Lynch, P.P., and "passed by acclamation," commendatory of the institution.[3] At Bailieborough similar facts were reported by Mr. J. W. Kavanagh, then Head Inspector, who says—

Bailieboro' and Clonmel.

> "The landlord and clergy of *all persuasions* are the active supporters of the schools and system."[4]

The same gentleman also reported on the opening of the Clonmel school. Here the two parish priests and the Presbyterian ministers were warm supporters; the Established Church rector stood aloof, as he was a supporter of the Church Education System, but he promised to give "no active opposition," and eventually he attended and gave religious instruction regularly to the children of his own persuasion.[5] The same thing might be repeated of Dunmanway, the West Dublin Model schools, and wherever one was established.

Dunmanway and others.

Limerick.

In 1854, when the Limerick Model school was opened, Dr. Newell, Head Inspector, reported that "there were present at the inauguration of the schools, the Earl of *Dunraven*; Lord *Monteagle*; the Bishop of *Limerick*; the Right Rev. Dr. *Ryan*, Roman Catholic bishop; *Henry O'Shea*, esq., Mayor; *Stephen De Vere*, esq., M.P.; and Archdeacon Keatinge." There were also several clergymen of the Established, Roman Catholic, and Presbyterian Churches.[6]

Cardinal Cullen's opposition

It is quite clear there was a singular unanimity of sentiment from north to south in favour of these schools; and it so continued till a comparatively recent date, though one of the earliest acts of Archbishop Cullen's administration as Primate was to obtain in the year 1850 a condemnation of the model schools, which, however, was practically inoperative for years, as is seen by the support given in 1855 by the Roman Catholic Bishop of Limerick to the model school there, and by the presence of the Right Rev. Dr. *Denvir*, Roman Catholic Bishop of Down at the Board till 1858, when he found it necessary to retire.

not owing to any change in rules of Board, but to altered policy of Roman Catholic bishops.

After this the hostility of the Roman Catholic bishops became more active and general. Yet, strange to say, no alteration took place in the rules or management of the model schools; and no evidence has been adduced to show that they were so conducted as to give reasonable cause of offence. I am therefore forced to the conclusion that the change was altogether external to the schools, and was the development of an altered policy on the part of the Roman Catholic hierarchy. This in your General Report, page 445, you acknowledge in the following words:—"The appointment of Archbishop Cullen in the place of Archbishop Crolly, and the decrees of the Synod of Thurles exercised a powerful influence upon model schools."

That the parents of the Roman Catholic children attending these schools do not concur in the action of the bishops is apparent from the numbers still in attendance.[7]

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[1] Page 202 of Vol. III. of Commissioners' Reports.

[2] Page 185 of Vol. III. of Commissioners' Reports.

[3] Vol. III., page 240, Mr. M'Creedy's Report.

[4] Vol. III., page 300.

[5] Vol. III., page 256, and onwards.

[6] Vol. XV., Commissioners' Reports, page 205, and onwards, 2nd volume of Report for 1855.

[7] Board's Report, 1868, page 26, gives 6,085 Roman Catholic children at model schools, or 34·4 per cent. of the whole.

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This is the more remarkable, as all such are practically excommunicate, being denied the rites of the Church.

The Galway Model School was denounced in 1863, and in a pastoral dated 3rd January of that year Bishop *M'Evilly* condemns the model schools

> "As dangerous to the purity of the Catholic faith and morals, as directly *designed to instil religious indifference*, and propagate latitudinarian principles . . . to trample under foot and bring into disrepute the sacred authority of those who alone received the divine commission to teach all nations, to create a separation between the pastors and their faithful flocks, and inspire the latter with an unmeaning sense of *independence quite at variance* with the teaching of the Church of Christ."

The opinion of the Right Rev. Dr. *Blake*, Roman Catholic Bishop of Dromore, may be accepted as a set-off to that of Bishop M'Evilly. He addressed a letter to Head Inspector Butler in connexion with the opening of the Newry Model School, which is given at page 207 of the third volume of the Commissioners' Reports, dated

"Newry, April 15th, 1850.

> "MY DEAR SIR,—I feel honoured by your request that I would communicate to you my observations regarding the opportunities for religious instruction afforded to the children and pupil teachers professing the Roman Catholic religion in the Newry model school. I will state my sentiments to you on the subject briefly, candidly, and without reserve.
>
> "Feeling a lively interest in the welfare of that institution, and more especially in supporting its character for rational and *truly Christian liberality*, equally removed from bigotry and indifference, I am accustomed to attend there on Fridays at the time fixed for religious instruction, and to superintend it myself in the apartment allotted for that purpose."

Board's favouritism convent schools.

Meantime events of a singular character were taking place at the Board of National Education. On 1st August, 1862, the Board resolved to appoint pupil teachers, at £20 a year each, in King's Inns-street convent school, and this was followed by an application from Baggot-street convent at the suggestion of Mr. *Lentaigne*, one of the Commissioners, which was granted on 5th September.[1] In this way these two convent schools were, *pro tanto*, placed on a footing of equality with the model schools. When *monitors* were first appointed, the Commissioners applied to the Government in 1843 for a grant for the purpose, and it was only in 1845 that the minute of the Board was passed for carrying their plan into effect.[2] But, in the case of these two convent schools, *pupil-teachers* were appointed without any previous application to the Treasury. The natural result of such undue favours soon followed. The Superioress of the Baggot-street convent applied to the Board on 21st December, 1863, to have her school subsidised as a *denominational training institution*, with the "same advantages as similar institutions in England."[3]

New rule

No mention whatever of these appointments is contained in the reports of the Commissioners, but the public soon became aware of the facts. Meetings were held and memorials sent to the Board against the changes thus irregularly introduced. It was only then the Commissioners saw the necessity for adopting their new rule regulating the appointment of 1st class monitors (called pupil-teachers in the two convents above named). This illustrates the policy described by the Right Honorable *Alexander Macdonnell* in these words:—

> "The Commissioners have never refused to endow, in the immediate neighbourhood of a model school, a well-conducted rival school under Roman Catholic management, *though well aware that it had been established for the express purpose of drawing away from the model school the Roman Catholic children attending it.*"[4]

Against these concessions and changes four of the Commissioners of Education formally protested, and among them the senior Commissioner, Rev. Dr. *Henry*, in language of an unmistakable character:—"In my humble judgment the recent changes of rule seriously interfere with one of the fundamental principles on which the system of National education was founded." And the late Bishop of *Derry*, on 6th November, 1863, and 4th February, 1864, formally recorded his dissent, stating that the changes were "calculated to strengthen the position and increase the number of convent schools which are being established for purposes *hostile to the principles on which the National system is based.*"[5] It is evident, therefore, that the action of the majority of the reconstructed Board gave an undue preference to convent schools.

at expense of Model schools,

Contemporaneously with augmented grants to convent schools a majority of the Commissioners resolved in November, 1863, to *reduce* the number of teachers and *candidates in training in all their model schools*;[6] and accordingly instructions were

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[1] *See* House of Commons' Returns, 391 and 430, dated 15th and 24th June, 1864.

[2] Return 430, p. 29.

[3] Paper 179, 6th April, 1864, to House of Commons.

[4] Paper 473, dated 25/7/'67, of House of Commons; memorandum of Right Honorable Alexander Macdonnell on memorial of bishops to Sir G. Grey against model schools.

[5] Parliamentary Paper 157, dated 18/3/'64, presented to House of Commons.

[6] See reduction order of Commissioners and correspondence in "*Supplemental Returns*" of National Board.

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reduced in staff.

issued to take steps for carrying this out on 1st April, 1864, when five assistant-teachers, twenty-four pupil-teachers, and sixty-one monitors were to be discontinued. Nearly all the Inspectors in charge of model schools remonstrated, and one of them uses the following language in reference to Lurgan model school :—" It is not as well off with regard to teachers as the ordinary National schools of the two districts" adjoining. At the very time they reduced the staff and presented an estimate for their model schools, reduced by £2,011, they asked an additional sum of £2,000 for the "first-class monitors" in rival training schools, against which four Commissioners had strongly protested.

Board's "Explanatory Paper."

"The Explanatory Paper" of the Board of Education sent to the Lord Lieutenant on 6th February, 1864, which was their defence for appointing pupil-teachers in convent schools, contains this very remarkable statement :—" About 700 new teachers must be supplied every year, and of these the model schools only furnish about 130." Thus, at the very moment the Commissioners allege the inability of the model schools to supply the demand for teachers they actually reduce the number of candidates in training in them by 85, nearly one-eighth of the whole number required.

Reply to.

In this way the policy of the reconstructed Board from 1860 was directed against the model schools and in favour of convents as rival training schools. One of the memorials presented to the Lord Lieutenant against the appointment of pupil teachers in convent schools was from the Ulster National Education Defence Association, formed in 1860 in consequence of Mr. *Cardwell's* action. Its committee comprised the Earls of Antrim, Gosford, and Lurgan, the Bishop of Down, the High Sheriffs of Antrim and Down, the Mayor of Belfast, several deputy lieutenants and others, all warm friends of united education. They drew up a reply to the Board's "Explanatory Paper," severely condemning the course pursued by the Board, and closing with four recommendations—1st, That the central and district model schools be retained in their integrity for the training of teachers; 2nd, . . . (non-extension of convents); 3rd, That no school except the central and district models be recognised as training establishments; and 4th, That the sum of £2,500 be restored to the estimates for model schools, and that the sum of £2,000 for "First Class monitors" be struck out.

Roman Catholic Bishops' memorial of 1859, prevents erection of additional model schools,

and of 1866 demands the destruction of all.

Yielding to the pressure brought to bear on him by the memorial of the Roman Catholic bishops of 1859 for the destruction or denominationalizing of these schools, Mr. *Cardwell,* in 1860, with a view to conciliation, had increased the Roman Catholic members of the Board to ten, or one-half of the entire number, and had virtually stopped the erection of any additional model schools. The Board, thus "reconstructed," had appointed pupil teachers in convent schools, and had largely reduced the candidates in training in the model schools. But all was unavailing; the bishops refused to be conciliated. Accepting all these concessions as positive gains, the same prelates again addressed the Government in January, 1866, through Sir G. Grey, the Home Secretary. They do not abate one jot of their demands in 1859; and in reference to model schools they declare that "but one thing can be done with these schools—*to do away with them altogether.* Nothing else will satisfy the Catholic bishops, clergy, and people." Though the people are included by the bishops, it is to be observed that no petitions from them have ever been presented to parliament against the model schools, nor have public meetings been held to condemn them. The fact is, the "people" have never been consulted in the matter, and this too on principle, as the bishops in their sworn evidence expressly deny parental authority, and lay it down emphatically that the Church is the sole guardian and director of education. Their memorial proceeds to explain what is meant by doing "away with them" in these words—

> "These buildings might be turned to various useful purposes; some of them might be turned *into training schools of a denominational character;* others might be converted into reformatories; others utilized in some other way."

Fortescue letter

No immediate answer was given to this memorial, but on the 19th June, 1866, Mr. Chichester Fortescue, Chief Secretary, addressed a letter to the Commissioners of Education, announcing that no more model schools should be built under the exclusive management of the Commissioners, and recommending that model and training schools should be established "under local management," virtually denominational, which should afford accommodation "for at least fifteen resident pupils"—a number much in excess of the district model schools—and that the practising schools must accommodate "at least 150 pupils." He also recommended that teachers sent from the country to the central training establishment should board and lodge out of the official establishment; and that paid "chaplains" should be attached to the model schools. His letter ends thus—

pressing.

> "The Lord Lieutenant invites the immediate consideration of the Commissioners to the proposals herein contained, and requests to be favoured with their views thereon as soon as possible."

time of,

This sentence is important, as the Government of which Mr. Fortescue was a member had been defeated the previous day in the House of Commons, and on the very day this letter was written Lord Russell and the Chancellor of the Exchequer had virtually in both Houses announced that they no longer held office. It was therefore somewhat strange that this revolution in the National system should have been pressed on when no responsible ministry existed (*Wilson* 16297).

not new

The scheme of Mr. Fortescue was not new. It is almost identical with one propounded in an unpublished[1] report for 1858 of Mr. Keenan, then Head Inspector and now a Chief of Inspection. When his report for that year was submitted to the Board for their consideration, the following minute was made :—

involves organic change.

> "Ordered,—that the passage read be expunged, and that Mr. Thom be authorized to cancel the sheet in which it is contained, it appearing to the Commissioners that the plan proposed by Mr. Keenan for the establishment of non-vested model schools involves an organic change in the system."

(*Newell* 24732–24742.)

Traced to Education Office.

It was probably on this account that doubts were expressed as to the authorship of Mr. Fortescue's letter which some alleged had originated in the Education Office (*Wilson* 16302–16304).

Approved by the Board, which had so recently rejected a similar scheme.

Several meetings of the Board were held to consider this scheme, and on 30th June they "beg to express their general approbation of those proposals and their readiness to co-operate with the Government in carrying them into practical effect."[2] This ready acquiescence is the more remarkable as Mr. Macdonnell had at the request of the Board prepared a statement, dated 10th April previous, in reference to the Bishops' memorial which had been sent to them by Sir George Grey, in which he warmly defends the existing model schools against the attacks of the Bishops (*see* General Report, page 455). And in 1858 the Board had pronounced a similar scheme to "involve an organic change in the system."

Some objections to Model schools considered.

Teachers.

Having now examined the aim and objects of these schools, and their relation to the general training system promulgated from the very outset by the Commissioners of National Education, I pass to another aspect of the question. In them it has always been the rule to appoint teachers of various religious denominations, and in this respect they comply literally with a demand often made by Roman Catholic authorities that in all schools frequented by Roman Catholic children there should be teachers of that faith. It is stated in your Report, page 439, that in some departments of the model schools there were no Roman Catholic teachers found at the date of the visit of Messrs. Cowie and Stokes; but a little more minute inquiry might have satisfied them that they had come to a hasty conclusion, as the staff of teachers, pupil teachers, and monitors comprise the various religious denominations of the locality, and it was merely accidental that at their visit some of these may have been unrepresented in a particular room, as the monitors teach in turn in the girls' and infants' departments. Besides, religious instruction is communicated at a separate time to all, and each denomination has its own room for the purpose where teachers and pupils assemble.

Management.

It has also been objected (Report A. 34), to these schools that the teachers are appointed by the Board and not by local parties, and that is this a departure from Mr. Stanley's letter. This would have been pertinent had these schools been *managed* by local parties; but the Board retained the management in their own hands, and it is in strict accord with Mr. Stanley's letter that the managers should appoint. The management was retained by the Board as representing all parties, and because these schools were regarded as an integral part of the general training system, the chief development of which was the central institution in Dublin. But here the difference between these and ordinary schools is ignored. Some reasonable objection might lie, if these were ordinary schools and therefore capable of unlimited extension. From their very constitution they must be few, and therefore any alarm at the State through their means unduly controlling the entire education of the country is visionary.

As to the general policy of such management I need only refer to the evidence of the late Right Honorable A. R. Blake, himself a Commissioner, and a Roman Catholic, given before a Committee of the Commons in 1835, and published in Vol. I., pages 94, 95, &c., of the Commissioners' Reports, and previously quoted, who approves of and defends it.

It is not necessary to consider the general question; it is sufficient to show that in retaining the management, the Commissioners were acting in accordance with the principles of Mr. Stanley's letter.

It seems to me that the Commissioners from their opportunities, through their Inspectors, are better able than any local parties to select the most suitable teachers for these important posts. But I think that except in rare instances they should be teachers of some standing and experience. The best teachers of ordinary schools should be able to look forward to such posts as the legitimate rewards of efficient service.

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[1] Appendix No. XVII., page 1311, Vol. IV.

[2] House of Commons' Paper, 225, dated 10th April, 1867.

Cost.

It is not my intention to enter into minute details as to the cost of these establishments. That they have considerably exceeded the modest estimate originally formed is undoubted;[1] but it seems to be forgotten that the expense of building has nearly doubled in this country within the last 30 years. It would be more to the purpose to show that the cost exceeded the necessities of the case. The schools in Belfast and Cork—both very large cities—are exceptional; but many of the others were not more costly than many village and parochial schools in England. It is not, however, as ordinary schools they must be treated, but as *Training* Institutions. In Report of Committee of Council on Education for 1867-8, at page xci., it is stated that the grants out of public funds for the year ended 31st March, 1867, to "Training Colleges," amounted to £75,792, or 11 per cent. of the entire sum voted for Education in Britain, which was £685,201; and it is further stated that the entire cost of the Training Colleges since 1839 has been £1,122,235, out of a total of £9,568,474, or about one-eighth of the entire moneys spent on education. This is exclusive of the grants to the Model or Practising Schools attached to each College. On reference to the Report of the Commissioners of National Education in Ireland for 1868, it appears at pages 29, 30, and 31, that the entire cost of all the Training Institutions, Central and District Model, was £32,342, allowing for £5,390 of school-fees, &c., returned to Commissioners. The entire expenditure for that year from public funds was £390,000, making the same allowance, so that the cost of the Irish Training Institutions was only 8·2 per cent. of the whole, or 2·8 per cent. less than in Great Britain. But the contrast would be still more favourable if the cost of the practising schools as mere schools[2] was deducted.

Again, it has been calculated that the cost to the State for school-room accommodation for each child present in the Irish Model Schools, varied from £13 16*s.* 11*d.* to £73 18*s.* 1*d.* On referring to the Committee of Council Report for 1867-68, it will be found by calculations on the basis of the average attendance at the Practising Schools attached to the Training Colleges of Hammersmith and Culham, that the cost of the College to the State for accommodating each child was £14 and £150, respectively. The comparison is not to the disadvantage of the Irish schools.

It also falls far short of the full contrast. In the Irish Model Schools the State Grant is the entire cost, while in the British Training Schools it is only about one-third. In the two colleges selected—and they are fair specimens—the grants and subscriptions together amounted to £13,530, and £19,233, being for each pupil £92 and £480 respectively. In the Irish Model or Training Schools the minimum outlay was £13, and the maximum £73. But this mode of calculation is unfair in both cases, as it omits the training element entirely, and views them merely as day schools.

Unfair mode of calculation

You calculate (General Report, page 432) that the annual cost of educating each child in an Irish Model School is between £4 and £5, while in ordinary schools it would be somewhat less than 30*s.* (*See* paragraph 179 of Special Report A.)

Pursuing the same mode of calculation, the cost to the State of educating each child at Culham Practising School in England for 1867-8, was £43, and at Hammersmith £6. Here again no allowance is made for the board, lodging, and education of Pupil Teachers and monitors in training.

It appears there were in 1868 467 young persons in the district model schools in training for teachers. Allow for each of these the average cost of a student in the British training colleges, viz., £43, or say one fourth less for the difference of living, viz., £32, we have a sum of £14,944; deduct this from £20,708, the annual cost of these schools, allowing for school fees, and we have £5,764 as the annual cost to the State for educating 6,436 children (average attendance), or less than 18*s.* a head, *i.e.*, considerably cheaper than the estimated cost in ordinary schools. The tables in General Report, pages 432, 433, are based on the assumption that these model schools are nothing but day schools, and ignore the maintenance and education of the young candidate teachers. The schools are taught, and the candidates educated and trained by the same staff of teachers, who at extra hours devote themselves to the young candidates. Yet no notice is taken of this, and no deduction made on account of it. This is not fair. Allow 30*s.* a head for the education of the children in average attendance, the estimated cost in other schools, and we have a sum of £9,654 to deduct from £20,708, leaving £11,054 as the cost of training 467 young teachers, or about £23 each, being very little more than one half the cost in Britain. And for the practical purposes of our schools they are as well trained. I quote here from the evidence of Dean Meyler in 1854, before the Lords' committee in reference to

Their character as training institutions ignored.

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[1] *See* General Report, pages 432, 433.

[2] Special Report A. Table F., page 33, and referred to in General Report, page 433.

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the Dunmanway Model School—in reply to question 2688—"Your Lordship adverts to only one object of the school. It is not merely designed for the instruction of that number of scholars, but it has another function as a *training institution*, and one *economically* carried out." This was the opinion of a Roman Catholic dean, and Commissioner of National Education, who continued on the Board till his death in 1863.

In the month of February, 1870, a school was opened in Darlington, built by private munificence at a cost of £4,500, for the education of the children of the place merely, and that in a town of 15,000 inhabitants; and can it be considered extravagant in the State to expend £15,000 on an institution combining both a school and a training college in Belfast, with a population of 150,000? Six of the model schools condemned on the ground of expense cost each less than this ordinary school at Darlington, some of them not one-half.

Training.

TRAINING DEPARTMENT.

The young persons in training in these institutions are divided into two classes—pupil teachers and monitors.

Pupil teachers.

Pupil teachers, male and female, must be sixteen years of age, and pass a preliminary examination. They are selected from the monitors and advanced pupils of ordinary schools.

The young men generally board with the head master, who receives for each an allowance of £24 a year for board, &c. The young women board outside, and receive the same allowance. The course of training is one year, but if retained for a second year a small salary of £6 is given them.

Monitors.

The monitors must be fourteen years of age, and their course extends over four years. They are selected from the best pupils attending the school. Their salaries are for first year, £6; second year, £8; third year, £10; fourth year, £12. They reside with their parents.

Training and education.

TRAINING AND EDUCATION.

The resident pupil-teachers have regular study hours both morning and evening, and teach in the schools from ten till three or four o'clock. The head and assistant masters superintend and direct their studies before and after school hours. There is a prescribed course of literature and science for them, and they receive instruction in the methods of teaching. I am of opinion that they are over-worked, that more attention should be given to their education, and that they should not teach more than two and a half hours daily. This they should do however. Their business being teaching, daily practice under skilful masters with some theory is preferable to the British system of a maximum of theory and a minimum of practice.

The monitors, male and female, teach from ten till three o'clock daily. They receive careful instruction in the ordinary branches of an English education, and in the methods of teaching from the masters and mistresses of the schools for one hour every day before or after ordinary school hours. In addition to this the girls learn needlework.

They also learn drawing, and the theory and practice of *vocal music*, in the model schools, where these branches are taught.

The monitresses teach in turn in the girls' and infants' schools. In this way they have ample opportunities of learning to teach First Book children, though not attached exclusively to either department.

Like the pupil-teachers, the monitors and monitresses are over-worked. They are employed all day in teaching. This leaves too little time for their own education.

The monitors and pupil-teachers attached to the boys' schools have no practice in the infant departments, which is a defective arrangement.

Religious education.

RELIGIOUS EDUCATION.

The schools are open to the clergy of all denominations for the purpose of giving religious instruction. Of late years the Roman Catholic clergy have been prohibited from attending, though for many years they regularly discharged this duty. The clergy of all other churches attend, and the pupil-teachers and monitors (except the Roman Catholics) receive instruction from them. On days when clergymen are absent the pupil-teachers assist in giving religious instruction to the pupils. By these means they are prepared for similar duties in ordinary schools.

The Roman Catholic pupil-teachers and monitors receive instructions from the teachers of their own creed (as monitors do in ordinary schools), and are also employed as the others. The pupil-teachers attend their respective places of worship; it is the duty of the teachers to see to this.

Model Schools.

The monitors reside with their parents, who are the proper guardians of their faith and morals.

Training.

At page 438 of General Report it is stated that the model schools "produce good teachers of mixed schools," and in support of this is quoted answer (3647) of evidence that they are suitable only for training teachers "for the mixed system of education." The fallacy here is in using the term "mixed" in a double sense. In the Report it is used to describe schools with a "mixed" attendance of Roman Catholic and Protestant pupils, while in Mr. Hunter's evidence here quoted, the term is synonymous with "non-sectarian."

The vested and non-vested schools, so far as relates to the schoolmaster and his connexion with the religious instruction, are under precisely the same rules. The only difference is that in vested schools all religious sects can claim the use of the schoolroom for religious instruction; in non-vested schools it rests with the managers to say whether there shall be any and what religious instruction. But in practice there is no distinction whatever, the religious instruction being generally in conformity with the creed of the manager; and the paragraph in the Report representing the model schools as fitted for training teachers for vested rather than non-vested schools, has in reality no significance whatever.

But any objection on this score has little weight, unless it be admitted that it is the province of the State to train teachers to impart religious instruction of every phase and variety, a doctrine which will scarcely find general acceptance. It is better the State should leave this department in the hands of the parents and clergy.

Intended to promote united education.

These schools, besides being training schools, had a further object—viz., to promote united education of Protestant and Roman Catholic children in the same school. Have they been successful? In the Report of the Commissioners of National Education for 1858, at page XVI., they return thirteen model schools in operation. The following table will show the proportion of Roman Catholic to Protestant pupils in these thirteen schools in that year and in 1868:—

	Total on Rolls for Year.	Total Roman Catholics.	Percentage of Total.
1858, ...	8,235	4,545	55
1868, ...	6,816	1,998	29·3

In the former year the schools were unopposed by the Roman Catholic clergy. The people being free to act, the result was a complete success. In the latter year they were under ban; parents were deprived of Church privileges if they continued to send their children to them, and in consequence the Roman Catholic pupils fell off 26 per cent.

There are now 30 model schools of all kinds, and from the Board's Report for 1868 it appears that 34·4 per cent. of all the pupils frequenting them during that year were Roman Catholic, while, if Ulster be excluded, the proportion would be 52·5 per cent. The Roman Catholics formed a large majority in 6 schools; they formed from 20 to 40 per cent. in 7 others; from 10 to 20 per cent. in 6; and in the remaining 11 they were less than 10 per cent. It is to be remembered that 8 of the model schools are in towns where the Roman Catholic population is in a minority.

Though exposed to the most determined hostility of the Roman Catholic bishops, there is not one of them on whose rolls there were not during the year both Protestant and Roman Catholic pupils. I am justified, therefore, in concluding that they have largely promoted united education.

Models for surrounding schools.

But the third object proposed was to exhibit the most "improved methods of literary and scientific instruction to the surrounding schools." The Report, page 456, explains this by saying they were "to exhibit *perfect models* of National schools." It is scarcely necessary to say they never aimed at anything so absurd or Utopian as "perfect models." To exhibit the "most improved methods of instruction" is a very different thing from exhibiting "perfect models of National schools."

Little direct evidence of the state of these schools was given, the chief information available being in Special Report A. But in this Report it is set down as a subject of censure that they are frequented by children of the middle and upper classes, the explanation of which undoubtedly is that a better education can be obtained in them than elsewhere. This is the strongest indirect evidence of their efficiency. Pupils come to them from miles round. Roman Catholic parents brave the "penalties" of their church to obtain the benefit of the education imparted in them. This is convincing proof that they are held in the highest esteem.

The Report, at page 438, states that they "produce good teachers." This admission is conclusive that the methods of instruction are good.

Best examples

Mr. *Macdonnell* testifies, in a Paper presented to Parliament in 1867, that they are "among the best examples in the world of sound secular instruction," and that "they

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are crowded with children anxious to be educated there in preference to all other schools."

Best results.

The statistics in the Report (pp. 266, 275) show that in all National schools the percentage of pupils in 3rd and higher classes is only 23, in convents only 23, in Christian Brothers'[1] schools 39, while in model schools the proportion is 44 per cent. This shows that the methods pursued in the model schools produce better results, and secure a more rapid progress than in any other schools.

It is worthy of remark that while tables are given in the Report to show the "literary proficiency" in all other classes of schools—the model schools are omitted. This omission was not accidental. Such a table would have neutralized the effect of the disparaging general statements. It is admitted that the attendance is much more regular. "It is undoubtedly true that the ratio is higher." (Report A. 140.)

The eagerness of parents to send their children to these schools, and the sacrifices they make; the testimony of the Board's officers and of the public; the high classification of the pupils, their rapid progress and the regularity of their attendance, afford reliable evidence of their efficiency; and these results can be ascribed to only one cause, viz., the superior methods of instruction pursued.

Models.

Your adverse criticisms at page 457 of General Report (A. 189–194) on the superior appointments of model schools seem utterly misapplied, and are due to a confounding of model with mere practising schools. The very name *model* implies the highest possible excellence; wherein a "model" falls short it is to that extent defective. No teacher thinks of accommodating his copy-line of turns to the unsteady and irregular tracings of a beginner; he knows well the child cannot equal the model, but he is to try. So with models in drawing, sculpture, &c. In the same manner a model school should be as near perfection as possible, and certainly should aim at it; the building should be the most suitable, the furniture and apparatus the best, the teachers the most efficient that can be procured, the supplies of all requisites abundant, and the methods of teaching the most approved. To find fault with a model school because it is superior in these respects to ordinary schools is to mistake its character and functions. Its design is to elevate and improve, which it could not do if it is degraded to their level. This is the characteristic of these schools. They are not mere practising schools as in England; they fulfil in addition a higher office.

It is not possible to have an exact counterpart of ordinary schools in a model and practising school. Town and country children differ in character, and call for distinct treatment. In rural districts an agricultural and a manufacturing population present points of the most complete contrast, so also do a maritime and an inland population. More than this, the same school in many places differs totally in winter and in summer, the winter pupils being adults and the summer pupils infants, and requiring in consequence a complete change of organization. No two schools can be found in all respects alike. Therefore a model and practising school cannot be a prototype to be copied in every minute detail; even if possible it would be to stereotype education; but it should have a strong family likeness, not to be mistaken.

A practising and model school, as part of a training system, has for its object the perfecting of the candidates in the art of teaching and school management; while the whole course of training aims at sending out an intelligent and skilled class of teachers, with powers to adapt the knowledge they have acquired to the ever-varying circumstances of the schools in their charge. To cast them in a rigid mould would be to make them mere machines, and would destroy all individuality of character, which should be developed and allowed full exercise, but not destroyed.

Should be maintained and improved,

No case has been made out for the destruction of these schools on the score of inefficiency; defects may and doubtless do exist which should be removed. The majority of them are excellent, some fair, while a very few only are inferior. I recommend improvement, not abolition. The whole case against these schools when examined resolves itself into the opposition of the Roman Catholic bishops on the ground that united education such as exists in, and is promoted by them is "dangerous to faith and morals." No evidence of this beyond vague general statement was attempted to be given, I therefore infer none such could be produced. Had cases of recreancy to the Roman Catholic faith and of extensive moral depravity existed, there is no doubt they would have been fully exposed.

not destroyed.

In 1850 the Roman Catholic bishops demanded their destruction. In 1866 they repeated their demand, which they have never modified.

You report, p. 453, in reference to their objections that "no feasible means of obviating" them were suggested.

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[1] Their basis of calculation is different. The Brothers use their own series of books, teach the children in Book I. nothing but reading, and so pass them more rapidly to the higher classes.

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You have accordingly recommended (104, 105):—

Recommendations of Commission.

> "That (1), the existing provincial or model schools should be gradually discontinued;" and (2), "all existing provincial or model schools which cannot be carried on by local committees as *elementary schools* on the present system, receiving only such sums as may be earned by their scholars on examination, or may be due to teachers, may be granted on lease to any body applying for them as training schools on easy terms, such as will provide for their maintenance and repair."

Dissent from, and reasons.

From these recommendations I entirely dissent, on three grounds:—1st, as a waste of public money; 2nd, as an act of injustice; 3rd, as at variance with a system of non-sectarian education.

1st, Waste of public money.

1st. To divert them from the purposes for which they were founded would be a reckless waste of public money, and would establish a precedent of a dangerous character. Erected and maintained, according to your own Report, at enormous expense, you propose that property worth £175,000 should be abandoned, and that new institutions to take their place should be created and subsidized by the State.

2nd, Injustice.

2nd,—Your proposal is unjust to all those who approve of the model schools, and who look to them to supply the ordinary schools with qualified teachers. The wishes and interests of the entire Protestant population who support National schools, and of such of the Roman Catholics as approve of them, the Commission sacrifice to meet the views of the Roman Catholic bishops. This is to replace an imaginary and theoretical or sentimental grievance by a real and substantial one. Protestant managers eagerly seek for teachers at this source; so do lay and even some clerical Roman Catholic managers. That Roman Catholic managers are still to be found who avail themselves of the Board's training institutions is evident from the fact that in 1868 there were 270 teachers trained in Dublin, of whom 141, more than one-half, were Roman Catholics. That the laity of the Roman Catholic Church do not entertain the same feelings of antipathy to these schools as their clergy is evident from the fact that in 1868 upwards of 6,000 Roman Catholic children were on their rolls, or 34·4 per cent. of the whole. At six of them more than one-half the pupils were Roman Catholics; while at ten others there were minorities ranging from 50 to 169. When it is borne in mind that the schools were under ban, these numbers establish a want of concurrence between the laity and the bishops. To disregard the feelings and interests of these people would be to inflict a grave injustice.

3rd, Subversive of united system.

3rd,—The intention of your recommendations is to meet the views of the Roman Catholic bishops who object to the management and necessarily undenominational character of these schools (*Cullen*, 27048). They demand training schools "denominational in reality" (*Forde*, 23012). To grant this would be subversive of the fundamental principle of the National system and of its practice, since the bishops firmly adhere to their resolution to denominationalize or destroy these schools. Hence the proposal of Mr. Chichester Fortescue in 1866 that model schools "under local management" should be aided by the State fails to meet their views unless "local" be a synonyme for *denominational*. Their letter of January, 1866, is specific. It is for "training establishments of Catholic teachers, male and female, a thing of the very first importance." A plan similar to Mr. Fortescue's proposal to the Board in 1858 was deemed by them "an organic change in the system." They accordingly rejected it.[1]

It is unnecessary to adduce reasons why training schools of some kind should exist. This is now universally conceded and acted upon. It only remains to indicate what their character should be. If in connexion with a denominational system, as in England, necessarily they take a denominational form.

Training schools should remain non-sectarian.

In Ireland it is different. Here an unsectarian system prevails, and the model or training schools consequently assumed a similar form. They should remain under the immediate management of the Board, which guards equally the interests of the State on the one hand, and of all sects and parties in the community on the other, in order that their non-sectarian character should be upheld. This character they should continue to preserve so long as ordinary schools are unsectarian. Their object is to train teachers for such schools, and sectarian institutions are not fitted for this office. In the model schools the teachers, the pupil-teachers, and monitors, and the pupils belong to the various religious denominations. There is a most thorough mixture, and an equally thorough harmony and good will. The language employed by the Board, in their report for 1868, of the central training institution is but a repetition of the reports since the beginning, and holds true of every model school. They say, referring to the teachers, "The inmates have been distinguished as heretofore for the general correctness of their conduct, for the maintenance of order and discipline, *for the exercise of kindly feelings toward each other*, and for the careful observance of their religious duties."

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[1] Evidence, pages 1107 and 1312.

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If teachers cannot be trained together without danger, if they cannot sit on the same benches and listen to the same lectures from the same Professors or teachers, and if they cannot work together in the same school-rooms, much less can children be taught together with safety. United education must then be abandoned. But if united education is practicable and desirable, teachers can nowhere be so well prepared for the duty as in mixed training schools. There they will imbibe principles of toleration and forbearance, and they will have ample scope for their exercise. Feelings of sectarian rancour and bitterness will be eradicated or subdued, and they will go forth as missionaries of peace and harmony among all sects.

Trained in sectarian institutions the case will be otherwise. Here they will learn to exaggerate the points of difference, to subordinate the claims and interests of citizenship to those of rival Churches, and they will enter upon life as the advocates and supporters of ecclesiastical distinctions. Kept scrupulously apart from all who differ from them in religion—just at the time of life when the affections are most susceptible of impression, and when friendships are most likely to be formed—and taught that commingling with their fellow-subjects of other denominations is "dangerous to faith and morals," they are little likely to promote among their pupils sentiments of mutual toleration and respect. If the principles in which they have been trained are correct—and we may presume they will so regard them—then they will discourage all united education among children, as pregnant with dangers no less serious than in their own case.

But this opposition to united training has another aspect and a deeper significance. The position of the Roman Catholic Bishops is that all education *must be controlled by the Church.* Cardinal Cullen and the bishops (*Keane* 15889–15894) were candid and decided on this subject. But so long as united training and united education continue this claim cannot be asserted with success. The State must be the arbiter between all parties, and therefore in the ultimate issue must exercise the supreme control (*Whittle* 24092).

Recommendations.

I submit the following recommendations :—

1st.

I. The model schools for training teachers should be maintained under the direction of the Board.

I concur in opinion with Mr. Blake, a Roman Catholic, and one of the original Commissioners :—

> "That the teachers * * shall be approved by us (the Commissioners), and that the best way to secure our approval is to *be educated at one of our establishments.*"

2nd.

II. Their sphere of usefulness as training schools should be largely extended by increasing the number of candidates in training, who should be supported by the State during their residence. Such increase is necessary to meet the want for trained and qualified teachers, and to enable more attention to be bestowed on the education and training of the candidates themselves.

It might be advisable also to allow parties desirous of becoming teachers to attend the pupil teachers' and monitors' classes though not on the staff of the school. Such parties should support themselves and pay fees or not at the discretion of the Commissioners.

3rd.

III. Considering the importance of their duties, the salaries of the masters and mistresses should be increased as under :—

	Masters.	Mistresses.	Yearly Augmentation.	
			Principal.	Assistant.
	£	£	£	£
Principals, ...	100 to 150	70 to 100	5	3
Assistants, ...	50 „ 80	40 „ 60	3	2

(*a.*) No extra allowances for teaching special branches, unless required to do so outside school-hours.

(*b.*) Masters and mistresses to assist in directing the studies of the pupil-teachers and monitors.

(*c.*) These teachers should be chosen by the Commissioners for special fitness for their offices; they should have been trained in a model school, and have had experience in conducting schools, but not to exclude other persons of recognised ability. In all cases the Commissioners to require special reports on their claims and merits from the Head and District Inspectors.

(*d.*) An additional teacher should be appointed to take special charge of the education of the pupil-teachers and monitors. He should give instruction in methods of teaching, and on general subjects, to be prescribed by the Commissioners, and their officers. As he would not be entitled to any share of the school-fees he should have a sufficient salary.

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(*e*). Lecturers on the English language and literature should be appointed at adequate salaries. There should be two courses each of twenty-five lectures in every model school in the year (1) one on English language to first year students, and (2) one on English literature to second year students. Two lectures on each subject weekly, or occasionally three. In this way one lecturer could attend eight model schools. In such towns as Cork, Galway, Dublin, and Belfast the services of resident professors could be readily secured.

IV. Pupil-teachers and monitors— 4th.

(*a*.) Pupil-teachers should reside with the head masters or mistresses at the option of their parents.

(*b*.) For residents the present allowance should be continued.

(*c*.) For non-residents an allowance should be paid to each person of £20 for first year, and £24 for second year for males; and of £18 and £22 for females; increase to be dependent on passing an examination at the close of first year.

(*d*.) Selection of boarding-house to be left to the parents, but to be previously approved of on the Board's behalf by their Inspectors. This approval can be revoked at any time.

(*e*.) All pupil-teachers, resident and non-resident, to sign an engagement to adhere to the regulations laid down for their observance.

(*f*.) Pupil-teachers should be selected by competitive examination, irrespective of religious denomination; vacancies should be duly advertised; monitors of ordinary schools who have completed their second year should be eligible; other candidates should have completed their fifteenth year.

(*g*.) A certificate of character from a clergyman or magistrate, and of general fitness from the Inspector of the district should be required.

V. Monitors should be appointed under the existing regulations; they should have completed their thirteenth year, and be retained for four years. They should reside with their parents. Selections should be made by competitive examination, and be open to all within a reasonable distance of the school. Salaries might be slightly increased for the last two years—thus, first year, £6; second year, £8; third year, £11; and fourth year, £14. 5th.

VI.—Training, &c.:— 6th.

(*a*.) Pupil-teachers and monitors should be in two divisions—each division should teach for half the day—the other should be under instruction by special master, in a course to be determined by the Commissioners.

(*b*.) This course should embrace the usual branches of an English education, with music, drawing, Latin or French for the boys, and French for girls, method, &c.

(*c*.) They should practise teaching under the masters for two hours daily.

(*d*.) At the close of each year there should be a special examination of all, and at the close of their training they should be classed and certified as trained, if found deserving.

(*e*.) Both their education and their training should receive more attention in the future.

VII. In their furniture and apparatus model schools should exhibit the latest improvements; and plans of school-houses, drawings of furniture and apparatus, &c., should be lodged in them for the information of managers of schools; also, specimens of all maps, books, and other requisites approved by the Commissioners for sale to National schools. 7th.

VIII. Libraries of two kinds should be established in them:— 8th.

(*a*.) A consulting and reading library for the students in training.

(*b*.) Lending libraries for the teachers of surrounding schools.

In their Report for 1847, the Commissioners of National Education declare their intention of establishing school libraries, and in 1848 they report thus:—"We shall commence with our District Model Schools, which we shall also supply with a series of books for the use of the teachers, assistants, and paid monitors."

CONSTITUTION OF THE BOARD.

THE CONSTITUTION OF THE BOARD.

Her Majesty appointed us, *inter alia,* "especially to inquire into the constitution and practical working of the Board of National Education."

Lord Mayo, in his place in the House of Commons, August 5, 1867, declaring the intention of the Government to issue a Royal Commission, said :—

"Another very important question is the constitution of the Board itself. I should be sorry to say a word against the Board of National Education, but no one can read the minutes without seeing that the most important questions are decided in the absence of the most distinguished members, and many attend a discussion one day, but do not appear when the same question comes on again in a few days' time. It is worthy of consideration, whether some alteration cannot be made, whether by reduction of numbers or otherwise, to secure a more uniform attendance."

The principle which you have adopted is that of a large "unpaid Board representing the different sections of the community."

I confidently refer to "The Historical Sketch of the System of National Education" adopted by a majority of the Royal Commission to prove that a Board so constituted has not worked advantageously in the past, and cannot be expected to advance the interests of education in the future.

Evidence against continuance of present Board.

The evidence submitted to the Commission is abundant and uniform against the continuance of such a Board.

Roman Catholics, Episcopalians, Presbyterians, Wesleyans, Unitarians—in a word, clergy and laity—are alike against it.

The Bishop of *Down and Connor* says :—

Established Church witnesses.

"19614. There should be a change in the composition of the Board. * * * I would make the future Board of Education of Ireland purely administrative, carrying out fixed principles and laws."

The Dean of *Ferns* says (20749) :—

"If the National system is to continue, some plan should be devised to give it fixity. You should have no longer a Board of Commissioners. (20750) I would put it into the hands of a *smaller executive,* and give it the same fixity and determinate form that the English system has."

Lord *Oranmore* declared in favour of a smaller and probably a paid Board as the most efficient for conducting the business (13475) :—

"We all know the working of common boards where there are large numbers. A few people work the Board, and when there is a question of politics or patronage, the whole body flock in, and the working portion of the Board have little voice in the matter."

"13477. Dr. *Wilson.*—Have you heard that there have been divisions and dissensions amongst members of the Board?—I know pretty well the history of the protests from time to time from various members of the Board upon new schemes being introduced, and that the Board has openly been increased in numbers for the distinct purpose of changing the rules—at least it appeared so. The public have seen them from time to time."

The Right Hon. *Robert R. Warren,* M.P., Her Majesty's Attorney-General for Ireland, submitted to us a scheme for National education in Ireland, in which he advocates:

"Three permanent paid Commissioners to be appointed by Government. Three unpaid official Commissioners to be selected from members of the Government, and Judges of the superior courts" (15121).

And in answer to the question by the Chairman :—

"15146. Assuming that the Board was to contain an unpaid element by way of representing the general opinion of the country, why do you prefer the small number you have named to a Board such as the present, which has varied from about eight to twenty, and therefore enables representatives to be drawn from different portions of the island?"

His reply was :—

"Because I think so large a Board is practically irresponsible to public opinion."

Presbyterian witnesses.

The Revds. *L. E. Berkeley* (11466–11482), and *Francis Petticrew* (16596–16606) of the Presbyterian church were in favour of a small Board, the members of which should know their duty and take an interest in it, and be paid for discharging it.

James Wilson, esq. (16131–16143), and *David Ross,* esq. (17450–17461), Barristers, gave similar testimony.

Wesleyan and Unitarian witnesses.

The Revds. *Gibson M'Millan,* and *James Tobias,* Wesleyans, and the Rev. *J. Scott Porter,* Unitarian, were of the same opinion. Mr. *Porter* declared himself in favour of the abolition of the present Board, as one which had not in time past acted with uniformity in the administration of the National system of education, and which had repeatedly violated its own rules (18126–18144).

He says (18124) :—

"I think in the first place, it is a great deal too numerous to be an administrative Board. It consists, I think when the members are full, of twenty Commissioners, and I do not think there is an administrative Board in the United Kingdom under the Crown, consisting of that number of Commissioners except itself, as far as I am

CONSTITUTION OF THE BOARD.

aware. The Post Office is under the Postmaster-General—one officer; the Constabulary is under one Commander-in-Chief; the Inland Revenue and the Customs are under a small Board. I conceive that a Board of twenty members is not able to do the business. If the members were the ablest men in the world, the very number of them would incapacitate them for doing business; and I think that a Board of four, or, at most, five members, would be quite sufficient to do the duty. These ought to devote their whole time to the duty; they ought to be appointed as other Government Boards are, upon the responsibility of the ministers of the Crown, and they should be well remunerated for the services they give; and I think that a liberal remuneration would be wise economy in a case of that kind."

Roman Catholic witnesses.

The opinion entertained of the Board by the Roman Catholic bishops is well known. They have again and again declared their want of confidence in it. Their action resulted in the withdrawal of all clerical members from it.

Bishop *Denvir* resigned his seat at it under pressure in 1857, and as no clerical successor could be obtained, *Thomas O'Hagan*, esq., Q.C., was appointed in his place early in 1858.

Dean *Meyler*, it is true, in spite of all remonstrances, continued to act as a Commissioner till his death.

No clerical successor was appointed, though the Board would have welcomed such a colleague (23739).

Mr. *Macdonnell* states the reason (23734, 23735).

Cardinal *Cullen* declared (27056) that so long as the system of education in this country is mixed, and not denominational, no Roman Catholic bishop can serve on the Board.

Declaration of the Bishops.

In their communication addressed to Mr. *Cardwell*, in March, 1860, the bishops emphatically declare:—

"The general constitution of the Board charged with the administration of the system is just as little conformable to your statistics. The Resident Commissioner, and a large majority of the other Commissioners are Protestant; and, as the Catholic Commissioners either live at a distance, or are engaged in professional duties, the power of the whole body may be said to be placed in Protestant hands."

Shortly after, the Government through Mr. *Cardwell*, Chief Secretary, increased the number of Roman Catholic Commissioners. Yet the bishops were not satisfied. They continued to demand the overthrow of the system so administered, and called on the Roman Catholic Commissioners to aid them (26620–26622).

Cardinal *Cullen* states at close of answer to (27051) "that the members of the Board were not very punctual in their attendance."

Non-attendance of Members of Board.

He then gives an analysis of a Parliamentary paper of 24th June, 1866, on this subject, and thus concludes:—

"So their attendance, according to the return, is certainly not much to be boasted of, and it is to be observed that the business was most important."

The Returns, Section I., p. 7, supplied by the Board itself, furnish clear evidence of the want of regularity here referred to.

Who are ignorant of its business.

Nor is this surprising when we consider the position and official duties of its members. Some are noblemen; some are judges; some are barristers; then, there are clergymen and other gentlemen resident in different parts of the country, who have a large amount of business, official and otherwise, to attend to.

It appears in evidence that the members are often ignorant of the action and business of the Board, and that its important transactions are controlled and regulated by paid officials, who are both unknown and irresponsible to the public.

Testimony of Secretary.

Dr. *Newell* declared "that the consideration of important matters is sometimes deferred, owing to the small attendance of the members" (2568), that "very often only three members of the Board attend," and (2569) sometimes "not three"—(2571) that the routine business is discharged by the secretaries, chiefs of inspection, and the subordinate officers; (2572) that the serious business is discharged by the Resident Commissioner, in connexion with the secretaries and chiefs of Inspection.

There are sub-committees described on page 108 of the evidence, but no member of the Board (2353) "ever attends" except the Resident Commissioner.

"2394. Dr. *Wilson.*—Then the Resident Commissioner is substantially and practically the committee?—Yes; but his acts are subject to the formal approval of the Board.

"2395. You say that the Reports are brought up from the sub-committee, and the other committees; what do you mean by the reports being brought up?—The usual meaning I attach to the words. The reports lie on the table. I bring them up in a portfolio, and I lay them on the table for the consideration of the Commissioners, if they wish to look at them.

"2398. Are these read at each meeting of the Board?—They are not; the book lies on the table, and it is for the Commissioners to read it if they wish. The book was suggested by one of themselves, that they might at a glance see everything without the trouble of going through a large mass of papers.

"2399. As a matter of fact, do the Commissioners, as a body, consult that book to any extent?—Hardly ever.

"2574. Mr. Justice *Morris.*—These reports are merely formally brought before the Board, the general body of the Board never troubling themselves to look into them?—Certainly; but unless the Board assembled, they would lie over till next Board day.

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"2575. Serious matters of routine being disposed of by the Resident Commissioner in replying to individuals who may have called that decision of the Resident Commissioner into action, do you write as if it was the act of the Board?—No; we do not write as if it was the act of the Board technically, because if so we would say, "Board's order" at the top; but we say, "We are directed by the Commissioners;" we write in the name of the Commissioners.

"2576. Then, how is the individual outside ever to detect that it was not the act of the Commissioners, so as to enable him to appeal to the Commissioners if he felt aggrieved by it, he not knowing that it was not their act?—Unless acquainted with the practice of the office he could hardly draw the distinction."

Commissioners confirm this testimony.

of Commissioners.

Mr. *Macdonnell*:—

"11120. Dr. *Wilson*.—Who transacts the business of the Board?—It is transacted partly by the Board itself when there is any matter of great importance brought forward. On other occasions it is transacted by the chief officers, the Chiefs of Inspection, the Secretaries, and myself.

"11121. They are the parties who largely administer the affairs of the Board?—The administration of the Board is in a great degree carried on by these gentlemen.

"23591. Is it not the fact practically that the committees are composed of yourself, as Resident Commissioner, and the officers connected with the establishment here for the practical working of the system?—No doubt."

Judge *Longfield* says:—

"Under the present system all the business is transacted by responsible men well acquainted with the most minute details."

Asked (24265) "Who are they?"—He replied—

"The Resident Commissioner, the two Secretaries, the two Chiefs of Inspection."

Judge *Longfield* (24317) admits that the rule of 1866 as to religious instruction "has given rise to a good deal of correspondence." As a Commissioner, he thinks he understands and (24318) "can interpret the rule." The Resident Commissioner says (23605) of the other Commissioners, in reference to the practical working of the system, that they do not know "near so much as the Secretaries do, and the Chiefs of Inspection, and even as myself."

Officers' ignorance of Board's rules.

Yet a reference to page 1090 and 1091 of the evidence proves that diversity of opinion exists between a Commissioner and a Chief of Inspection in reference to the interpretation of this rule, which has occasioned much inconvenience to Government, the Board of Education, Inspectors, and managers of schools. It will further prove that Inspectors themselves are at variance as to its interpretation, and that it is not surprising where members of the National Board and its officers differ in opinion, that managers and teachers should have had some difficulty in understanding the religious rule of 1866.

Judge *Longfield* admits this:—

"24322. Dr. *Wilson*—Then, for instance, should you approve of this as a record by one of your officers:—'The teacher, John Blaney, who is a member of the Established Church, gives catechetical religious instruction to the pupils of the Presbyterian Church without having obtained the written authority for so doing from the parents of such pupils. This practice is contrary to the rule of the Board; and the Inspector is requested to see that the teacher observe the rule in future.' Is that a correct interpretation of your rule as signed by one of your officers?—I do not know whether it is signed by one of our officers, but I should consider that not a correct interpretation of the rule, because my opinion is that it was intended merely to relate as between Protestants and Roman Catholics, and not as between Protestants of different denominations. I never heard that any jealousy existed between different denominations of Protestants. They had no objection to the instruction being fairly given.

"24325. Then you adhere to your opinion that the record which I have just now read is not a proper interpretation of your rule?—Yes; I disagree with it.

"24326. Then the record which I have read is signed 'P. J. Keenan, Chief of Inspection.' Your interpretation differs from his interpretation of the rule?—It does.

"24327. Then I presume you agree in the interpretation given by Mr. Bole, District Inspector? 'The entry made by Mr. Keenan on last page appears to have been made under a misapprehension, as the Board's rules do not require certificate of parents where the catechetical instruction is in accordance with the faith of a child of one Protestant denomination, the teacher being of a different Protestant denomination; William Bole, District Inspector, 9th September, 1868.' You agree in that interpretation?—Yes. That is, I think what I have stated.

"24328. Then follows this certificate—'I certify that the above are correct extracts from the District Inspector's Observation Book of Tonduff National School—James Boyle, Presbyterian Minister, Manager of Tonduff National school, 9th February, 1869.' I see no reason to doubt it. I did not intend to express a doubt about it, when I said I did not know whether it was signed by one of our officers or not, but merely that I did not know anything about it. I agree with the second and not with the first.

"24329. Now, with an officer of such experience as Mr. Keenan, giving such an interpretation of your rule, is it to be wondered at that any manager or teacher should have difficulty in interpreting that rule of 1866?—Certainly it shows that we did not frame the rule as well as we perhaps might have done."

Board's action is contradictory.

Hence, the evidence furnished to the Commission of the contradictory action of the Board, and of the loose and unsatisfactory manner in which its public business is conducted.

Board is too large.

The Board is too numerous, and its members are so fitful and irregular in their attendance, that efficiency and uniformity in the general management of educational affairs cannot be expected. A proper feeling of individual responsibility is not cherished. "That continuous attention so essential to the interests of schools and education" is not maintained. The vast machinery of National education in Ireland has been moved

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Does not exercise proper supervision.

by the hands of subordinate officers without proper supervision, and not under effective control. The marvel is that it has not long since broken down by reason of its own varied and hostile action. Not only from Protestant but from Roman Catholic districts of the country public opinion is against it. Mr. *Jack*, who reported on the schools in the West Connaught district, says (L 220):—

Assistant Commissioners' Report. Mr. Jack.

> "There are other complaints often repeated by people from both sides, to the effect that recent regulations of the Board are hostile to its own system. * * * I do not understand why the detail management of the National system need differ essentially from that of any other public office, if its principles once decided upon were permanently adopted and expressed in an Act of Parliament. After that the Board need be nothing more than an executive."

Mr. Richmond.

Mr. *Richmond* (F. 516) says:—

> "The action taken in this matter by the administrators of a mixed and non-sectarian system of education, forms a tale of self-contradiction throughout."

Recommendation of Royal Commission.

Notwithstanding this evidence, you recommend (General Report, p. 515)—

> "*That the principle of an unpaid Board representing the different sections of the community is one that ought to be maintained.*"

Condemned by a previous Commission.

It is worthy of remark that this principle was condemned by Her Majesty's Commissioners "appointed to inquire into the endowments, funds, and actual condition of all schools endowed for the purpose of education in Ireland."

In their report bearing date 1st February, 1858, and presented to both Houses of Parliament, in reference to the Commissioners of Endowed Schools they say:—"We[1] next proceed to consider the causes which have produced the inefficiency of the Board of the Commissioners of Education in Ireland, and occasioned its failure as an institution for the promotion of education.

"The first and principal of these lay, we think, in the constitution of the Board. This was, in our opinion, ill adapted for carrying out the object proposed by the Legislature. We have previously stated its component members; the majority of them, it will be observed, are *ex-officio* members already charged with onerous duties, the performance of which must necessarily absorb the greater portion of their time, and effectually prevent their paying such attention to the business of the Board as would be required for its efficient discharge. Of the six Commissioners who have been appointed by the Lord Lieutenant two do not reside in Dublin, so that the number of resident members who do not hold their position *ex-officio* is only four.

"To this it must be added that none of the Commissioners are paid for their services, their office being purely honorary.

"Their number is no doubt considerable; too large indeed, we think, for the efficient constitution of such a body. Nevertheless, the attendance of the members at the Board meetings has been uncertain and irregular, and for some years past increasingly so. It was stated to us in evidence by Dr. Kyle, the Secretary of the Board, that for the last few years it has been very difficult to procure the presence of the Commissioners, and that he has been frequently obliged to make personal solicitations to induce the members to come. The quorum necessary for the transaction of business is only three, yet out of a Board consisting of seventeen persons the number attending its meetings has often been reduced to this minimum, while the average attendance has been but three or four. The presence of one *ex-officio* member is made essential by statute for the transaction of business; nevertheless, Dr. Kyle stated that there had latterly been a difficulty in securing the presence of even one such Commissioner.

"From this state of things have unavoidably arisen the want of uniformity in the general management of business already noticed by us, the absence of that continuous attention so essential to the interests of schools and education, and the deficiency of a proper feeling of individual responsibility. The business has thus been left too much in the hands of subordinate officers, and a system of routine wholly incompatible with proper supervision and the effective control of educational endowments and schools has been tolerated."

As if doubtful that your recommendation will not secure an efficient administration, you say (General Report, p. 518), "A permanent committee of the Board should periodically meet to consult with the Resident Commissioner on such questions of discipline, complaints against inspectors, managers, or teachers, disputed accounts, applications for building grants, management of office and training schools, and other routine business, as he may think it needful to bring before them." Accordingly, you recommend—"IV. *That the routine business should be conducted by a committee of the Board sitting in Dublin, whose names should be known to the public; and that all questions on the general policy of the system, such as changes of rules or interpretations of rules* should be referred to the whole Board, to be summoned after *due notice*."

Recommendation of Royal Commission to appoint an Executive Committee.

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[1] Report of Endowed Schools Commission, p. 244.

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Shows that Board has failed.

There should be small paid Board.

The very proposal of a small executive I regard as an admission that the administration by a large Board has broken down. Its true logical sequence is a small, paid, executive Board, whose attention should be wholly devoted to the interests of education. You practically acknowledge this, though you refuse to adopt it.

Testimony of Endowed Schools Commissioners in 1858.

Experience is against the efficiency of an unpaid Board. "Their office being purely honorary," fails to secure attention and regularity of attendance. The Endowed Schools Commissioners in 1858, so report of "the Commissioners of Education in Ireland." Their Secretary "found it very difficult to procure their presence," and was "frequently obliged to make personal solicitations to induce the members to come." The average attendance was but "three or four out of seventeen members."

Of Secretary of National Board in 1868.

The testimony of the Secretary of the National Board of Education in 1868 is precisely similar in reference to its members. He says (2568) "very often only three members of the Board attend—sometimes not three."

Such being the attendance out of a Board of twenty members—not one-sixth of the whole number—it is hopeless to expect the attendance of a Committee of the same or a similar Board to conduct its "routine business." In fact, a committee, such as you recommend, already exists under the designation of a sub-committee.

Of Board's returns.

The Board's returns, section I., pages 8–11, confirm the testimony of their Secretary, Dr. *Newell* (2353)—the sub-committee "consists generally of one Secretary, the Resident Commissioner, and any member of the Board, but no member ever attends."

Commissioners do not administer the system.

There is abundant evidence that the administration of the system of National Education is not in the hands of the Commissioners, and that practically it has passed into the hands of the Resident Commissioner, and the officers who may be regarded as already a paid Board (2342, 2343, 2394–2399, 11120–11121, 23591).

The members of the proposed committee would most likely be persons residing in or near Dublin, and for the most part professional or business men, fully occupied with other important duties. They could not be expected to give much attention to, or become well acquainted with educational details. Yet it is in the working out of these details that the success of an educational system depends.

Arguing against the appointment of a second Resident Commissioner, you say (General Report, p. 515):—

> "Harmony and impartiality could hardly be expected on points on which party feeling or religious animosity might be brought to bear, and on which each might think he was the representative or champion of a party."

Even with your recommendations adopted, you do not seem to anticipate the departure of party feeling or religious animosity. To me it seems you have provided for its permanence. At page 518 of your report, you say—

> "Such a committee should consist of an equal number of Protestants and Roman Catholics, like the Board itself. Its minutes should be laid before the Board, and approved by them, with power to any single member to require appeal to the full Board at the next meeting, and suspension of action and decision until that meeting takes place."

The executive committee, who alone of the Commissioners would be conversant with the details of an administration so complicated, might find themselves on some important point overborne by men who, seldom attending, came together for mere party purposes, owing to the action of some temporary political excitement, or in obedience to potential influences which could be brought to bear as occasion might require.

Attend only when officers are appointed or class interests served.

The evidence shows that as administrators the present unpaid Board have abnegated their functions. They have attended with few exceptions, only when officers were to be appointed or promoted, or class interests served (2562–2565).

Mr. *Macdonnell* (11120) tells us that the business is "transacted partly by the Board itself when there is any matter of great importance brought forward. On such occasions there is no difficulty in getting a sufficiently large attendance. . . . They are very regular when any situation is to be disposed of, and I don't wonder at that." (11134).

Idea of present Board as to "important business."

The idea entertained by the present Board of the "important business" entrusted to them is stated by Mr. *Macdonnell*:—

> "11137. Dr. *Wilson.*—What do you mean by matters of importance?—Anything at all that touches religious feelings, or any appointment of importance, such as that of a Secretary or Chief of Inspection."

This evidence, given on July 8th, 1868, was repeated by Mr. *Macdonnell* seven months later:—

> "23611. What is the present Board presumed to do in administering the system as a Board?—Whenever an officer is to be chosen—any Inspector to be chosen, or Head Inspector to be chosen, or advances to take place amongst the officers of the Board, the Commissioners are always consulted, and often take an active part; and whenever an important question arises with respect to dismissal or punishment of any officer, they are consulted, and take an active part in the business."

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It is plain that "*anything that touches religious feeling*" and *patronage* are considered the matters of importance which secure a meeting of the Board, while the *educational interests* of the country fail to bring its members together.

Differences among the Members.

Its members have from time to time been at issue among themselves on vital and essential questions. Not to refer to the earlier disputations which resulted in the withdrawal of several members, it is well known that in later years some of the *oldest* and most *experienced* of them have been protesting against the introduction by their colleagues of fundamental changes tending to the overthrow of the system they were appointed to administer.

Protests of Bishop of Derry.

Copies of dissents from, or protests against the adoption of the revised rules sanctioned by the Commissioners, will be found in the House of Commons paper, 157, ordered 18th March, 1864.

The late Bishop of *Derry* protested against the action of the Board, "as the introduction of a new principle, or at least, the changing of a fundamental rule."

Of Dr. Henry

The Rev. Dr. *Henry*, Senior Commissioner, in his Protest of 29th January, 1864, says, "it is almost unnecessary to say that my feelings in favour of equal rights and privileges to all denominations, in respect to the great question of education, remain as strong and undiminished as they have ever been. But in my humble judgment, the recent changes of rule seriously interfere with one of the fundamental principles on which the system of National Education was founded, namely, that of 'united secular instruction,' whilst in their operation they will tend to foster and to reward, in its stead, a spirit of separation and of exclusiveness."

Of Mr. Gibson and Rev. John Hall.

Mr. *Gibson*, who has been for many years Commissioner, also protested against the new rule.

The Rev. John Hall joined in the protest.

Original Board was small.

The original Board was seven in number. One of them, Mr. *Blake*, in 1835, stated, "I do not think an accession to the numbers of the Board desirable."

Testimony in favour of, by Mr. Blake. Mr. Cross.

Mr. *Cross*, one of the Secretaries, testified before the Lords' Committee in 1854, "I have no doubt whatever that the business of the Board generally cannot be effectually administered by a numerous Board."

Archbishop Whately.

The late Archbishop of *Dublin* entertained the same opinion.

Lord Eglinton's proposal in favour of.

When the Lords' Committee of 1854 were considering their Report, the late *Lord Eglinton* proposed a paid commission in these words:—

> "The Board shall consist of three paid Commissioners, who shall be laymen; their duties shall be purely administrative; they shall be responsible to the Lord Lieutenant; there shall be a revision of the rules for the purpose of removing all future doubts as to their real bearing, . . and it shall not be competent to the Commissioners to place their own construction on the rules, when so revised, in answer to any queries which may be addressed to them."

By the evidence submitted sixteen years ago, his lordship discovered wherein lay the *weakness* of the Education Board, and proposed to remedy the evil.

Confirmed by witnesses in 1868.

Numerous witnesses, of all classes and religious denominations, examined before us in 1868, proved that the present Board does not possess the confidence of the public, that it is weak and faulty in its administration, and should make way for a small Board which would be more prompt and uniform in its action, and in the words of Lord *Oranmore* (13478) "less liable to outside influences."

Proposed by Mr. Stanley in 1831.

Upon the 9th September, 1831, Mr. Stanley told the House of Commons, "If the plan should fail, the Government would ask for a Board of Paid Commissioners." (Historical Sketch, page 33).

A large and unpaid Board having failed to give satisfaction, the time has surely come when the Government should "ask for a Board of Paid Commissioners." Their appointment would entail little additional expense. There would be no necessity for *duplicate* officers. One Secretary and one Chief of Inspection would suffice.

Recommendation for small paid Board. Laymen.

Till we have a general Education Department of State for the United Kingdom, represented by a special and responsible minister in either House of Parliament, when one Chief and two Assistants would suffice as administrators of the Irish Branch, my recommendation is *that a paid Board of three members be appointed, who should superintend separate departments, and consult in all matters of moment before final action is taken.* They should be *laymen* who have devoted their attention to education, and be chosen by Government.

I have the honour to be,
My Lords and Gentlemen,
Faithfully yours,
(Signed), DAVID WILSON.

May 21, 1870.

APPENDIX No. 4.

35, Mountjoy Square, S.
May 10*th*, 1870.

To the Right Honorable the EARL of POWIS, Chairman of the Royal Commission of Inquiry into Primary Education, Ireland.
&c., &c., &c.

My Lord,

Having differed from the majority of the Commissioners as to the recommendations contained in their draft Report finally agreed on, involving fundamental changes in the system of National education in Ireland and all consequent details, and being, therefore, unable to affix my signature thereto, I consider it to be only respectful towards your lordship and those of my colleagues from whom I have the misfortune to differ, to particularize the several recommendations to which I feel bound to refuse my assent, and to state the reasons upon which such refusal is grounded.

1. The majority of the Commissioners recommend that "when there have been in operation in any school district, or within any city or town for three years, two or more schools, of which one is under Protestant, and one under Roman Catholic management, having an average attendance of not less than twenty-five children, the National Board may, upon application from the patron or manager, adopt any such school, and award aid without requiring any regulation as to religion other than the following," viz. :—

1. Such schools recognised as separate schools for a particular religious denomination, shall be subject to the prohibitions (*a*) of 42, viz. :—

(*a*.) No child registered as a Protestant shall be present when religious instruction is given by a Roman Catholic.

No child registered as a Roman Catholic shall be present when religious instruction is given by a person who is not a Roman Catholic.

Against this recommendation I beg leave to record my dissent, as being a virtual abandonment of the principle of the present system of National education in Ireland.

2. The object of the system appears to have been, in accordance with the principles laid down by the Commissioners of 1812, in their fourteenth Report, "to afford the opportunities of education to every description of the lower classes of the people," and "at the same time, by keeping clear of all interference with the particular religious tenets of any, *to induce the whole to receive its benefits as one undivided body, under one and the same system, and in the same establishments.*" *See* fourteenth Report Commissioners of Education, 1812. Appendix A, second Report Commissioners of National Education, Ireland, p. 25, 1 vol. Repts. ed. 1851.

The Board of Education, constituted under Lord Stanley's letter, was thus appointed "to superintend a system of education from which should be banished even the suspicion of proselytism, and which, admitting children of all religious persuasions, should not interfere with the peculiar tenets of any." *See* Lord Stanley's letter, p. 1, *ibid.*

3. The proposal that henceforth the system shall be carried on as hitherto, only in localities where the population is so scanty as to be sufficient to supply pupils for only one school, cannot fail, in my humble judgment, to reduce gradually but in a very short period, the existing schools now in connexion with the Board on the united system, to a very small number, and ultimately to effect their total extinction. All the efforts of sectarian zeal will be directed towards the establishment in every district, of a school or schools to be recognised as particularly its own, and the rivalry of the various denominations will soon convert the schools aided by the State, into schools belonging each to a separate religious body. (Evidence, Very Rev. Canon *Forde*, 22995–6–7.)

The tendency of the proposed system, instead of "training up and uniting through it the youth of the country together, whatever their religious differences may be, in feelings and habits of attachment and friendship towards each other," and thus promoting charity and good will amongst all clases of the people, must be to separate them from each other in mutual alienation and distrust. (*See* Assistant Commissioners' Reports, L (*Jack*), p. 390, §§ 340, 341, 342, 343, 344.)

4. In a country where there exists so much diversity of religious belief as prevails in

Ireland, it should be the first and highest aim of the State in all its educational agencies, as the "parens patriæ" not only to teach lessons of mutual forbearance towards each other amongst all classes of its subjects, but to encourage if not enforce, by all means legitimately at its disposal, their practical observance—such lessons the system of denominational schools cannot possibly be expected to inculcate. (*See* Assistant Commissioners' Report L (*Jack*), p. 390, § 340.)

5. The supporters of the denominational system are in the habit of speaking of education as if it were the result of school-agency alone—whereas it is in fact the result of several combined agencies, or rather of a division of labour, in which the parent, the pastor, and the schoolmaster, all co-operate, each apart from the other, in his own particular sphere of duty and in the discharge of his own special function, in the family, the church, and the school-room.

When on account of the poverty of their parents, in a community divided into many different religious denominations, the State considers itself bound in duty to its subjects to supply the agency of the school-room, it assumes towards the children of such the relation not of the "pater familias," but of the "parens patriæ." The schoolmaster provided by the State for such children, whilst he teaches to all the common elements of education which all are equally anxious to receive, has no right to inculcate the special dogmas of a creed which the parents of any would reject. Being paid out of the National purse, the National teacher has no right to exclude from his school any child whose parents wish him to enjoy the privilege provided for him by the State, as such teacher would do if he were at liberty to give to such child, along with the secular instruction, such religious instruction as he himself at any time should think fit to impart, or the patron of the school to prescribe, without regard to the wishes or known religious opinions of the parent.

6. In this country where the system of united education has been successfully carried out, in accordance with the principles laid down by Lord Stanley, for a period of more than thirty-seven years, its continued maintenance is in my humble judgment a matter of public obligation. In those districts of Ireland, where a population of mixed creeds largely prevails, the duty of mutual forbearance becomes a social necessity, and therefore the mixed schools should meet with every encouragement, whilst in other districts where the professors of one creed greatly predominate and those of other creeds are found to exist only in small minorities, any arrangement such as that suggested in the recommendation of the Commissioners, whereby the children of any minority however few, would be excluded from the benefit of the National school, or else be exposed to interference with their religion, ought in my opinion to be regarded as the infliction of an unjust penal disability.

In the schools of the National system the rules of the Commissioners require that "religious instruction must be so arranged that each school shall be open to children of all communions; that due regard be had to parental right and authority; and that accordingly no child shall receive or be present at any religious instruction of which his parents or guardians disapprove; and that the time for giving it be so fixed that no child shall be thereby in effect excluded directly or indirectly from the other advantages which the school affords." (*See* 35th Report of the Commissioners of National Education, App. A, p. 48, Part IV., § 2.)

A public notification of the times for religious instruction must be inserted in large letters in the "time table" of each school; and "when the religious instruction comes after the secular, the teacher must immediately before the commencement of the former announce distinctly to the pupils that the hour for religious instruction has arrived," and "when the secular instruction precedes the religious instruction, there shall be a sufficient interval between the announcement and the commencement of the religious instruction." (*Ibid.*)

The greatest care is thus taken that in all the schools the religious instruction imparted shall be given at particular fixed times, and that religious instruction shall be kept separate and apart from the secular.

7. The recommendation by which in the schools "to be recognised as separate schools for particular religious denomination," are to receive aid from the State, without requiring any regulations as to religion other than those contained in the prohibitory clauses above mentioned, appears to me to remove altogether the restriction imposed by the existing rules of the Commissioners whereby religious instruction is to be given only at a particular time or times in each school.

These prohibitions are, I presume, intended to afford in such schools to children of a different creed from that of the teacher or the majority in the school, the same protection as is afforded in England by what is technically called the "conscience clause" in the trust deeds of schools in connexion with the Committee of Privy Council on Education.

The evidence, however, taken before this Commission shows most plainly that the conscience clause does not afford the same protection against interference with the religious opinions of the children of a minority, as is provided by the rules and regulations of the Commissioners of National Education in Ireland in relation to religious and secular instruction. It appears from the testimony of several witnesses, that a conscience clause may be rendered completely nugatory, by being considered to apply only to the special or express religious teaching given in the school at a particular time exclusively set apart for that purpose, and that it affords no protection whatever against the inculcation of particular religious opinions in the course of the ordinary or secular teaching, whenever there may occur an opportunity of which the teacher may think fit to take advantage (see evidence of Very Rev. *Canon Toole*, 21414–21, 21423–29; *Allies*, 25402–6; 25495–6; *Richmond*, Rep. p. 239, s. 540.

8. In the schools of the Christian Brothers, the teachers avail themselves of the reading lessons to communicate religious knowledge, and the special dogmas of the Roman Catholic Church, and rather than agree to the rules of the National Board which enact that religious instruction shall only be given at a particular period, they preferred to abandon the privileges which they might have realized by connexion with the National system, and have maintained their own separate and distinctive character.—See evidence, p. 371, *Brother Grace*, questions 9294–9295–9387.

If in such denominational schools the teacher is to be at liberty at all hours, as well during the period of ordinary secular teaching as during the period expressly assigned to distinct dogmatic religious teaching, to inculcate any sectarian opinions which may be incidentally suggested to his mind, it is impossible that there can be afforded therein any protection to the children of a different creed from that of the teacher against that proselytizing influence to which the National system in Ireland has hitherto presented a most effective barrier; nor can there be a *bonâ fide* fulfilment of that condition which the Royal Commissioners have themselves announced as necessary to entitle a school to receive aid from the public funds, namely, that it shall be "such as all children can frequent without interference with their religious belief."—(*See* Commissioners' Recommendation.)

9. The recognition of schools supported by State aid as the separate schools for a particular denomination, taken in connexion with the avowal which has been made by several of the witnesses, that in such schools, not only the literary instruction should be pervaded with religious teaching, but that all the arrangements and conduct of the school should be made subservient to the development of religious feeling, appear to me to give to such schools all the distinctive character of religious institutions, and the aid derived from the State, although nominally bestowed only for secular education, to partake largely of the nature of an indiscriminate or concurrent endowment of religion. —(Ev. §§ 23067–68–69. Rev. Canon *Forde*.)

10. Having recorded my reasons of dissent from the recommendation of the Commissioners with respect to the recognition of denominational schools, I feel bound also to refuse my concurrence to their recommendation that "all Provincial model schools shall be discontinued as State-aided schools," and become district denominational training schools, and to the proposal made for carrying that recommendation into effect, namely, that "all existing Provincial or model schools which cannot be carried on by local committees as elementary schools in the present system, receiving only such sums as may be earned by their scholars on examination, or may be due to teachers, shall be granted on lease to any body applying for them as training schools, on easy terms, such as will provide for their maintenance and repair."

11. The State has expended on these schools, for building, £131,873 15*s.* 8*d.*; for fitting up, £10,416 6*s.* 3*d.*; and in subsequent extension and repairs, £33,816 4*s.* 6*d.*, making the total of £176,106 1*s.* 3*d.*,* and the proposal to abandon these schools, erected at such cost, to private enterprise, is certainly one which cannot fail to excite much surprise, and to become the subject of the gravest consideration. Believing that these schools have been productive of much good, and are capable of being made still more useful in promoting the general education of all classes of Her Majesty's subjects in Ireland, that they are particularly adapted, with perhaps some slight modification, for carrying out the objects of their original institution, I cannot join in the recommendation that these establishments, upon which such a large expenditure of public money has been made for the purposes of National education on a non-sectarian basis, should be given up by the State, and gradually handed over, each to a separate religious community.

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* See National Board's Returns, sec. IV., Par. 1.

12. The chief objects of these schools were "to promote united education, to exhibit the most improved methods of literary and scientific instruction, and to train young persons for the office of teacher." (*See Rules and Regulations*, p. 46, Part II., § 2, *Board's Report*, 1865.)

The name "model school," which has reference only to the first two of the objects above mentioned, was perhaps not the most judicious designation of these schools, inasmuch as both of these objects should be included in the third—and a school intended as well for the reception of pupils, as for the training of teachers must necessarily differ in many respects from an ordinary National school—being established on a larger scale, and supplied by the State with larger means than any ordinary school could command.

It is not, however, in my humble opinion, fair to charge the Irish Commissioners of National Education with having departed from the fundamental principles of the system in establishing and maintaining these schools at the sole expense of the State, and for not having insisted on a local contribution, to the amount of at least one-third of the expenditure.

13. The local contributions which Lord Stanley's letter suggested as the condition of State aid to schools about to be established, were certainly intended and can be fairly understood to refer only to applications made by private persons, and not to schools established by the State for its own special purpose.

14. The training colleges in England were founded altogether on a different principle from that of the Irish model schools; the former were all founded in connexion with different religious bodies for the training of teachers for their own particular schools, and were accordingly of a strictly denominational character.

"'The English normal training school' (says Sir J. Kay Shuttleworth in his work on Public Education, p. 72, ed. 1853), 'is founded by the contributions of the religious communion with which it is connected. It generally consists of a group of buildings in a collegiate style of architecture, comprising dormitories, a hall, a refectory, and domestic offices, as well as a library, class-rooms, and a residence for a Principal, Vice-Principal, and three or four masters. Immediately adjacent is an elementary school for the poor, with a house for the master, who is commonly also a teacher of school management and organization in the College.'"

"'It received a definite constitution in harmony with the separate religious organization of the elementary schools, and forty such establishments have been incorporated, with a scheme of administrative action. The education of the future schoolmaster commences in the infant, is formed in the elementary school, is developed during his apprenticeship, and completed as a training scholar in the training college.'" (*see Ibid.* 80.)

The English training colleges or normal schools were thus intended for the teachers of only one particular denomination, but the Irish model schools for the training of teachers of all schools, without respect to any denominational peculiarities of religious belief. There was, therefore, very special reason why the State, in case of the latter, should undertake the entire expense of their establishment and maintenance; and, in the case of the former, should only contribute an amount proportionate to that raised by the particular religious body for whose teachers they were respectively intended

It would be tedious to particularise the many points of difference between the administration of the training school of a denominational system in England, and that of the non-sectarian model school in Ireland; each was adapted to the special requirements and peculiar character of the system of which it was a most important agency.

15. That the model school was from the first regarded as an integral part of the system, or rather of the machinery by which the proposed result was to be realized, is obvious from the statement contained in Lord Stanley's letter, that one of the purposes for which the funds annually voted by Parliament were to be applied, was the "establishing and maintaining a model school in Dublin, and training teachers for country schools."

We find accordingly that the Commissioners directed their early attention towards the establishment of a model school in the metropolis, and announced their intention of establishing afterwards a model school in each county. The system having had to encounter much hostility from both Protestant churches—the Protestant Established and the Presbyterian—from its first origin down to 1840, when the opposition on the part of the latter ceased, the Commissioners, during this period, were involved in controversy which almost overwhelmed the system—and did not attempt the establishment of any district model school. But the Roman Catholics who had from its commencement been the warmest supporters of the system, were the first to urge upon the Commissioners the establishment of such model schools; and in 1840 the Roman Catholic bishops acquainted the then Lord Lieutenant with their opinion, "that it would be very desirable to have a model school in each of the four provinces, as such an establishment would inspire the inhabitants of the province with greater confidence in the system of National education." (See *Appendix* (A), paragraph 25, *note*).

16. Owing, however, to the difficulty of obtaining suitable sites, and the delay inseparable from all public undertakings, the project of establishing district model schools was not carried out until the years 1848–49.

The foundation stone of the Newry District Model School was laid on 24th January, 1848, and the late Reverend Dr. Blake, Roman Catholic Bishop of Dromore, took part in the ceremony observed on that occasion, and proposed the following resolution:—

"That we feel deeply grateful to the Commissioners of National Education for having resolved to build their first District Model School in Newry, and we hail the cordial unanimity with which the ministers and members of every religious denomination have this day met to celebrate this event, as in itself one of the best results of the National system, and as affording the best proof that it is the only one which has yet been devised calculated to prove acceptable to all parties and all denominations in Ireland."—(Lords' Committee, 1854, p. 1101).

In his speech in support of this resolution, he is reported to have thus expressed his favourable opinion of the system:—

"It provides—first, the great desideratum, a good moral education for the whole community, supplying excellent Class-books, excellent Teachers, and excellent Inspectors; secondly, it invites all the youth of the whole country into its Schools; thirdly, it takes care that the great principles of morality and religion, which are suggested by the law of nature, and are admitted by all Christians of every denomination in Ireland, shall be diligently inculcated in its books and by its teachers."—(*V.* Rep. Lords' Committee, 1854, p. 950).

17. Looking at this declaration of opinion on the part of the late Dr. Blake in 1848, and the position which he occupied at that time in the Roman Catholic Church in Ireland—bearing in mind also, the desire expressed by his Episcopal brethren in 1840, for the establishment of a model school in each province—and that the Rev. Dr. Murray, the late Roman Catholic Archbishop of Dublin, was then, and had been from the commencement, a member of their Board; the Commissioners of National Education had certainly good reason to believe that the establishment of district model schools was favourably regarded by the great majority of the then prelates of the Church of Rome in Ireland.

We find accordingly that the Commissioners proceeded to carry out their arrangements for the construction of these schools, and that in 1849 they opened their first four such schools in Newry, Ballymena, Clonmel, and Dunmanway, placing one such school in each of those towns, and extending their operations in almost a right line from the county Antrim in the north, to the county Cork in the south of Ireland—the two former schools being in Ulster, in districts where a mixed population of Protestants (Episcopalian and Presbyterian), and Roman Catholic largely prevails; and the two latter being in Munster, where the Roman Catholics are the most numerous.

In fixing on these localities for their first model schools, as well as in making their subsequent selection of sites for other such schools, the Commissioners appear to have rightly considered that those districts in which there was a population of various creeds, and where consequently there might be expected an attendance of children of different religious persuasions, were the most favourable for their establishment; although, as in the case of Dunmanway, they did not regard the predominance of any one denomination as a ground of exclusion.

From the recorded opinion of the late Dr. Blake, and the known sentiments of the late Roman Catholic Archbishop Murray, the Commissioners had certainly a right to assume that the views of the bishops of the Roman Catholic Church, with the exception of, perhaps, a very few, were in favour of these schools. I have, however, to admit that from the year 1850, in which the Synod of Thurles was held, there began to manifest itself much more extensively amongst the Roman Catholic bishops, more particularly after the death in 1852 of the late Archbishop Murray, an indication of feeling unfriendly towards these establishments, by causing the withdrawal of Roman Catholic children from many of the schools, forbidding their attendance at others, and by the refusal at a subsequent period to sanction[1] the attendance of teachers for training in the Marlborough-street Institution. (*See Cumin* (K), Report, p. 333, §§ 63, 64, 66, p. 333, § 82.)

18. It is however worthy of remark that even after the Synod of Thurles, Dr. Blake the late Roman Catholic bishop of Dromore affixed his name to a joint report of the annual examination of the Newry District Model School, to which the Rev. Dr. Bagot, B.D., Dean of Dromore, the Rev. John Dodd, Presbyterian minister, Henry Alexander, Presbyterian minister, and Rev. A. L. Dobbin, Methodist preacher, also affixed their signatures, the concluding paragraph of which is in these words:—

"We, whose names are subscribed to this report, belong to different religious denominations, and are rigidly and devotedly attached to our respective systems, yet we do not feel that there is any compromise of our several opinions in co-operating in the support of a system of education which is based upon the principle of non-interference with the peculiar creeds of the children attending its schools; which secures perfect freedom of conscience for all; which takes care that the children of one religious denomination shall not be compelled to receive religious instruction upon the principles of another from which they conscientiously dissent; which recognises in the poor man the same right which has never been denied to the rich man, of directing the religious education of his own child; which gives full opportunity to the clergy and ministers of different denominations to impart religious instruction to the children of their respective flocks; and which tends to unite all our exertions to promote the moral, intellectual, and national improvement of our country. We therefore wish the National system every success; and so long as it is based upon the principles to which we have referred, we shall feel it to be our bounden duty to continue to extend to it our humble but zealous countenance and co-operation." (*See* 18 Rept. Com. Nat. Ed., Ir., App., p. 69.)

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[1] See Assistant Commissioners' Reports—*Laurie* (H), p. 290, §§ 35–39; *Jack* (L), p. 375, §§ 233, 234, 235.

19. It would appear from this extract, that the opinions which the late Roman Catholic Bishop of Dromore entertained in favour of the system, and especially of the model school in 1848, already referred to, he continued to hold in 1851, although the Synod of Thurles, had in the year 1850 recorded its judgment in the following terms, that a separate education for Roman Catholic youth, was on every ground to be preferred to the National system.

"Prudentem agendi modum a S. Sede servatum respectu systematis Nationalis Educationis, quæ abstinuit a judicio super eà se definite proferendo et a nobis servandum esse arbitramur. Attamen nostri muneris esse ducimus declarare, separatam Catholicæ juventutis educationem esse omnimodo ei anteponendam."—Decreta Synodi de Scholis Nat. § i. (*See* Lords' Report, 1854, p. 175.)

That a decided change took place in the character of the Roman Catholic episcopacy in Ireland, from about the time of the Synod of Thurles is stated by Mr. Whittle in his evidence, p. 1079–80, quest. 24091–92.

Whilst these decrees declare in express terms that a separate education for Roman Catholic youth is on every account ("omnimodo") to be preferred to the National system, they set forth a number of restrictions and prohibitions, having regard to which, on a principle of expediency, the Roman Catholic body might avail itself of the State aid provided for schools in connexion with the Board. (*See* Lords' Report 1854, p. 175, decrees of Synod of Thurles, § 1, 2.)

20. With respect however to the Model schools, it is worthy of notice that they appear to be conducted more in accordance with the conditions laid down by the Synod of Thurles in the section "De Scholis Nationalibus," than are the ordinary schools of the Board.

The sixth paragraph of this section is in these words (in the original):—

"Periculosum esse censemus, liberis Catholicis, si scholas adeant, quibus soli Protestantis præsunt, ideoque omnino necesse est ad tutam eorum educationem ut in singulis ab iis frequentandis, adsit saltem unus ludimagister aut magistra."—*Ibid*, § 6.

Now, in all the Model schools,[1] with very few and only occasional exceptions, which can be fairly accounted for, there is and always has been in each department one Roman Catholic teacher, and in some more than one—such teacher being in many cases the principal. The Roman Catholic clergy however have, notwithstanding in every locality where their influence prevails, and the school is attended by Protestant children, used every effort to prevent their attendance at or compel the withdrawal of Roman Catholic children from such school.

Any blame therefore which in the General Report or in the Special Report on Model Schools presented by Messrs. Cowie and Stokes, is either expressly or impliedly cast upon the Commissioners of National Education in Ireland, for having established these schools, or persevering in carrying out their resolutions for their establishment, appears in my humble judgment, to be altogether undeserved.

21. To affirm that a public Board, charged by the Government of the country with the administration of an important department, and acting under the sanction of the State, as to the mode in which its operations are to be carried on, is bound to abandon its course of procedure, whenever any influential body hitherto favourable to its policy, withdraws the approval which, at one time, it appeared to bestow, is a proposition which affects not only the conduct of the members of the particular commission, but would in my humble judgment control, if not counteract the action of the state itself in reference to any such matters. *See* Evidence, 24108–09. 24101–02.

30. In order to justify the proposal made by the majority of the Commissioners in respect of the abandonment by the State of these schools, it is alleged that they are practically schools of intermediate education for the middle class and professional classes, and not schools for the poor, and the opinion is expressed that the Commissioners of National Education are not justified in maintaining them out of funds voted by Parliament for the primary education of the poor in Ireland.

In putting forward this statement, the facts, that these schools were intended to be also training schools, as well as primary schools, and that in the annual estimates funds are applied for and voted by Parliament for the training of pupil-teachers in these schools seem to have been overlooked.

31. In the Report of 1812, already referred to as having been the basis upon which the National system was afterwards constructed, it was stated "that the instruction to be

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[1] *See* Returns, Sect. IV., Par. 3.

afforded in the schools therein recommended was at first to be confined to reading, writing, and the common rules of arithmetic," but the Commissioners also record their opinion "that time and experience would determine the expediency and means of giving to such as might desire it, a more enlarged course of education and of providing for those whose talents might deserve it, that instruction which their poverty might place beyond their reach." (*See* 2nd Rept. Com. of Nat. Ed. Ireland, App. A, p. 33.)

As this report may fairly be taken as an exponent of the views of the founder of the system, having been particularly alluded to in his letter to the Duke of Leinster, the principle of progress would seem to be quite in accordance with its suggestions, and as the first model schools were not established until the system had been in operation for nearly eighteen years, there was certainly some justification for their introduction as part of its development.

32. If the discretion which was therein reserved to any future Commissioners of Education was then (1812) considered allowable, in anticipation of the future wants of the country, the exercise of that discretion by the present National Board, and sanctioned as it has been by the annual grant for the expenditure on its model schools, ought under the existing circumstances of the country be regarded only as the discharge of public duty. In 1855 almost all the offices in the public departments of Government, which in 1812 and up till the last mentioned year had been at the bestowal of the heads of the Civil Service, were thrown open to competition by candidates within prescribed limits of age, who should excel in examinations in certain branches of learning. The opening up of the patronage of the State to all classes has necessitated also the opening up of corresponding facilities of education, in order that the humbler classes of society may be able to compete for such offices as may be fairly within their reach. The establishment of the Queen's Colleges in Ireland, and the development of the National system by the opening of the model schools, have afforded to the youth of Ireland facilities for passing these examinations which otherwise they would not have possessed, and the latter especially has been the means of extending the operations of the Department of Science and Art in Ireland to an extent which otherwise would have been scarcely attainable. The recommendation as to these schools of the Royal Commissioners, therefore, so far as it is grounded upon any alleged misapplication of the public funds by the Commissioners of National Education, appears to me to be contrary to the spirit which pervaded the report of 1812, and most inconsiderate in reference to the present circumstances of the country and the requirements of its social progress.

33. It should also be borne in mind that the aid given by the State to the schools for the humbler classes effected a most remarkable change in the condition of the schools where formerly the intermediate classes of society had been able to obtain education for their children.

The establishment of National schools reduced the attendance of pupils in the latter to such an extent that a large number of them were altogether supplanted by the new institutions. The lower ranks of the middle classes forming the intermediate stratum of society above the very poor—but yet considerably below the very rich—were driven to the model schools, and in many cases to ordinary National schools, as the only places of education available or accessible to their children. *See* Report on Endowed schools, 223. Evidence 9642, p. 502 (Kirk) ; evidence 10516, p. 537 (M'Cosh).

Having regard to these facts and the circumstances of the country, the aspect of a model school in which are brought together as pupils children not only of different creeds, but of different grades of life, all receiving the same lessons of secular instruction from the same teachers and in the same establishments, without the recognition of any difference in religion, or any respect of persons, would seem to be if rightly considered matter of the highest congratulation. *See* second Report of Commissioners on schools in Scotland, Appendix cv., Elementary schools.

34. It cannot, however, be thought strange that in the State-supported model schools the children of parents in comfortable circumstances are ready to intrude upon the education provided for those of the humble labourer, when we find that even in the schools of the Christian Brothers, founded expressly for the gratuitous education of the poor, the children of the wealthier classes are ready to partake of the same provision.

Mr. *King* (D.), one of the Assistant Commissioners, says :—

> "The class of boys who attended these schools (Christian Brothers' schools,) is more extensive than that which fills the National schools. Many persons who belong to what may be called the middle class, send their children to these schools on account of the excellent education that is given in them."—*See* Mr. King's Report, page 20, § 78 ; Coward 98, § 24.

Mr. *Harvey* (N.), another Assistant Commissioner, states :—

> "The children who attend them are not exclusively of the poorer sort, but represent also the middle, and 'well-to-do' class of the community. In one school I found not only the sons of labourers, but of wealthy shopkeepers, and even professional men."—*See* Mr. Harvey's Report N., § 74.

37. When it is remembered that the fees paid by pupils in the model schools, vary according to the ability of the parent from 5*s.* to 1*s.* 1*d.* per quarter, and that the latter sum is the highest fee paid by any pupil in the schools of the Christian Brothers, there would appear in this great difference in the rates of tuition, independently altogether of the high religious sentiment and strong nationality which pervades the teaching in the latter, sufficient reason for the great number of Roman Catholic children who attend the latter in preference to the former—*See* Evidence 9460, 61, 62.

38. It was stated by the late Sir Thomas Redington in his evidence before the Lords' Committee in 1854, p. 699, Q. 5303, that he regarded the schools of the Christian Brothers and those of the Church Education Society as competitors of the National system. And Mr. *Richmond*, one of our Assistant Commissioners in his report[1] says :—

> "The development of the system of National Education has entirely changed the face of the country in this respect—it can no longer be truly said that the poor of Ireland are in need of the means of education. Better schools and a better attendance at the schools are needed, indeed ; but as far as my opportunities have enabled me to judge, no child, however poor is without the means of obtaining near at hand, at least a tolerable instruction in the rudiments of secular knowledge—thus the *raison d'être* of the Christian Brothers' institute no longer exists, and with the altered circumstances of the times, the attitude of the Christian Brothers' schools has been modified likewise. The position which these schools now occupy, may be gathered from the facts to which I have already adverted of their great increase in number in recent years, during the period when the absolute deficiency of primary schools has been least, and when indeed schools are rather too many than too few—in short, the Christian Brothers' schools are now rivals to the schools of the National Board, and not supplementary to them. As a consequence the Brothers no longer adhere strictly to their condition of poverty, which their rules prescribe in the choice of their pupils ; but on the contrary, in Belfast, their aim is rather to attract the sons of the better class of the Roman Catholic population. It is well known that the model schools of the National Board are the object of vigorous and persistent attacks on the part of the Roman Catholic hierarchy ; in some places the Catholic children have been entirely withdrawn from the model schools, in obedience to directions from the altar—in Belfast the number is being rapidly reduced to an insignificant proportion."—see page 304, §§ 520–521.

39. Having already recorded my decided opinion in favour of the principles of the National system, and set forth the grounds upon which I think that such a system is the most just and expedient in a country such as Ireland, and having heretofore recorded my protest against the resolution of the majority of the Commissioners that the District Model Schools should be converted into denominational establishments, I have to dissent likewise from the proposal to receive the schools of the Christian Brothers or those of the Church Education Society into connexion with the State, through the medium of the Board of National Education, unless these schools respectively modify their system, on the plan of the Commissioners, so far as to give secular instruction to all children of a creed different from that of the teacher without any interference whatever with the particular religious belief of their parents, and confine their religious instruction to a fixed period.

40. The great danger which the Roman Catholic body believed to exist in the system of the Kildare-place Society—in which the reading of the Holy Scriptures, in the authorized version by the Protestant pupils, and in the Douay version by the Roman Catholics was made compulsory—was that of proselytism. But the reccommendation of the majority of the Royal Commissioners by admitting these schools to any participation of the benefit provided by the State, will as to each, be open to the same objection as was raised against the system which the Commissioners of National Education were appointed to supersede.

41. The incidental teaching of religious dogma, although apparently introduced by casual suggestion and without any deliberate purpose of proselytism, appears to me calculated to make on the susceptible mind of the young, an impression, more permanent and powerful, and therefore more likely to lead to change of religious opinion, than any formally doctrinal teaching. That in any denominational school such an opportunity would not frequently be taken advantage of, for the special though not avowed purpose of proselytising or of shaking the faith of the pupil of an opposite creed, few persons acquainted with the state of sectarian zeal in this country will be disposed to deny.

42. The statement that the system is to a large extent practically denominational has been put forward as affording sufficient reason for the changes recommended. But that statement, when rightly interpreted, means nothing more than that in districts where the population is almost if not entirely Roman Catholic, the schools are attended exclusively, or almost exclusively, by Roman Catholic children, and in larger towns where there are many schools and a population of many different denominations, the children of each are found to frequent most numerously the schools established by patrons or managers of their own creed in preference to those of patrons or managers of a different creed.

The circumstance that all the children or a large majority of the children attending a particular school are of one denomination does not affect the general character of the system, which in all its schools is administered on the same principle, applicable not to any particular locality but to all localities, and adapted not for any particular class of religionists but for all classes of the community.

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[1] P. 236, §§ 520–23.

The books used for secular instruction for at least four hours per diem on at least five days in each week, are altogether non-sectarian, the greatest care having been employed to eliminate from them everything which could offend the peculiar religious tenets of any child. The teaching during the period of secular instruction is altogether non-denominational, and the use of the same class-books in all the schools gives the same non-denominational character to the secular instruction imparted in each.

43. The rules framed by the Commissioners in relation to the religious instruction to be given in their schools, have for their object the protection of children of different creeds from that of the teacher from any interference on the part of the latter with their religious belief, the child being always presumed to be of the same creed as his parent.

If the operation of these rules, as now existing in relation to all the schools, be confined only to one particular description of school, or be modified to any extent, or withdrawn, as to the class of schools to be recognised as those of a separate religious denomination, the uniformity of the system which, as a system adopted by the State, constitutes its greatest merit will be greatly impaired, if not totally destroyed. It is this uniformity which invests it with the character of a National system, a system suited to the exigency of every class of the community, and therefore of universal application, irrespective of the special circumstances of any particular localities, and independent of the fluctuating character of the population as to religious profession. (See Report (L) *Jack*, p. 391, § 346.)

44. Mr. *King* in his Report (D, p. 7, § 9) sets forth most intelligently the arguments which are generally advanced by patrons of schools attended exclusively by children of one denomination, in support of a modification of the rules of the board, and in reply to their remark "that if the regulations were suspended in such schools" (Roman Catholic), "no one would suffer," observes, "of course if this were done, the difficulty of again enforcing such a rule would render the admission of Protestants to these schools for the future impossible."

What is here stated by Mr. *King* as the result of the suspension of the rule in schools frequented altogether by Roman Catholics, must be admitted to be equally probable with respect to schools frequented exclusively by Protestants. The impolicy of any change in the system in this respect appears most clearly manifest; unless it can be supposed that the districts or localities, where such denominational schools are to be introduced, are hereafter to remain always in the occupation of Roman Catholics or Protestants, exclusively of any other class of religionists respectively, and that the same description of school as to the creed of its scholars, is to be at all times hereafter the only school which the educational wants of any particular district shall require.

45. Mr. *Renouf* has entered into the consideration of the arguments in support of the introduction of a denominational system, which are suggested by the fact that "in an overwhelming majority of the National schools" the children are without exception Roman Catholic, under a teacher of the same religion, appointed by the Parish priest, and liable to be dismissed by him at will. In reply to a supposed interrogation on the part of an advocate for such introduction, who asks—"Are not these schools in fact as truly denominational as the English schools, which receive Government grants? And if so, why should they not be recognised as denominational? Why should the manager or teacher be hampered by rules and regulations about religious emblems or instruction, prayers, and religious exercises, when these rules have been devised for the protection of minorities which have no existence in unmixed schools?" Mr. Renouf states his opinion in the following very decisive manner:

"The answer to this really turns upon the double question—first, whether religious minorities have a right to be protected by the law, and secondly, whether the law can be carried out at all, if not of universal application; there are of course persons who believe that truth alone has rights, and that it is wrong not to proselytize wherever there is an occasion; these persons do not really advocate denominational education, they only advocate the teaching of their own religious creed; neither Protestants nor Roman Catholics of this way of thinking would approve of the recognition and support by the State of both denominational and undenominational schools. To those who admit the right of minorities, this double system would present insurmountable difficulties; the fact that a given school is at this moment unmixed is no sufficient reason for supposing that it was so last year, or that it will be so next year. If a school with an average attendance of thirty children is once recognised as a denominational school in a parish, because it was unmixed in 1868, what is to become in 1870 of five or six children of Catholics in Ulster, or Protestants in Munster, who in the interval have grown up in a religion different from that taught in the school. Are they to go without education or to be exposed to proselytism, or is the character and organization of the school to be altered for their sake ? I do not suppose that anyone would support either of these alternatives ; the truth is that a double system is impossible, and if the rules and regulations which protect the religion of the minority are to be enforced at all, they must be enforced everywhere." *See Renouf* (I.), Rep., 317, § 47, 318 ; §§ 49, 50, 51, *Jack* (L.) 387, § 320.

46. The recognition of denominational schools would in my opinion indirectly encourage, if not expressly sanction, the interference with the religious belief of any children of an opposite creed attending the schools, or else operate practically as an exclusion of all such from any participation in their benefits.

Every sect or community has a right to teach its own particular tenets in the schools supported by its own members, without any restraint whatever ; but when its schools are supported by grants from the public purse—from funds contributed by all—such schools can no longer with any propriety be regarded as exclusively its own, but as being the schools of the State, and not of any particular church.—(*See Richmond*, Rep. p. 240, secs. 542, 543, 544.)

47. The receipt of the money of the State should open the door to the children of every subject of the State, giving to all, without distinction, a right to partake equally of the instruction paid for by the State, and provided by the patrons of such schools out of State funds, namely such secular instruction as shall not interfere with the religious belief of any. Whilst such patrons have still the right to give religious instruction to the children of their own creed, they are bound to exercise that right in such a way as will not be prejudicial to the religious belief of the children of others, and the State ought to protect the minority by insisting, as the condition upon which its aid is bestowed, that the majority shall not obtrude religious dogma upon any minority unwilling to receive it. The common law maxim, " Sic utere tuo ut alienum non lædas," is applicable to the exercise of such right as well as to the exercise of any right over material property.

48. Mr. *Renouf*, one of the Assistant Commissioners, states that before he visited Ireland his predilections were in favour of the denominational system with which he was familiar in England.

> " I had always heard it spoken of as an injustice that the Irish should be debarred from a privilege which is conceded to the English ; but the circumstances of England and Ireland in this matter are utterly different. The denominational system in England exists not by any means as the best possible system, but as the only one which was possible at the time that it was created. Half the funds by which the schools are supported are raised by voluntary contributions almost entirely by the clergy of the various denominations, and this is one essential part of the system which has but little chance of being accepted in Ireland. In England the adherents of the various churches and sects are in many places so numerous as to provide a supply of children for the denominational schools. However, this is not the case ; the denominational system is at fault. In a country parish, where the majority belong to the Established Church, it is quite impossible to provide efficient separate schools for Baptists, Wesleyans, Independents, and Roman Catholics. Yet these minorities have a right to be educated, and that in such a way that their religion should not be tampered with. Cases like these are met by the National system in Ireland. They will have to be met sooner or later by a similar system in England. To adopt the denominational system in Ireland would be taking a retrograde step, for which that much injured country would have little reason to thank us." (*See Renouf*, Rep. p. 317, sec. 43, 44.)

49. With respect to the recommendation, " that each teacher besides a fixed class-salary shall receive an addition according to the number of children whom the Inspector after individual examination can pass as having made satisfactory progress during the year," I have to record my dissent, believing that the introduction of the principle of payment by results—however plausible it may seem to be in theory, and however modified, will in Ireland, be fatal to the great object which the system of National Education was intended to promote—namely, to train up and unite through it the youth of the country together, whatever their religious differences may be, in feelings and habits of attachment and friendship to each other, and thus to render it the means of promoting charity and good-will amongst all classes of the people. (*See* first Report of Commissioners of National Education, *ad finem*).

The report recommends " that instead of paying the class-salary, without regard to the actual results of his tuition, payment according to these results ascertained by individual examination, should form a considerable part of the remuneration of each teacher," and suggests that " it may be a wise regulation to adopt, that the Board will only pay fixed salary for third class in schools of small average attendance, a fixed salary for second class, in schools of intermediate size, a fixed salary for first-class in the larger schools."

The intention of this recommendation is distinctly expressed to be, that the payment made according to the results of the annual examination, shall form a considerable part of the remuneration of the teachers; and, accordingly, it is proposed "that the amount for pass shall be fixed liberally, so as to give a fair encouragement to exertion, and in the smaller schools it must probably be higher than in schools attended by larger numbers." (*See* General Report, 101).

50. Notwithstanding, however, this consideration suggested in favour of the smaller schools, it is quite evident that so far as respects the fixed salary, which is to depend upon the relative size of the school, and the amount to be derived by the teacher from the payment by results—that his remuneration will largely depend upon the number of children attending his school. It is therefore to be contemplated as one of the probable consequences of this change in the mode of payment of the teacher, that not only the teacher himself, but the patron and promoters of the school, will make every effort to secure the greatest amount of attendance; and looking at the circumstances of this country, it is not unlikely that in support of those efforts recourse may be had, not only to the influence of religious zeal, but perhaps also to the exercise of ecclesiastical authority.

If even at present the different denominations evince a preference for schools under teachers of their respective creeds, the additional motive which this mode of payment will present, cannot fail to make that preference still more decided, if not absolutely exclusive.

51. In England, the operation of the mode of payment introduced under the revised code, has already had the effect of producing a most injurious competition between rival schools, which is thus noticed in Mr. Fitch's General Report for 1867 on the British and other Protestant schools in the county of York, for which he is inspector:—

> "We cannot view without regret the circulars which are sometimes sent round before the day of inspection urging the attendance of every child, and explaining the pecuniary loss which the school will suffer by his absence; nor the promises, the threats, the personal canvass, and solicitations to which parents in some neighbourhoods are subjected by zealous promoters of denominational schools."—*see* Report of Com. of Council on Ed. for 1867–8, p. 345.

52. The recommendation that the schools should be supported in part by a rate to be assessed upon all the occupiers of land within the respective school districts, and paid one-half by the landlord, and one-half by the occupying tenants, appears to me to be altogether inconsistent with any recognition of the schools supported by such rate, as the schools of any separate religious denomination.

The Right Honorable R. Lowe, in his evidence before the select committee on education, of which Sir John Pakington was chairman, expresses himself strongly in favour of a system of education "conducted by rates levied by local bodies with some central inspection;" but expresses his belief that such a procedure "would be now impossible in England, but it is what he would like to see in England." He goes on to say that "the local system would," in his opinion, "be an undenominational system in the end from the natural wish of the people to have as few schools and as little expense as possible."—(*See* Rep. on Educ. 1865. ev. 671–2–3.)

Lord Russell, speaking of an education rate, says:—

> "You could not have a rate imposed generally on the country without satisfying those who are to pay the rate, and the minds of the people in general, and the House of Commons that it was fair to all religious bodies in the country."—*Ibid*, 2911.

That Committee, in the draft report which they presented to the House of Commons, express their opinion in relation to an annual grant from the State in these terms:—

> "The Dissenter as much as the Churchman contributes his share to the revenue of the State, and as the annual grant, so far at least as its action extends is given for the benefit of all denominations, it seems only just and reasonable that it should be given on terms which should be free from objection by any portion of the people on religious grounds."—*See Ibid*, page XV.

53. I have thus ventured to state the grounds upon which I feel bound to differ from the majority of the Royal Commissioners of Inquiry into Primary Education, as to their several recommendations above referred to and to decline affixing my signature to their report. I have done so at greater length than I could have desired—but having the honour of a seat at the Board of National Education in Ireland, for upwards of twenty-years, I feel that it is therefore perhaps more incumbent upon me than on others not similarly circumstanced, to place on record the reasons which in my opinion, justify my refusal to adopt the views of the majority of my colleagues.

I have the honour to be

My Lord

Your Lordship's obedient servant,

JAMES GIBSON.

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